॥ AUM ॥

RIGVEDA

ऋग्वेदः

Vol. II

(With Original Sanskrit Text, Transliteration & Lucid English Translation in the Aarsh Tradition of Maharshi Yaska and Swami Dayananda)

English translation by
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Sanskrit Text as per publication of

Paropakarini Sabha, Ajmer

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DIACRITICAL MARKS OF TRANSLITERATION

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ॡ
ऌ	ḷ	ॡ	ḹ				
ए	e	ऐ	ai	ओ	o	औ	au

अनुस्वार (ं) ṁ विसर्ग (:) ḥ

(ँ) ñ

Consonants

Guttural

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ

Palatal

च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ

Lingual

ट्	ṭ	ठ्	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ

Dental

त्	t	थ्	th	द्	d	ध्	dh	न्	n

Labial

प्	p	फ्	ph	ब्	b	भ्	bh	म्	m

others

य्	y	र्	r	ल्	l	व्	v
श्	ś	ष्	ṣ	स्	s	ह्	h

(ऽ) ’ क्ष kṁ

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MANDALA 4

Mandala 4/Sukta 1

Agni, Agni-Varuna Devata, Vamadeva Gautama Rshi

त्वां ह्यग्ने सदमित्समन्यवो देवासो देवमरतिं न्येरिरे इति क्रत्वा न्येरिरे। अमर्त्यं यजत मर्त्येष्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम्॥ १॥

1. *Tvāṁ hyagne sadamit samanyavo devāso devamaratiṁ nyerira iti kratvā nyerire. Amartyaṁ yajata martyeṣvā devamādevaṁ janatapracetasaṁ viśvamādevaṁ janata pracetasam.*

Agni, light and fire of life, brilliant and impassioned people always kindle you to action. Quick, relentless and refulgent, a very home of rest and peace and light as you are, they kindle and raise you with their best and noblest effort and action. O men, join, honour and respect this divine and imperishable power among humanity to full force of illumination, generate this holy power, intelligent, universal and living light for all, generate and develop it to full beauty and delight over the wide earth.

स भ्रातरं वरुणमग्र आ ववृत्स्व देवाँ अच्छा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम्। ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम्॥ २॥

1. *Sa bhrātaraṁ varuṇamagna ā vavṛtsva devāṅ̆ acchā sumatī yajñavanasaṁ jyeṣṭhaṁ yajñavanasam. Ṛtāvānam-ādityaṁ carṣaṇīdhṛtaṁ rājānaṁ carṣaṇīdhṛtam.*

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And O light and fire of life, Agni, bring in your brother and complementary power, Varuna, the very spirit of cool, peace and justice of life, and direct him toward the noble and brilliant performers of yajna. Bring him well with best thoughts and intentions, bring the lover of yajna, highest and most venerable, partner in social organisation, observer of the laws and operations of universal truth and goodness, refulgent as the sun, sustainer of humanity, brilliant ruler, universally accepted and consecrated by the people.

सखे॒ सखा॑यम॒भ्या व॑वृत्स्वा॒शुं न च॒क्रं रथ्ये॑व॒ रंह्या॒स्मभ्यं दस्म॒ रंह्या॑। अग्ने॑ मृ॒ळी॒कं वरु॑णे॒ सचा॑ विदो म॒रुत्सु॑ वि॒श्व-भा॑नुषु। तो॒काय॑ तु॒जे श॒ुशु॒चान॒ शं कृ॑ध्य॒स्मभ्यं दस्म॒ शं कृ॑धि॥ ३॥

3. *Sakhe sakhāyamabhyā vavṛtsvāśuṁ na cakraṁ rathyeva raṁhyāsmabhyaṁ dasma raṁhyā. Agne mṛḷīkaṁ varuṇe sacā vido Marutsu viśvabhānuṣu. Tokāya tuje śuśucāna śaṁ kṛdhyasmabhyaṁ dasma śaṁ kṛdhi.*

Agni, O friend, loving and gracious, destroyer of enemies, just as a swift horse by a fast moving chariot on the highway and the wheel of Time drives the master to the destination, so come, hasten your friend Varuna, power of peace and justice, to us. O refulgent master of knowledge, being friends with Varuna, the winds and the solar lights of the world, the people and brilliant eminences of the world, reach us, bring us the peace and joy of life. Blazing brilliant and gracious, bring peace and well-being for our children and grand children. O lord of light and knowledge, love and justice, peace and beauty, destroyer of evil, bring us peace,

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beauty and the graces of life.

त्वं नो॑ अग्ने॒ वरु॑णस्य वि॒द्वान्दे॒वस्य॒ हेळो॑ऽव॑ यासिसीष्ठाः ।
यजि॑ष्ठो॒ वह्नि॑तमः॒ शोशु॑चानो॒ विश्वा॒ द्वेषां॑सि॒ प्र मु॑मुग्ध्य॒स्मत् ॥ ४ ॥

4. *Tvaṁ no agne varuṇasya vidvān devasya heḷo'va yāsisīṣṭhāḥ. Yajiṣṭho vahnitamaḥ śośucāno viśvā dveṣāṁsi pra mumugdhyasmat.*

Agni, O lord and master of knowledge and enlightenment, we pray, you keep off from us the displeasure of Varuna, highest authority of justice. Lord blazing brilliant and purifying power worthy of invocation, harbinger and disseminator of divine gifts and fragrances, ward away from us the entire hate and enmity the world might have toward us.

स त्वं नो॑ अग्नेऽ व॒मो भ॑वो॒ती नेदि॑ष्ठो अ॒स्या उ॒षसो॒ व्यु॑ष्टौ ।
अव॑ यक्ष्व नो॒ वरु॑णं॒ ररा॑णो वी॒हि मृ॑ळी॒कं सु॒हवो॑ न एधि ॥ ५ ॥

5. *Sa tvaṁ no agne'vamo bhavotī nediṣṭho asyā uṣaso vyuṣṭau. Ava yakṣva no varuṇaṁ rarāno vīhī mṛḷīkaṁ suhavo na edhi.*

Agni, lord of light, knowledge and power, pray be our first and last preserver and protector, closest at this rise of the glorious dawn. Delighting, rejoicing and giving, join Varuna at the yajna and bring us peace and joy. Noble yajaka, responsive to our call, come and bless us with goodwill and well-being.

अ॒स्य श्रेष्ठा॑ सु॒भग॑स्य स॒न्दृग्दे॒वस्य॑ चि॒त्रत॑मा॒ मर्त्ये॑षु ।
शुचि॑ घृ॒तं न त॒प्तमध्न्या॑याः स्पा॒र्हा दे॒वस्य॑ मं॒हने॑व धे॒नोः ॥ ६ ॥

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6. *Asya śreṣṭhā subhagasya saṁdṛg devasya citratamā martyeṣu. Śuci ghṛtaṁ na taptamaghnyāyāḥ spārhā devasya maṅhaneva dhenoḥ.*

Open, highest and most wonderful among mortals are the gifts and actions of this brilliant, generous and glorious ruler, pure and bright like the heated clarified ghrta of the inviolable cow, lovely and profuse like the liberality of the abundant cow, mother earth, and the inexhaustible speech of self-refulgent lord of omniscience. He watches all and his gifts are directly visible.

त्रिरस्य ता परमा सन्ति सत्या स्पार्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिवीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥ ७ ॥

7. *Trirasya tā paramā santi satyā spārhā devasya janimānyagneḥ. Anante antaḥ parivīta āgācchuciḥ śukro aryo rorucānaḥ.*

Three are the supreme manifestations of the generous refulgent Agni, true, lovely and universally cherished which arise and shine. Pervasive everywhere in endless space in the presence of the infinite divine lord of the universe, he shines pure, refulgent, generous and beautiful.

(This mantra refers to the various manifestations of cosmic energy which is the existential potential of the Supreme Lord Creator operating at different levels in different modes. In other words, we may call it the manifestations of Adi-Shakti, the Lord's consort Prakrti, originally manifesting as sattva, rajas, and tamas.

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On earth, Bhuloka, it is fire and magnetic energy, which is agni. In the middle regions of the sky, Bhuvahloka, it is electrical energy, which is vayu. In the higher regions of light, Svahloka, it is aditya, solar energy. The sun too manifests in three different phases, at dawn, at noon and in the evening when it is setting. The efficacy of the sun in these three phases is different.

At the individual human level, it is physical energy, mental energy and spiritual energy. In yet another way it is the vital heat which maintains the physical body, i.e., annamaya kosha; it is pranic energy which maintains the pranamaya kosha and the manomaya kosha; and it is the higher psychic energy which maintains the vijnanamaya kosha and the anandamaya kosha. Of these three, one feeds, the other energises, and the third illumines.

However, mantras such as this have to be interpreted in a state of meditation, and since meditation is the birth-right of every human being, we are free to divine into the mystery of the mantric vision in our experiential way.)

स दूतो विश्वेदभि वष्टि सद्मा होता हिरण्यरथो रंसुजिह्वः।
रोहिदश्वो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत्॥ ८॥

8. *Sa dūto viśvedabhi vaṣṭi sadmā hotā hiraṇyaratho raṁsujihvaḥ. Rohidaśvo vapuṣyo vibhāvā sadā raṇvaḥ pitumatīva saṁsat.*

That Agni, harbinger of light and warmth of life, destroyer of darkness and evil, loves, pervades, illuminates and rules over all the forms and places of

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the world. He is the yajamana, receiver and giver of sweets and fragrances. Riding a golden chariot drawn by ruddy horses and waves of light, delightful of tongue as well as flames of fire, majestic in body form, always rejoicing and emanating joy, he is a very treasure home of prosperity, happiness and excellence like an assembly house of power, governance and wealth of a nation in symbolic form.

स चेतयन्मनुषो यज्ञबन्धुः प्र तं मह्या रशनया नयन्ति।
स क्षेत्यस्य दुर्यासु साधन्देवो मर्तस्य सधनित्वमाप॥ ९॥

9. *Sa cetayanmanuṣo yajñabandhuḥ pra taṁ mahyā raśanayā nayanti. Sa kṣetyasya duryāsu sādhan devo martasya sadhanitvamāpa.*

A brother yajaka on the yajna vedi of creation and governance, he awakens and enlightens the people. To him they move on to consecrate him in the seat of power and yajna with a long rope of powers, obligations and controls for balance. He abides in the seat of governance and justice fulfilling his roles, generous and brilliant, achieving the dreams and realities of the nation's imagination.

स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य। धिया
यद्विश्वे अमृता अकृण्वन्द्यौष्पिता जनिता सत्यमुक्षन्॥ १०॥

10. *Sa tū no agnirnayatu prajānannacchā ratnaṁ devabhaktaṁ yadasya. Dhiyā yad viśve amṛtā akṛṇvan dyauṣpitā janitā satyamukṣan.*

And may that Agni, leader and lord ruler, knowing everything full well, lead us to that valuable jewel wealth of this world, loved, coveted and enjoyed

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by the brilliant divinities which the immortals of all the world with their skill and intelligence created and which the heaven and father creator showered and consecrated as real and true.

स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ।
अपादशीर्षा गुहमानो अन्ताऽऽयोयुवानो वृषभस्य नीळे॥ ११॥

11. *Sa jāyata prathamaḥ pastyāsu maho budhne rajaso asya yonau. Apādaśīrṣā guhamāno antā''-yoyuvāno vṛṣabhasya nīḷe.*

That Agni, which brings us the jewel wealth of the world, first arises from its original cause in the Mahat-tattva, the first existential evolute of Prakrti. Then it manifests in the sun as light, and then in the middle regions of space as vayu, electricity. Moving without head and feet, concealed yet joining youthfully the inmates of various regions, light in the sun, cloud in the sky, homes of people and depth of the earth, it operates everywhere.

प्र शर्धं आर्त प्रथमं विपन्याँ ऋतस्य योना वृषभस्य नीळे।
स्पार्हो युवा वपुष्यो विभावा सप्त प्रियासोऽ जनयन्त वृष्णे॥ १२॥

12. *Pra śardha ārta prathamaṁ vipanyāṅ ṛtasya yonā vṛṣabhasya nīḷe. Spārho yuvā vapuṣyo vibhāvā sapta priyāso'janayanta vṛṣṇe.*

With study and appraisal discover and find energy and power in the original source of cosmic waters and the abode of fire, i.e., the solar energy, currents of wind in the sky and magnetic energy of the earth, energy

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and power which is lovely, youthful and unaging, energising body systems and giver of beauty and joy. For the generous human soul, seven darling yajakas, i.e., five pranas, mind and intellect create this vital energy in the body.

अस्माकमत्र पितरो मनुष्या अभि प्र सेदुर्ऋतमाशुषाणाः। अश्मव्रजाः सुदुघा वव्रे अन्तरुदुस्रा आजन्नुषसो हुवानाः॥ १३॥

13. *Asmākamatra pitaro manuṣyā abhi pra sedurṛtamāśuṣāṇāḥ. Aśmavrajāḥ sudughā vavre antarudusrā ājannuṣaso huvānāḥ.*

Here in our human world, in this programme of energy discovery, our parental seniors and thinkers dedicated to the yajna of natural and psychic energy sit at peace in a state of tranquillity, searching and invoking the light of the dawn and discover and open out the showers of energy waves locked up inside the clouds and mountains.

ते मर्मृजत ददृवांसो अद्रिं तदेषामन्ये अभितो वि वोचन्। पश्वयन्त्रासो अभि कारमर्चन्विदन्त ज्योतिश्चकृपन्त धीभिः॥ १४॥

14. *Te marmṛjata dadṛvāṁso adriṁ tadeṣāmanye abhito vi vocan. Paśvayantrāso abhi kāramarcan vidanta jyotiścakṛpanta dhībhiḥ.*

Those parental seniors and researchers, breakers of the clouds and shatterers of the mountain caves break open the treasures of energy and refine and intensify the power. Others who watch them and their programme fully describe their achievement how, equipped with

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practical apparatuses, dedicated to their mission, they discover the light and thus, with their intelligence and sentiment, strengthen and do good to humanity.

ते गव्यता मनसा दृध्रमुब्धं गा येमानं परि षन्तमद्रिम्। दृळ्हं नरो वचसा दैव्येन व्रजं गोमन्तमुशिजो वि वव्रुः ॥ १५ ॥

15. *Te gavyatā manasā dṛdhramubdhaṁ gā yemānaṁ pari ṣantamadrim. Dṛḷhaṁ naro vacasā daivyena vrajaṁ gomantamuśijo vi vavruḥ.*

They, best of men, leaders and impassioned pioneers, with a searching mind pursuing the light concentrate and meditate on the sun, all pervasive, ocean deep, strong and bottomless treasure hold of infinite light, language and knowledge, holding and at the same time controlling and directing the radiation of light rays, and they, with words of divine vision and mysterious meaning open up and reveal the wealth of light, word and knowledge.

ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि विन्दन्। तज्जानतीरभ्यनूषत व्रा आविर्भुवदरुणीर्यशसा गोः ॥ १६ ॥

16. *Te manvata prathamaṁ nāma dhenostriḥ sapta mātuḥ paramāṇi vindan. Tajjānatīrabhyanūṣat vrā āvirbhuvadaruṇīryaśasā goḥ.*

First they study, reflect and meditate on the seven ultimate forms of mother speech and thus realise and know it in the essence through word, meaning and the self-existent reality behind the word. And having realised the content of divine speech, they celebrate the red lights of the dawn bearing and revealing that lord of speech manifesting by the splendour of the dawn of

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knowledge.

नेशत्तमो दुधितं रोचत द्यौरुद्देव्या उषसो भानुरर्त। आ सूर्यो बृहतस्तिष्ठदज्राँ ऋजु मर्तेषु वृजिना च पश्यन्॥ १७॥

17. *Neśat tamo dudhitaṁ rocata dyaurud devyā uṣaso bhānurarta. Ā sūryo bṛhatastiṣṭhadajrāṅ ṛju marteṣu vṛjinā ca paśyan.*

The dense darkness of the night is dispelled, the solar region shines and the light of the dawn ascends in all her splendour. The sun rises and shines on over the fields and plains of the wide world, watching the acts and ways of right and wrong among the mortal inhabitants of the earth.

आदित्पश्चा बुबुधाना व्यख्यन्नादिद्रत्नं धारयन्त द्युभक्तम्। विश्वे विश्वासु दुर्यासु देवा मित्र धिये वरुण सत्यमस्तु॥ १८॥

18. *Ādit paścā bubudhānā vyakhyannādid ratnaṁ dhārayanta dyubhaktam. Viśve viśvāsu duryāsu devā mitrā dhiye varuṇa satyamastu.*

And then men of vision, wisdom and knowledge light, celebrate and proclaim the might and splendour of Agni, bearing and enjoying the jewels of wealth gifted by the light and energy of the sun, fire and electricity. May all the divinities of nature and nobilities of humanity, and Mitra, the sun, friend of life, and Varuna, the spatial waters, givers of love, peace and justice, be good and true to the wish and desire and intellectual efforts of humanity in all homes and over all the paths of life.

अच्छा वोचेय शुशुचानमग्निं होतारं विश्वभरसं यजिष्ठम्। शुच्यूधो अतृणन्न गवामन्धो न पूतं परिषिक्तमंशोः॥ १९॥

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19. *Acchā voceya śuśucānamagniṁ hotāraṁ viśvabharasaṁ yajiṣṭham. Śucyūdho atṛṇanna gavāmandho na pūtaṁ pariṣiktamaṁśoḥ.*

Let us sing and celebrate Agni in hymns of praise, Agni bright and pure and purifying, yajaka who invokes and awakens the bounties of nature for us, sustains the world and is most worthy of love and reverence, who fills the udder of the cows with milk without injury and augments the holy acts of humanity like the food purified and sanctified by the sun.

विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम्।
अग्निर्देवानामव आवृणानः सुमृळीको भवतु जातवेदाः॥ २०॥

20. *Viśveṣāmaditiryajñiyānāṁ viśveṣāmatithirmānuṣāṇam. Agnirdevānāmava āvṛṇānaḥ sumṛḷīko bhavatu jātavedāḥ.*

Like the indivisible and inviolable sky for all the performers of yajna, like the welcome guest for all the householders, Agni, universal light and lord omnipresent and omniscient, may, we pray, taking up the protection and promotion of noble humanity and renewal and refreshment of the environment, be the harbinger of peace and prosperity for children of the earth. (So may be the teacher and the scholar.)

Mandala 4/Sukta 2

Agni Devata, Vamadeva Gautama Rshi

यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिर्निधायि।
होता यजिष्ठो मह्ना शुचध्यै हव्यैरग्निर्मनुष ईरयध्यै॥ १॥

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1. *Yo martyeṣvamṛta ṛtāvā devo deveṣvaratirnidhāyi. Hotā yajiṣṭho mahnā śucadhyai havyairagnirmanuṣa īrayadhyai.*

Agni which is immortal among mortals and refulgent among divinities of world and nature, itself ever true and dynamic destroyer of evil, is fixed in the cosmic order of law and rectitude. By virtue of its own greatness it is the invoker and harbinger of natural bounties, most worthy of reverence with homage of oblations for the purification, illumination and inspiration of mankind. And Agni is held, recognised and realised in the heart.

इह त्वं सूनो सहसो नो अद्य जातो जाताँ उभयाँ अन्तरग्ने।
दूत ईयसे युयुजान ऋष्व ऋजुमुष्कान्वृषणः शुक्रांश्च॥ २॥

2. *Iha tvaṁ sūno sahaso no adya jāto jātāň̆ ubhayāň̆ antaragne. Dūta īyase yuyujāna ṛṣva ṛjumuṣkān vṛṣaṇaḥ śukrāṁśca.*

Agni, lord giver of light, child of omnipotence, great and sublime, giver of mighty strength, here in this world of ours, risen today to full glory among both divines and humans born and initiated, you move as the light and energy of yajna, carrying the fragrance, inspiring and engaging all who are pure and generous and move by the brilliant paths of nature and rectitude.

अत्या वृधस्नू रोहिता घृतस्नू ऋतस्य मन्ये मनसा जविष्ठा।
अन्तरीयसे अरुषा युजानो युष्मांश्च देवान्विश आ च मर्तान्॥ ३॥

3. *Atyā vṛdhasnū rohitā ghṛtasnū ṛtasya manye manasā javiṣṭhā. Antarīyase aruṣā yujāno yuṣmāṁśca devān viśa ā ca martān.*

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Agni, light of the world, I know and realise your waves of cosmic energy ever moving in circuit at the fastest with the energy of the cosmic mind, creating and increasing, sprinkling and showering with water and energy of ghrta, red as rays of the dawn, blazing as the sun, with which you move across the world of existence, inspiring and engaging the mortals, immortals and the human children of the earth.

अर्यमणं॑ वरुणं मि॒त्रमे॑षा॒मिन्द्रा॒विष्णू॑ म॒रुतो॑ अ॒श्विनो॒त।
स्वश्वो॑ अग्ने सु॒रथः॑ सु॒राधा॒ एदु॑ वह सुहवि॒षे॒ जना॑य॥ ४॥

4. *Aryamaṇaṁ varuṇaṁ mitrameṣāmindrāviṣṇū maruto aśvinota. Svaśvo agne surathaḥ surādhā edu vaha suhaviṣe janāya.*

Agni, lord of light and power, commanding instant waves of communication, fastest modes of transport, immense wealth and infrastructure for development and prosperity, come and, for these people dedicated to the yajna of corporate programmes of common development and progress, bring Aryaman, power of justice, Varuna, spirit of freedom, choice and excellence, Mitra, love and friendship for all these people, Indra, energy of the clouds and electricity, Vishnu, universal spirit of cosmic unity, Maruts, energy of the winds, and the Ashvins, light of the sun and soothing beauty of the moon.

गोमाँ॑ अग्नेऽ वि॒माँ अ॒श्वी य॒ज्ञो नृ॒वत्स॑खा॒ सद॒मिद॑प्रमृष्यः।
इळा॑वाँ॒ एषो अ॑सुर प्र॒जावा॑न्दी॒र्घो र॒यिः पृ॑थुबु॒ध्नः स॒भा-
वा॑न्॥ ५॥

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5. *Gomāň agne'vimāň aśvī yajño nṛvatsakhā sadamidapramṛṣyaḥ. Iḷāvāň eṣo asura prajāvān dīrgho rayiḥ pṛthubudhnaḥ sabhāvān.*

Agni, giver of light, power and prosperity, peace and justice, commanding wealth of cows, sheep and goats, horses, and unity and productive cooperation in yajna you are friend of the people, leaders and pioneers, blest with lands, knowledge and holy speech of divinity, possessed of vital strength, destroyer of the wicked, supported by the people and assistants. Presiding over the assembly, you know great and long lasting is this wealth of the nation, broad based and rising high and vast. Come, take over the house of government which is beyond pollution, corruption and destruction.

यस्त इध्मं जभरत्सिष्विदानो मूर्धानं वा ततपते त्वाया।
भुवस्तस्य स्वतवाँः पायुरग्ने विश्वस्मात्सीमघायत उरुष्य॥ ६॥

6. *Yasta idhmaṁ jabharat siṣvidāno mūrdhānaṁ vā tatapate tvāyā. Bhuvastasya svatavāṁḥ pāyuagne viśvasmāt sīmaghāyata uruṣya.*

Whoever bears the sacred fuel for your fire of yajna by the sweat of his brow, or tires himself out, not sparing himself while coming to you to serve, Agni, come to your own, and rising, be the protector of his land and person against all violent bullies and sinners.

यस्ते भरादन्नियते चिदन्नं निशिषन्मन्द्रमतिथिमुदीरत्।
आ देवयुरिनधते दुरोणे तस्मिन्नयिर्ध्रुवो अस्तु दास्वान्॥ ७॥

7. *Yaste bharādanniyate cidannaṁ niśiṣanma-ndra-matithimudīrat. Ā devayurinadhate duroṇe tasmin rayirdhruvo astu dāsvān.*

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Agni, giver of light and wealth, ruler of the world, in the home where the generous house holder spares food and bears it to you for the hungry, where he welcomes, appreciates and regales the happy guest, where, dedicated to the divinities and brilliant people, he lights the fire and worships Ishwara in full faith, in that house, O lord, let there be abundant wealth, peace and stability.

यस्त्वा दोषा य उषसि प्रशंसात्प्रियं वा त्वा कृणवते हविष्मान्। अश्वो न स्वे दम आ हेम्यावान्तमंहसः पीपरो दाश्वांसम्॥ ८॥

8. *Yastvā doṣā ya uṣasi praśaṁsāt priyaṁ vā tvā kṛṇvate haviṣmān. Aśvo na sve dama ā hemyāvān tamaṁhasaḥ pīparo dāśvāṁsam.*

Whoever sings in praise of you night and day, who with gifts in homage does you proud with things dear to you, save that man of generosity in his home from sin, come like a knight of golden horse and rescue him from evil.

यस्तुभ्यमग्ने अमृताय दाशद्दुवस्त्वे कृणवते यतस्रुक्।
न स राया शशमानो वि योषन्नैनमंहुः परि वरदघायोः॥ ९॥

9. *Yastubhyamagne amṛtāya dāśad duvastve kṛṇavate yatasruk. Na sa rāyā śaśamāno vi yoṣannainamaṁhaḥ pari varadaghāyoḥ.*

Agni, giver of light and wealth of life, whoever offers you honour and service in faith, ever ready, holding up the ladle full of holy ghrta and offering oblations to the imperishable fire, overflows with wealth without fear of deprivation, and the sin of the evil doer

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too can never pollute him.

यस्य॒ त्वमग्ने अध्व॒रं जुजो॑षो दे॒वो मर्त॑स्य॒ सुधि॑तं॒ ररा॑णः ।
प्रीते॑दस॒द्धोत्रा॒ सा य॑वि॒ष्ठाऽस्मा॒म् यस्य॑ विध॒तो वृ॒धास॑: ॥ १० ॥

10. *Yasya tvamagne adhvaraṁ jujoṣo devo martasya sudhitaṁ rarāṇaḥ. Prītedasaddhotrā sā yaviṣṭhā 'sāma yasya vidhato vṛdhāsaḥ.*

Agni, youthful light of yajnic human action, brilliant and generous giver as you are, whatever mortal offers you the yajna of service, with spirit of sacrifice, love and non-violence, well performed with reverence and faith, you accept and enjoy. May that service and spirit of charity bring him the grace of heaven. May we too be performers and promoters of that yajna, and may that grace be ours too.

चित्ति॒मचि॑त्तिं चिनव॒द्वि वि॒द्वान्पृ॒ष्ठेव॑ वी॒ता वृ॑जि॒ना च॒ मर्ता॑न् ।
रा॒ये चा॑ नः स्वप॒त्याय॑ देव॒ दिति॑ं च॒ रास्वादि॑तिमुरुष्य ॥ ११ ॥

11. *Cittimacittiṁ cinavad vi vidvān pṛṣṭheva vītā vṛjinā ca martān. Rāye ca naḥ svapatyāya deva ditiṁ ca rāsvāditimuruṣya.*

Let the man of knowledge and discrimination distinguish between sense and wisdom on the one hand and non-sense and ignorance on the other, between the broad open paths of right living and the covert ways of wickedness, and between mortals and mortals. And O giver of knowledge and light of discrimination, Agni, for the sake of honour and well being and for our children give us worldly wealth and liquid assets and protect our immortal merit of rectitude.

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क्रविं शशासुः क्रवयोऽदब्धा निधारयन्तो दुर्यास्वायोः।
अतस्त्वं दृश्याँ अग्न एतान्पड्भिः पश्येरद्भुताँ अर्य एवैः॥ १२॥

12. *Kaviṁ śaśāsuḥ kavayo'dabdhā nidhārayanto duryāsvāyoḥ. Atastvaṁ dṛśyāň agna etān paḍbhiḥ paśyeradbhutāň arya evaiḥ.*

Wise visionaries, bold intrepidable scholars and sagely teachers, maintaining the inmates, disciples and seekers of knowledge in their home schools, teach them the knowledge and discipline of life. Therefore, O master and ruler, Agni, by practical steps you go, observe and assess these wonderful schools and their people. They are all open and worth seeing.

त्वमग्ने वाघते सुप्रणीतिः सुतसोमाय विधते यविष्ठ। रत्नं भर शशमानाय घृष्वे पृथु श्चन्द्रमवसे चर्षणिप्राः॥ १३॥

13. *Tvamagne vāghate supraṇītiḥ sutasomāya vidhate yaviṣṭha. Ratnaṁ bhara śaśamānāya ghṛṣve pṛthuś-candram-avase carṣaṇiprāḥ.*

Agni, giver of light, knowledge and power, ever fresh and youthful, noble guide in proper ways of living, ruler of the wide world, friend of the people, bear and bring the beauty, peace and jewel wealth of life for the protection and advancement of the intelligent admirer who has distilled the soma of life's joy, confidently conducts the business of life to success, conquers suffering unto overflowing happiness and refines the manners and graces of life.

अधा ह यद्वयमग्ने त्वाया पड्भिर्हस्तेभिश्चकृमा तनूभिः।
रथं न क्रन्तो अपसा भुरिजोर्ऋतं येमुः सुध्य आशुषाणाः॥ १४॥

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14. *Adhā ha yad vayamagne tvāyā paḍbhirhaste-bhiścakṛmā tanūbhiḥ. Rathaṁ na kranto apasā bhurijorṛtaṁ yemuḥ sudhya āśuṣāṇāḥ.*

And Agni, O ruler of the world, as we, dedicated to you, work for you with our hands and feet and indeed with our body and soul, so may all the intelligent people, cooperating with you with the work of their dexterous hands, move together as by a chariot car and take you and all to the destination of truth and rectitude toward perfection.

अधा मातुरुषसः सप्त विप्रा जायेमहि प्रथमा वेधसो नॄन्।
दिवस्पुत्रा अङ्गिरसो भवेमाऽद्रिं रुजेम धनिनं शुचन्तः॥ १५॥

15. *Adhā māturuṣasaḥ sapta viprā jāyemahi prathamā vedhaso nṝn. Divasputrā aṅgiraso bhavemā'driṁ rujema dhaninaṁ śucantaḥ.*

And then, like the seven rainbow colours of the lights of mother dawn, let us raise ourselves to seven classes of intelligent and dynamic functionaries: ruler, presidents of councils, army, commanders, people, services and ancillaries. Let us create leaders and visionary pioneers of knowledge and education. Let us all rise to be the children of light, dexterous as divine architects, dear as vital breath of life, and then, cleansing and brightening up the well provided prosperous people who are wealth of the motherland, let us break the clouds for rain and shatter the mountains of difficulty converting them to opportunities.

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः।
शुचीदयन्दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन्॥ १६॥

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16. *Adhā yathā naḥ pitaraḥ parāsaḥ pratnāso agna ṛtamāśuṣāṇāḥ. Śucīdayan dīdhitim-ukthaśāsaḥ kṣāmā bhindanto aruṇīrapa vran.*

Agni, ruler of light and humanity, let us all together, dedicated to truth and rectitude, rise and shine as did our forefathers, earliest and later ones, and pure and sanctified, singing songs of divine praise, breaking new ground upon the earth, let us rise to the heights of power and discover new lights of existence, and so may rise our future generations too.

सुकर्मीणः सुरुचो देवयन्तोऽ यो न देवा जनिमा धमन्तः ।
शुचन्तो अग्निं ववृधन्त इन्द्रमूर्वं गव्यं परिषदन्तो अग्मन् ॥ १७ ॥

17. *Sukarmāṇaḥ suruco devayanto'yo na devā janimā dhamantaḥ. Śucanto agniṁ vavṛdhanta indramūrvaṁ gavyaṁ pariṣadanto agman.*

Brilliant people of noble action, deeply committed to holy pursuits and aspiring to rise to the stars, fanning their life to light and purity in the crucibles of knowledge and experience as they refine gold and temper steel in the furnace, raising the flames of fire and exalting the honour and excellence of the nation, sitting and discussing in conferences, extend the bounds of terrific energy and knowledge of the earth and skies unto the stars.

आ यूथेव क्षुमति पश्वो अख्यद्देवानां यज्जनिमान्त्युग्र ।
मर्तानां चिदुर्वशीरकृप्रन्वृधे चिदर्य उपरस्यायोः ॥ १८ ॥

18. *Ā yūtheva kṣumati paśvo akhyad devānāṁ yajjanimāntyugra. Martānāṁ cidurvaśīrakṛpran vṛdhe cidarya uparasyāyoḥ.*

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As the master proclaims the material wealth of his house of prosperity, as the commander proclaims the forces under his command, so do you, O lustrous ruler, reflect the presence around you of noble and brilliant leaders and scholars. And thus do the multitudes of people, like the rise of dawns, plan and prepare for the rise and progress of the land just as the producer master prays for the generous cloud and wishes for the health and age of life's longevity.

अकर्म ते स्वपसो अभूम ऋतमवस्त्रन्नुषसो विभातीः। अनूनमग्निं पुरुधा सुश्चन्द्रं देवस्य मर्मृजतश्चारु चक्षुः॥ १९॥

19. *Akarma te svapaso abhūma ṛtamavasrannuṣaso vibhātīḥ. Anūnamagniṁ purudhā suścandraṁ devasya marmṛjataścāru cakṣuḥ.*

We act in service to you, O Lord Agni, giver of light and life to the world, by which alone we can be called good performers. The brilliant dawns, wearing the divine mantle of truth and showers of light, perfectly and variously adorn the fire-divine, perfect and glorious eye of the self-refulgent Lord of the universe, which is the sun.

एता ते अग्न उचथानि वेधोऽवोचाम कवये ता जुषस्व। उच्छोचस्व कृणुहि वस्यसो नो महो रायः पुरुवार प्र यन्धि॥ २०॥

20. *Etā te agna ucathāni vedho'vocāma kavaye tā juṣasva. Ucchocasva kṛṇuhi vasyaso no maho rāyaḥ puruvāra pra yandhi.*

These are the words of thanks and praise we

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poets speak for you, Lord Omniscient Agni. Please to accept these, consider, shine and rise to reveal the light of your glory to our vision. Make us rich with the wealth of divinity. Lord universal friend of the many who choose, lead us to glorious honour and excellence in existence.

Mandala 4/Sukta 3

Agni Devata, Vamadeva Gautama Rshi

आ वो॒ राजा॑नमध्व॒रस्य॑ रु॒द्रं होता॑रं सत्य॒यजं॒ रोद॑स्योः । अ॒ग्निं पु॒रा त॑नयि॒त्नोर् चि॒त्ताद्धिर॑ण्यरूप॒मव॑से कृणुध्वम् ॥ १ ॥

1. *Ā vo rājānam-adhvarasya rudraṁ hotāraṁ satya-yajaṁ rodasyoḥ. Agniṁ purā tanayitnora-cittāddhiraṇyarūpam-avase kṛṇudhvam.*

All ye people of the land, before the unexpected and inconceivable thunder and lightning, light the fire and, for the protection and advancement of your peaceful, non-violent yajnic social order in the midst of heaven and earth, appoint the golden gloried ruler, a very Rudra, saviour of the good, a terror for the evil, hota, a yajaka and not a grabber or hoarder, but one inviolably dedicated to truth and Dharma.

अ॒यं योनि॑श्चकृ॒मा यं व॒यं ते जा॒येव॒ पत्य॑ उश॒ती सु॒वासाः॑ । अ॒र्वा॒ची॒नः परि॑वीतो॒ नि षी॑दे॒मा उ॒ ते स्वपाक प्रती॒चीः ॥ २ ॥

2. *Ayaṁ yoniścakṛmā yaṁ vayaṁ te jāyeva patya uśatī suvāsāḥ. Arvācīnaḥ parivīto ni ṣīdemā u te svapāka pratīcīḥ.*

This is the seat of office we create and offer to you. It is offered as a young loving wife dressed in her

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best finery offers her love to her husband and protector. O ruler most modern, all round well provided, self made and self prepared, take this seat and see these are the people looking up to you.

आ॒शृ॒ण्व॒ते अदृ॑पिताय॒ मन्म॑ नृ॒चक्ष॑से सुमृ॒ळी॒काय॑ वेधः ।
दे॒वाय॑ श॒स्तिम॒मृता॑य शंस॒ ग्रावे॑व॒ सोता॑ मधु॒षुद्य॑मी॒ळे ॥ ३ ॥

3. *Āśṛṇvate adṛpitāya manma nṛcakṣase sumṛḷīkāya vedhaḥ. Devāya śastim-amṛtāya śaṁsa grāveva sotā madhuṣud yamīḷe.*

I offer a hymn of praise and appreciation as an expression of my thought, O wise and virtuous ruler of the world, to you, brilliant, immortal and divinely blissful, who listen attentively and politely without pride and arrogance, watching the human situation all round in the interest of common good. Accept and approve of the hymn I present, be gracious as a cloud of showers, a maker of soma and a creator of honeyed joy.

त्वं चि॑न्नः शम्या॑ अग्ने अ॒स्या ऋ॒तस्य॑ बोध्यृतचित्स्वा॒धीः ।
क॒दा त॑ उ॒क्था स॑धमा॒द्यानि क॒दा भ॑वन्ति स॒ख्या गृ॒हे ते॑ ॥ ४ ॥

4. *Tvaṁ cinnaḥ śamyā agne asyā ṛtasya bodhy-ṛtacit svādhīḥ. Kadā ta ukthā sadhamādyāni kadā bhavanti sakhyā gṛhe te.*

Agni, ruler of humanity, you know the truth and law of existence, you think freely and rightly too. Know the truth and character of this nation of ours. Let them know too of the truth and law of right knowledge and conduct for the sake of right action. When will there be proper and friendly discussions of yours and assemblies in your yajnic house of law and government?

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कथा ह तद्वरुणाय त्वमग्ने कथा दिवे गर्हसे कन्न आगः।
कथा मित्राय मीळ्हुषे पृथिव्यै ब्रवः कदर्यम्णे कद्भगाय॥ ५॥

5. *Kathā ha tad varuṇāya tvamagne kathā dive garhase kanna āgaḥ. Kathā mitrāya mīḷhuṣe pṛthivyai bravaḥ kadaryamṇe kad bhagāya.*

"What is our sin, or crime or misconduct?" Agni, ruler of the world, when and why would you speak thus to Varuna, lord of justice and rectitude? to the lord of light and knowledge? to the bountiful? to the earth and the dear motherly woman? to the chief of law? to the man of power and prosperity?

कद्धिष्ण्यासु वृधसानो अग्ने कद्वाताय प्रतवसे शुभंये।
परिज्मने नासत्याय क्षे ब्रवः कदग्ने रुद्राय नृघ्ने॥ ६॥

6. *Kad dhiṣṇyāsu vṛdhasāno agne kad vātāya pratavase śubhaṁye. Parijmane nāsatyāya kṣe bravaḥ kadagne rudrāya nṛghne.*

Agni, ruler of the world, when would you be growing with and among the intellectuals? And growing with and among them, when would you speak to and about the eminent in knowledge, strength, peace and good will, all round goers, truthful and the landed farmers? to the chief of justice about the killers of humanity?

कथा महे पुष्टिंभराय पूष्णे कद्रुद्राय सुमखाय हविर्दे।
कद्विष्णव उरुगायाय रेतो ब्रवः कदग्ने शरवे बृहत्यै॥ ७॥

7. *Kathā mahe puṣṭimbharāya pūṣṇe kad rudrāya sumakhāya havirde. Kad viṣṇava urugāyāya reto bravaḥ kadagne śarave bṛhatyai.*

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Agni, when and how would you speak to and about the great creator and producer for nourishment and growth, Pushan, to and about Rudra, destroyer of enemies, the generous yajaka, the giver of holy materials for yajna? How would you pray to Vishnu, universally celebrated lord sustainer of the world? Lord generous and peaceful at heart, how would you speak to and about the great forces of defence against violence and destruction?

कथा शर्धाय मरुतामृताय कथा सूरे बृहते पृच्छ्यमानः। प्रति ब्रवोऽदितये तुराय साधा दिवो जातवेदश्चिकित्वान्॥ ८॥

8. *Kathā śardhāya marutāmṛtāya kathā sūre bṛhate pṛcchyamānaḥ. Prati bravo'ditaye turāya sādhā divo jātavedaścikitvān.*

Agni, O Jataveda, lord ruler and master of knowledge of things in existence, how would you speak to and about the sacred law of truth, about the forces swift as the winds? And when asked, what and how would you speak about the mighty great leaders bright as the sun among people? How would you speak to and about the excellent, abundant and inviolable sky? O master of knowledge, rising higher and higher in awareness, achieve the light, reaching unto the solar regions.

ऋतेन ऋतं नियतमीळ आ गोरामा सचा मधुमत्पक्वमग्ने। कृष्णा सती रुशता धासिनैषा जामर्येण पयसा पीपाय॥ ९॥

9. *Rtena ṛtaṁ niyatamīḷa ā gorāmā sacā madhumat pakvamagne. Kṛṣṇā satī ruśatā dhāsinaiṣā jāmaryeṇa payasā pīpāya.*

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Agni, O lord giver of the light and life of the world, I honour and respect the truth and law of existence by observance of the truth and law of life on earth as required and determined by the demands of life on earth and set out in the language of the earth, while I live on earth one with the honey sweets of the ripe and raw treasures of the earth. May the mother earth, being green and bright with nourishments, grow with food and drink for the sustenance of her children by the efforts of her children.

ऋ॒तेन॒ हि ष्मा॑ वृष॒भश्चि॑द॒क्तः पुमाँ॑ अ॒ग्निः पय॑सा पृ॒ष्ठ्येन॑।
अस्प॑न्दमानो अचरद्व॒योधा॑ वृषा॑ शु॒क्रं दु॑दु॒हे॒ पृ॒श्नि-
रू॒धः॥ १०॥

10. *Ṛtena hi ṣmā vṛṣabhaścidaktaḥ pumāň agniḥ payasā pṛṣṭhyena. Aspandamāno acarad vayodhā vṛṣā śukraṁ duduhe pṛśnirūdhaḥ.*

Sustained in tune by the truth of life and law of existence, nourished on food and drink from spaces above, the virile bull, manly man and lustrous Agni, creator of light and life on earth, ruler of the world, moves around with majesty, unagitated, bearing the dignity and vitality of health and age, replete with energy and generosity like the cloud, and distils the fire and lustre of life from the skies as milk from the mother cow.

ऋ॒तेनाद्रिं॑ व्यसन्भि॒दन्तः॑ समङ्गि॑रसो नवन्त॒ गोभिः॑।
शु॒नं नर॒ः परि॑ षदन्नु॒षास॑मा॒विः स्व॑रभवज्जा॒ते अ॒ग्नौ॥ ११॥

11. *Ṛtenādriṁ vyasan bhidantaḥ samaṅgiraso navanta gobhiḥ. Śunaṁ naraḥ pari ṣadannuṣāsamāviḥ svarabhavajjāte agnau.*

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Ye leaders of the world, by the force of Rtam, nature's law, when the cosmic fire of energy is awake, then the roaring winds, breaking the cloud with their currents, rain down the showers, mankind on earth find peace and prosperity, and the light, riding the dawn, rises to view as the radiant sun.

ऋ॒तेन॑ दे॒वीर॒मृता॒ अमृ॑क्ता॒ अर्णो॑भि॒रापो॒ मधु॑मद्भिरग्ने । वा॒जी न सर्गे॑षु॒ प्रस्तु॑भा॒नः प्र सद॒मित्स्रवि॑तवे दधन्युः ॥ १२ ॥

12. *Ṛtena devīramṛtā amṛktā arṇobhirāpo madhumadbhiragne. Vājī na sargeṣu prastubhānaḥ pra sadamit sravitave dadhanyuḥ.*

Agni, light of life, ruler of the world, by Rtam, force of eternal truth and nature's law, do the celestial waters of life, immortal, unhurt, with currents of spatial oceans bearing honey sweets of life's energy, ceaselessly flow on like a war horse flying on to battles, in order to move life on and on with energy without end or exhaustion.

मा कस्य॑ य॒क्षं सद॒मिद्धु॒रो गा॒ मा वे॒शस्य॑ प्रमि॒नतो मापेः । मा भ्रा॒तुर॑ग्ने॒ अनृ॑जोर्ऋ॒णं वे॒र्मा सख्यु॒र्दक्षं॑ रि॒पोर्भु॑जेम ॥ १३ ॥

13. *Mā kasya yakṣaṁ sadmiddhuro gā mā veśasya praminato māpeḥ. Mā bhrāturagne anṛjorṛṇaṁ vermā sakhyurdakṣaṁ riporbhujema.*

Agni, giver of the light of intelligence, let us not go to the meeting place of a deceitful person, nor to the door of a violent grabber, nor take the debt or obligation of a crooked brother, and may we, we pray, never try to benefit from, much less depend on, the strength and expertise of an enemy in the garb of a

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friend.

रक्षा णो अग्ने तव रक्षणेभी रारक्षाणः सुमख प्रीणानः।
प्रति ष्फुर वि रुज वीड्वंहो जहि रक्षो महि चिद्वावृधानम्॥ १४॥

14. *Rakṣā ṇo agne tava rakṣaṇebhī rārakṣāṇaḥ sumakha prīṇānaḥ. Prati ṣphura vi ruja vīḍvaṅho jahi rakṣo mahi cid vāvṛdhānam.*

Agni, ruler of the earth, blissful giver of happiness, all protector, presiding genius of yajna, social justice and noble conduct, protect us with all your methods and forces of protection and defence, shine and inspire us to good action, eliminate the blackest sin and hardest crime, destroy the wicked, even powerful ones and on the increase.

एभिर्भव सुमना अग्ने अर्कैरिमान्त्स्पृश मन्मभिः शूर वाजान्। उत ब्रह्माण्यङ्गिरो जुषस्व सं ते शस्तिर्देववाता जरेत॥ १५॥

15. *Ebhirbhava sumanā agne arkair-imānt-spṛśa manmabhiḥ śūra vājān. Uta brahmāṇyaṅgiro juṣasva saṁ te śastirdevavātā jareta.*

Agni, giver of light and life, with these songs of prayer and these learned devotees, be pleased and happy at heart. Accept and approve of these dedicated people of thought and action. Brave and heroic leader dear as breath of life, accept and enjoy these gifts of homage and reverence. May this song of praise offered by the holy celebrants be pleasing to you and exalting.

एता विश्वा विदुषे तुभ्यं वेधो नीथान्यग्ने निण्या वचांसि।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः॥ १६॥

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16. *Etā viśvā viduṣe tubhyaṁ vedho nīthānyagne niṇyā vacāṁsi. Nivacanā kavaye kāvyānyaśaṁsiṣaṁ matibhirvipra ukthaiḥ.*

Agni, giver of life and light, lord of knowledge, vision and wisdom, leader, ruler, pioneer, all these songs of adoration, creative, deep and grave, meaningful and fruitful, fluent and poetic, are sincere expressions of the heart which I, inspired and moved to ecstasy, present to you, poet and scholar, with divine hymns of holiness in the company of the wise and dedicated celebrants.

Mandala 4/Sukta 4

Agni Rakshoha Devata, Vamadeva Gautama Rshi

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ इभेन।
तृष्वीमनु प्रसितिं द्रूणानोऽ स्तासि विध्य रक्षसस्तपिष्ठैः ॥ १ ॥

1. *Kṛṇuṣva pājaḥ prasitiṁ na pṛthvīṁ yāhi rājevāmavāṅ ibhena. Tṛṣvīmanu prasitiṁ drūṇāno'stāsi vidhya rakṣasastapiṣṭhaiḥ.*

Arise, be strong and brilliant, go over and round the earth in orbit, spread your network over the dominion and, firm and powerful, move as a king by the elephant. Impetuous and terrible, shoot like a rocket all round wherever needed for thirsting and ensnared earth as it could be, and, like an archer as you are, fix the demons of violence with your blazing arrows.

तव भ्रमास आशुया पतन्त्यनु स्पृश धृषता शोशुचानः।
तपूंष्यग्ने जुह्वा पतङ्गानसन्दितो वि सृज विष्वगुल्काः ॥ २ ॥

2. *Tava bhramāsa āśuyā patantyanu spṛśa dhṛṣatā śośucānaḥ. Patūṁṣyagne juhvā pataṅgānasaṁdito vi sṛja viṣvagulkāḥ.*

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Your roving rockets whirl round impetuously. Shining and blazing with power and force, strike off the enemies wherever they be. Unhurt, whole and unopposed, shoot out all round burning rockets of defence like sparks of fire fed on ladlefuls of ghrta offered into the fire of the vedi.

प्रति॒ स्पशो॒ वि सृ॑ज॒ तूर्णि॑तमो॒ भवा॑ पा॒युर्वि॒शो अ॒स्या अ॑दब्धः। यो नो॑ दू॒रे अ॒घशं॑सो॒ यो अन्त्यग्ने॒ माकि॑ष्टे॒ व्यथि॒रा द॑धर्षीत्॥ ३॥

3. *Prati spaśo vi sṛja rūrṇitamo bhavā pāyurviśo asyā adabdhaḥ. Yo no dūre aghaśaṁso yo antya-gne mākiṣṭe vyathirā dadharṣīt.*

Agni, brilliant ruler and blazing power, shoot out detectors, appoint detectives and spies, and send out ambassadors, be swift in action and response, and, bold, unhurtful and undeceived, be the protector and sustainer of this human nation, and whoever be the sinner or supporter of the wicked far or near us must not insult, impair or violate your rule and order.

उद॑ग्ने॒ तिष्ठ॒ प्रत्या त॑नुष्व॒ न्य॑१॑मित्राँ॑ ओषताति॒ग्महेते। यो नो॒ अरा॑तिं समिधान च॒क्रे नी॒चा तं ध॑क्ष्यत॒सं न शुष्क॑म्॥ ४॥

4. *Udagne tiṣṭha pratyā tanuṣva nyamitrāñ oṣatāt tigmahete. Yo no arātiṁ samidhāna cakre nīcā tam dhakṣyatasaṁ na śuṣkam.*

Agni, mighty and brilliant power, rise in flames and shine on, let the light spread around. O wielder of blazing weapons, burn off the unfriendly and the enemies. Shining and rising power, whoever creates enemies and causes adversity, burn down like a dry fibre

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of flax.

ऊ॒र्ध्वो भ॑व॒ प्रति॑ वि॒ध्याध्य॒स्मदा॒विष्कृ॑णुष्व दैव्या॒न्यग्ने। अव॑ स्थि॒रा त॑नुहि यातु॒जूनां जा॒मिमजा॑मिं॒ प्र मृ॑णीहि॒ शत्रू॑न्॥ ५॥

5. *Ūrdhvo bhava prati vidhyādhyasmadāviṣkṛṇu-ṣva daivyānyagne. Ava sthirā tanuhi yātujūnāṁ jāmimajāmiṁ pra mṛṇīhi śatrūn.*

Rise high and shine there, having fixed the enemies far from us, and thus reveal the divine actions of your own and of the enlightened. Loosen and reduce the firm establishments of the gate crashers and the go-getters whether related or unrelated, and destroy the enemies of the order of enlightenment.

स ते॑ जानाति सुम॒तिं यवि॑ष्ठ य ईव॑ते॒ ब्रह्म॑णे गा॒तुमैर॑त्। विश्वा॑न्यस्मै सु॒दिना॑नि रा॒यो द्यु॒म्नान्य॒र्यो वि दुरो॑ अ॒भि द्यौत्॥ ६॥

6. *Sa te jānāti sumatiṁ yaviṣṭha ya īvate brahmaṇe gātumairat. Viśvānyasmai sudināni rāyo dyumnā-nyaryo vi duro abhi dyaut.*

Agni, most youthful power of enlightenment, that person knows and enjoys your love and good will who directs his voice and actions toward the magnificent lord supreme of the universe, who dedicates all his happy days and his wealth and good fortune to his service, and who, being master of himself and his fortune, wide opens and lights up his doors for his devotees.

सेद॑ग्ने अस्तु सु॒भगः॑ सु॒दानु॒र्यस्त्वा॒ नित्ये॑न॒ हवि॑षा॒ य उ॒क्थैः। पिप्री॑षति॒ स्व आयु॑षि दुरो॒णे विश्वेद॑स्मै सु॒दिना॒ सास॑-दि॒ष्टिः॥ ७॥

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7. *Sedagne astu subhagaḥ sudānuryastvā nityena haviṣā ya ukthaiḥ. Piprīṣati sva āyuṣi duroṇe Viśvedasmai sudinā sāsadiṣṭiḥ.*

Agni, refulgent lord ruler of the world, he would be highly prosperous and generously charitable who loves to serve you with unfailing oblations of havi and songs of praise and prayer. And surely for such a person, in his own life, within his own home, all his days would be happy and his yajna and all desired acts would be fruitful.

अर्चामि ते सुमतिं घोष्यर्वाक्सं ते वावाता जरतामियं गीः। स्वश्वास्त्वा सुरथा मर्जयेमाऽस्मे क्षत्राणि धारयेरनु द्यून्॥ ८॥

8. *Arcami te sumatiṁ ghoṣyarvāk saṁ te vāvātā jaratāmiyaṁ gīḥ. Svaśvāstvā surathā marjayemā'sme kṣatrāṇi dhārayeranu dyūn.*

Agni, mighty ruler of the world, I pray for your favour and blessings of love and good will. May these words of my favourite voice address you and this adoration of mine glorify you. Blest with noble horses and beautiful chariots, may we exalt you, and may you, day by day, hold and sustain our social order and its systems of governance and administration.

इह त्वा भूर्या चरेदुप त्मन्दोषावस्तर्दीदिवांसमनु द्यून्। क्रीळन्तस्त्वा सुमनसः सपेमाऽभि द्युम्ना तस्थिवांसो जनानाम्॥ ९॥

9. *Iha tvā bhūryā caredupa tman doṣāvastardīdivāṁsamanu dyūn. Krīḷantastvā sumanasaḥ sapemā'bhi dyumnā tasthivāṁso janānām.*

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Let man amply and wholly serve you, refulgent ruler of the world, sincerely by heart and soul, day and night, day after day. Let us all, guardians of the total wealth and honour of the people, rejoicing at heart as playing with arms for defence of the nation, serve Agni, father protector of humanity.

यस्त्वा॒ स्वश्वः॑ सुहिर॒ण्यो अ॑ग्न उप॒यात्ति॒ वसु॑मता॒ रथे॑न।
तस्य॑ त्रा॒ता भ॑वसि॒ तस्य॒ सखा॒ यस्ते॑ आति॒थ्यमा॑नु॒षग्जु॒-
जोष॑त्॥ १०॥

10. *Yastvā svaśvaḥ suhiraṇyo agna upayāti vasumatā ratheta. Tasya trātā bhavasi tasya sakhā yasta ātithyamānuṣag jujoṣat.*

Whoever possessing noble horses and golden gold approaches you by a chariot loaded with treasures of wealth, and offers service and hospitality readily and ceaselessly without reserve, without question, you accept and own as a friend, protect him as a guardian and save him as a redeemer.

म॒हो रु॑जामि बन्धुता॒ वचो॑भि॒स्तन्मा॑ पि॒तुर्गोत॑मा॒दन्वि॑याय।
त्वं नो॑ अ॒स्य वच॑सश्चिकिद्धि॒ होत॑र्यविष्ठ सुक्रतो॒
दमू॑नाः॥ ११॥

11. *Maho rujāmi bandhutā vacobhistanmā piturgotamādanviyāya. Tvaṁ no asya vacasaścikiddhi hotaryaviṣṭha sukrato damūnāḥ.*

I shatter great evils and open deep mysteries by kinship with Divinity and words of eternity which I inherit from my father guardian who commands all knowledge of existence and the language of omniscience. Agni, cosmic yajaka, ever youthful light,

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master of universal dynamics, self controlled controller, give us the vision and knowledge of the ultimate reality and the Word imperishable.

अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोऽ वृका अश्रमिष्ठाः।
ते पायवः सध्र्यञ्चो निषद्याऽग्ने तव नः पान्त्वमूर॥ १२॥

12. *Asvapnajastaraṇayaḥ suśevā atandrāso'vṛkā aśramiṣṭhāḥ. Te pāyavaḥ sadhryañco niṣadyā 'gne tava naḥ pāntvamūra.*

Agni, life of life, light eternal, universal intelligence, your streams of life, your rays of light and waves of cosmic energy, sleepless, continuous, gracious, relentless, inviolent, and indefatigable, which ever flow integrated and together may, we pray, bless our yajnic home and give us a fresh lease of life every moment.

ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितादरक्षन्।
ररक्ष तान्त्सुकृतो विश्ववेदा दिप्सन्त इद्रिपवो नाह देभुः॥ १३॥

13. *Ye pāyavo māmateyaṁ te agne paśyanto andhaṁ duritā-darakṣan. Rarakṣa tāntsukṛto viśvavedā dipsanta id ripavo nāha debhuḥ.*

Agni, lord of universal knowledge and power, all those defensive powers of yours which, ever watchful and protective, save people from sin and protect them from evil and crime as their own kith and kin who cannot by themselves see, all those holy yajnic powers of noble action, O lord, protect and promote, so that the repressive enemies may not be able to terrorise the poor and the ignorant.

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त्वया॑ व॒यं स॑धन्य॒१॒॑स्त्वोता॒स्तव॒ प्रणी॑त्यश्याम॒ वाजा॑न्। उ॒भा शंसा॑ सूदय सत्यतातेऽनुष्टु॒या कृ॑णुह्यह्रयाण॥ १४॥

14. *Tvayā vayaṁ sadhanyastvotāstava praṇityaśyāma vājān. Ubhā śaṁsā sūdaya satyatāte 'nuṣṭhuyā kṛṇuhyahrayāṇa.*

Agni, ruler of the world, defender of truth and holiness, may we, protected by you and blest with knowledge and power, follow your guidance and noble policy and win the honour and excellence of the world. Guide aright, order and control both the eulogiser and the calumniator far and near, and, with appropriate measures, take us out of timidity and make us bold in defence of truth and rectitude without embarrassment or hesitation.

अ॒या ते॑ अग्ने स॒मिधा॑ विधेम॒ प्रति॒ स्तोमं॑ श॒स्यमा॑नं गृभाय। दहा॒शसो॑ र॒क्षसः॑ पा॒ह्य॒१॒॑स्मान्द्रु॒हो नि॒दो मि॑त्रमहो अव॒द्यात्॥ १५॥

15. *Ayā te agne samidhā vidhema prati stomaṁ śasyamānaṁ gṛbhāya. Dahāśaso rakṣasaḥ pāhyasmān druho nido mitramaho avadyāt.*

Agni, greatest friend, adorable lord and ruler of the world, with this lighted fuel and enlightened contribution to the yajna of the social and cosmic order, we offer the song of homage to you. Be gracious to accept it. Burn down the revilers and the evil perpetrators of destruction and protect us against the jealousy, calumny and scandalous actions of the enemies.

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Mandala 4/Sukta 5

Vaishvanara Agni Devata, Vamadeva Gautama Rshi

वैश्वा॒नरा॑य मी॒ळ्हुषे॑ स॒जोषाः॒ क॒था दा॑शेमा॒ग्नये॑ बृ॒हद्भाः॑ ।
अनू॑नेन बृ॒हता॒ व॒क्षथे॒नोप॑ स्तभायदु॒पमि॒न्न रोध॑ः ॥ १ ॥

1. *Vaiśvānarāya mīḷhuṣe sajoṣāḥ kathā dāśemāgnaye bṛhadbhāḥ. Anūnena bṛhatā vakṣathe-nopa stabhāyadupaminna rodhaḥ.*

How shall we, in accord with Agni, happy and rejoicing, offer homage, service and support to the great, generous Vaishvanara Agni, vital fire sustaining the earth, leader and ruler of humanity who, with his awful might and unbounded reach, mighty lustrous as he is, holds up this vast world like a column bearing the burden of a mighty structure.

मा नि॑न्दत॒ य इ॒मां मह्यं॑ रा॒तिं दे॒वो द॒दौ मर्त्या॑य स्व॒धावा॑न् ।
पाका॑य॒ गृत्सो॑ अ॒मृतो॒ विचे॑ता वैश्वान॒रो नृत॑मो य॒ह्वो अ॒ग्निः ॥ २ ॥

2. *Mā nindata ya imāṁ rātiṁ devo dadau martyāya svadhāvān. Pākāya gṛtso amṛto vicetā vaiśvānaro nṛtamo yahvo agniḥ.*

Never blame, censure or revile Vaishvanara Agni, self-refulgent and generous self-existent lord of his infinite wealth and power, who has given us this great gift of food, energy and wealth of abundant nature for the simple, growing, maturing world of mortal humanity, Agni, who is self-revealing through the beauty of his own creation, immortal, omniscient teacher, best leader of men and awfully great.

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साम॑ द्विब॒र्हा मह्यि॑ ति॒ग्मभृ॑ष्टिः स॒हस्र॑रेता वृष॒भस्तुवि॑ष्मान्।
प॒दं न गोरप॑गूळ्हं विविद्वान॒ग्निर्म॒ह्यं प्रेदु॑ वोचन्मनी॒षाम्॥ ३॥

3. *Sāma dvibrahā mahi tigmabhṛṣṭiḥ sahasraretā vṛṣabhastuviṣmān. Padaṁ na gorapagūḷhaṁ vividvān-agnir-mahyaṁ predu vocan-manīṣām.*

Agni, refulgent lord immanent in earth and heaven, commanding blazing heat and light, abundant a thousandfold, generous and virile as sun and cloud, mighty powerful, master of knowledge, may, we pray, speak to me of the great and deep knowledge and karma pertaining to earth and heaven, body and soul, deep as the mystery of sun and stars.

प्र ताँ अ॒ग्निर्ब॑भस॒त्ति॒ग्मजं॑म्भ॒स्तपि॑ष्ठेन शो॒चिषा॒ यः सु॒राधाः॑।
प्र ये मि॒नन्ति॒ वरु॑णस्य॒ धाम॑ प्रि॒या मि॒त्रस्य॒ चेत॑तो ध्रु॒वाणि॑॥ ४॥

4. *Pra tāň agnirbabhasat tigmajambhastapiṣṭhena śociṣā yaḥ surādhāḥ. Pra ye minanti varuṇasya dhāma priyā mitrasya cetato dhruvāṇi.*

May Agni, blazing lord of power and stern rule of law, commanding the wealth, power and prosperity of the world with his splendour and magnificence, crush with the heat of his power and force of his justice the dear favourites and strongholds of those who sabotage and destroy the stability of the systems and institutions of the noble and friendly powers of enlightenment, justice, peace, unity and cooperation.

अ॒भ्रात॑रो॒ न योष॑णो॒ व्यन्तः॑ पति॒रिपो॒ न जन॑यो दु॒रेवाः॑।
पा॒पास॒ः सन्तो॑ अनृ॒ता अ॑स॒त्या इ॒दं प॒दम॑जनता गभी॒रम्॥ ५॥

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5. *Abhrātaro na yoṣaṇo vyantaḥ patiripo na janayo durevāḥ. Pāpāsaḥ santo anṛtā asatyā idaṁ padamajanatā gabhīram.*

As maidens without brothers and guardians to care for them, as wives who deceive their husbands, go astray from the right path and follow a wrong course of life, so the misguided people, self-deceived evil doers, false and untrue, go astray and, following the wrong course, create this hellish state of life in society.

इदं मे अग्ने कियते पावकाऽमिनते गुरुं भारं न मन्म।
बृहद्दधाथ धृषता गभीरं यह्वं पृष्ठं प्रयसा सप्तधातु॥ ६॥

6. *Idaṁ me agne kiyate pāvakā'minate guruṁ bhāraṁ na manma. Bṛhad dadhātha dhṛṣatā gabhīraṁ yahvaṁ pṛṣṭhaṁ prayasā saptadhātu.*

Agni, master of knowledge and power, purifier of body, mind and soul, I pray, bear and bring for me sevenfold knowledge of matter, mind and motion, knowledge which is universal, deep and grave, greatly powerful and wide in range and application. Bless me with the knowledge along with the gift of love and courage as a burden of great responsibility. I assure you I am a humble seeker and I shall bear the burden well without arrogance and violence.

तमिन्वेवेव समना समानमभि क्रत्वा पुनती धीतिरश्याः।
ससस्य चर्मन्नधि चारु पृश्नेरग्रे रुप आरुपितं जबारु॥ ७॥

7. *Taminnveva samanā samānamabhi kratvā punatī dhītiraśyāḥ. Sasasya carmannadhi cāru pṛśneragre rupa ārupitaṁ jabāru.*

That equal, beautiful, constant and vital zone

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of light and heat of Vaishvanara Agni fixed round and over the surface of the dormant and colourful earth, separated and condensed from the solar sphere in earlier times before life emerged, may our noble intelligence, purifying and sanctifying us by the light of the Lord, reach and reveal through our holy acts of study, prayer and holy action.

प्रवाच्यं॑ वच॑सः किं मे॑ अ॒स्य गुहा॑ हि॒तमुप॑ नि॒णिग्व॑दन्ति।
यदु॒स्रिया॑णा॒मप॒ वारि॑व व्र॒न्पाति॑ प्रि॒यं रु॒पो अग्रं॑ प॒दं वेः॥ ८॥

8. *Pravācyaṁ vacasaḥ kiṁ me asya guhā hitamupa niṇig vadanti. Yadusriyāṇāmapa vāriva vran pāti priyaṁ rupo agraṁ padaṁ veḥ.*

What is worthy of being proclaimed, hidden in the secret cave of this word of mine, and what the scholars and visionaries, purifying and sanctifying, mysteriously whisper closely to you is That Orb of light and heat which, like a liquid zone of vapours, covers, vitalises, sustains and reveals the dear, first, highest life and beauty of the dawn, of cows and the flying earth.

इ॒दमु॒ त्यन्महि॑ म॒हामनी॑कं॒ यदु॒स्रिया॒ सच॑त पू॒र्व्यं॑ गौः।
ऋ॒तस्य॑ प॒दे अधि॒ दीद्या॑नं॒ गुहा॑ रघु॒ष्यद्र॑घु॒यद्वि॑वेद॥ ९॥

9. *Idamu tyanmahi mahāmanīkaṁ yadusviyā sacata pūrvyaṁ gauḥ. Ṛtasya pade adhi dīdyānaṁ guhā raghuṣyad raghuyad viveda.*

This same orb of light and zone of vitality, greatest of the great, glorious, ancient and eternal, blazing over the regions of the waters of space and the facts and laws of existence, which the productive earths

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serve and follow and join as partners of the system, which vibrates in the depths of the heart and vibrates in the depths of the soul, I know, you know, all perceive.

अध॑ द्यु॒ता॒नः पि॒त्रोः सचा॒साऽम॑नुत॒ गुह्यं॒ चारु॒ पृश्ने॑ः।
मा॒तुष्प॒दे पर॑मे अ॒न्ति॒ षद्गोर्वृष्ण॑ः शो॒चिष॒ः प्रय॑तस्य॒ जि॒ह्वा ॥ १० ॥

10. *Adha dyūtānaḥ pitroḥ sacāsā'manuta guhyaṁ cāru pṛśneḥ. Mātuṣpade parame anti ṣad gorvṛṣṇaḥ śociṣaḥ prayatasya jihvā.*

And the light shines between heaven and earth, one with all, vibrating in the highest regions of Mother Nature at the closest and within, directly watching and knowing the raining clouds, the blazing sun, and the blowing wind and flowing waters. All ye men and women, know that lovely and wondrous mystery of the spirit of colourful reality of existence hidden in the cave of the heart.

ऋ॒तं वो॑चे॒ नम॑सा पृ॒च्छ्यमा॑न॒स्तवा॒शसा॑ जातवेदो॒ यदी॒दम्।
त्वम॒स्य क्षे॑यसि॒ यद्ध॒ विश्वं॑ दि॒वि यदु॒ द्रवि॑णं॒ यत्पृ॑थि॒व्याम् ॥ ११ ॥

11. *Ṛtaṁ voce namasā pṛchhyamānastavaśasā jātavedo yadīdam. Tvamasya kṣayasi yaddha viśvaṁ divi yadu draviṇaṁ yat pṛthivyāṁ.*

O Jataveda, omniscient and omnipresent Agni, if I were asked, I would speak the truth in all humility by your grace: All this that is, all that exists in heaven, all that is in and on earth, all that is the wealth, power and excellence, all is yours, it abides in you, you pervade it all, you govern it all and, ultimately, you absorb it all

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by drawing in and reducing it to the point of zero.

किं नो अस्य द्रविणं कद्ध रत्नं वि नो वोचो जातवेदश्चिकित्वान्। गुहाध्वनः परमं यन्नो अस्य रेकु पदं न निदाना अगन्म॥ १२॥

12. *Kiṁ no asya draviṇaṁ kaddha ratnaṁ vi no voco jātavedaścikitvān. Guhādhvanaḥ paramaṁ yanno asya reku padaṁ na nidānā aganma.*

O Jataveda, you know all and everything in existence. Speak to us and guide us: Of all this world, what wealth is ours? What jewels? Speak to us of that, so that going by the light of divine vision and intelligence we may achieve the best and reach the highest goal that is ours, and we at the end don't have to go empty handed, reviled and exposed.

का मर्यादा वयुना कद्ध वाममच्छा गमेम रघवो न वाजम्। कदा नो देवीरमृतस्य पत्नीः सूरो वर्णेन ततनन्नुषासः॥ १३॥

13. *Kā maryādā vayunā kaddha vāmamacchā gamema raghavo na vājam. Kadā no devīramṛtasya patnīḥ sūro varṇena tatanannuṣāsaḥ.*

What are the rules of the game of karma? What ultimate bounds? Speak to us, enlighten us: When could we, racing like a courser, moving like waves of energy, creditably reach our cherished goal? When would the sun, the dawns and the celestial vibrations of immortality like life-giving nurses inspire us with light and lustre to rise to perfection?

अनिरेण वचसा फल्गवेन प्रतीत्येन कृधुनातृपासः। अधा ते अग्ने किमिहा वदन्त्यनायुधास आसता सचन्ताम्॥ १४॥

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14. *Anireṇa vacasā phalgvena pratītyena kṛdhunā-tṛpāsaḥ. Adhā te agne kimihā vadantyanāyudhāsa āsatā sacantām.*

Agni, light and spirit of knowledge and master of the language of knowledge, listeners remain unsatisfied, their thirst for knowledge unquenched, with lifeless, unsubstantial, ambiguous and deficient words. Then what do the speakers speak of you, or to you, or about you, here? Being like warriors without arms, they should come to you, speakers as well as listeners, for light, knowledge and words for effective and living communication.

अस्य श्रिये समिधानस्य वृष्णो वसोरनीकं दम आ रुरोच। रुशद्वसानः सुदृशीकरूपः क्षितिर्न राया पुरुवारो अद्यौत्॥ १५॥

15. *Asya śriye samidhānasya vṛṣṇo vasoranīkaṁ dama ā ruroca. Ruśad vasānaḥ sudṛśīkarūpaḥ kṣitirna rāyā puruvāro adyaut.*

For the expression of the grace and majesty of this Agni, lord of light and ruler of the world, bright and blazing, generous, home and haven of all like mother earth, his force and splendour shines in his home. And he himself, refulgent giver of radiance, magnificent in form, treasure home and universal giver of heavenly and earthly gifts for all, shines with regal magnificence and wealth of the world like mother earth shining with the greenery of her abundance and generosity.

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Mandala 4/Sukta 6

Agni Devata, Vamadeva Gautama Rshi

ऊर्ध्व ऊ षु णो अध्वरस्य होतरग्ने तिष्ठ देवताता यजीयान्।
त्वं हि विश्वमभ्यसि मन्म प्र वेधसश्चित्तिरसि मनीषाम्॥ १॥

1. *Ūrdhva ū ṣu ṇo adhvarasya hotaragne tiṣṭha devatātā yajīyān. Tvaṁ hi viśvamabhyasi manma pra vedhasaścit tirasi manīṣām.*

Agni, lord of light, ruler of the world, cosmic yajamana, sit on top of our yajna of love and non-violence among the divine yajakas of nature and humanity. You alone know the world and all our thoughts, intentions and will, and you, at the heart of all performers, comprehend and transcend the knowledge, intelligence and awareness of the scholar.

अमूरो होता न्यसादि विक्ष्वग्निर्मन्द्रो विदथेषु प्रचेताः।
ऊर्ध्वं भानुं सवितेवाश्रेन्मेतेव धूमं स्तभायदुप द्याम्॥ २॥

2. *Amūro hotā nyasādi vikṣvagnirmandro vidatheṣu pracetāḥ. Urdhvaṁ bhānuṁ savitevāśrenmeteva dhūmaṁ stabhāyadupa dyām.*

Agni, all wise, universal yajamana, receiver and giver, creator of joy, brilliant in knowledge, sits and abides among the people in their yajnic social endeavours, diffuses the light and fragrance of yajna above close to the heavens like the sun and, like a builder and a column, holds the dark away.

यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद्देवतातिमुराणः।
उदु स्वरुर्नवजा नाक्रः पश्वो अनक्ति सुधितः सुमेकः॥ ३॥

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3. *Yatā sujūrṇī rātinī ghṛtācī pradakṣiṇid devatātimurāṇaḥ. Udu svarurnavajā nākraḥ paśvo anakti sudhitaḥ sumekaḥ.*

The night is come on her round vibrating with the wealth of rest and peace, applying a soothing balm to the hours of holy time and ushering in the approach of dawn, and the sun, harbinger of fresh energy, new born like a baby, self-proclaiming and enlightening the world, rising fast, watching all, shining beautiful, showering the nectar of soma, anoints the morning time of the day.

स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुजुषाणो अस्थात्। पर्यग्निः पशुपा न होता त्रिविष्ट्येति प्रदिव उराणः॥ ४॥

4. *Stīrṇe barhiṣi samidhāne agnā ūrdhvo adhvaryurjujuṣāṇo asthāt. Paryagniḥ paśupā na hotā triviṣṭyeti pradiva urāṇaḥ.*

The sacred grass is spread over the vedi, the fire is lit and rises, the adhvaryu, chief priest organiser, is up and doing, having started the yajna. Agni, the sun, like the shepherd of the waking world, celestial yajaka, goes over the three regions of heaven, earth and sky radiating the light and illuminating the world.

परि त्मना मितद्रुरेति होताऽग्निर्मन्द्रो मधुवचा ऋतावा। द्रवन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यदभ्राट्॥ ५॥

5. *Pari tmnā mitadrureti hotā'gnirmandro madhuvacā ṛtāvā. Dravantyasya vājino na śokā bhayante viśvā bhuvanā yadbhrāṭ.*

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Agni, performer of yajna, happy and exhilarating, honey sweet of expression, moves and expands at its own self-controlled speed and will, keeping within the laws of existence. The rays of its light and the flames of fire rise and radiate like the waves of energy, and when it shines and blazes, all the worlds in existence feel the pressure of its force and power.

भद्रा ते अग्ने स्वनीक सन्दृग्घोरस्य सतो विषुणस्य चारुः। न यत्ते शोचिस्तमसा वरन्त न ध्वस्मानस्तन्वीऽ रेप आ धुः॥ ६॥

6. *Bhadrā te agne svanīka saṁdṛg ghorasya sato viṣuṇasya cāruḥ. Na yat te śocistamasā varanta na dhvasmānas-tanvīrepa ā dhuḥ.*

Agni, lord blissful of light, love and justice, commanding divine force and power, fearsome, eternally true and manifesting in infinite variety of the world of change, equal, kind and gracious is your eye by which you watch every living being. No evil forces can cover with darkness the light that is yours, nor can any devil and destroyer attribute any sin or smear or partiality to your body of law and justice.

न यस्य सातुर्जनितोरवारि न मातरापितरा नू चिदिष्टौ। अधा मित्रो न सुधितः पावकोऽ ग्निर्दीदाय मानुषीषु विक्षु॥ ७॥

7. *Na yasya sāturjanitoravāri na mātarāpitarā nū cidiṣṭau. Adhā mitro na sudhitaḥ pāvako'gnir-dīdāya mānuṣīṣu vikṣu.*

Agni is the generous giver whose gifts cannot be denied or hidden as the gifts of father and mother, too, toward fulfilment of life's desire cannot be denied

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since Agni as a friend, blazing with light and glowing with generosity, blissful and sanctifying, shines among the people over everything that concerns humanity.

द्विर्यं पञ्च जीजनन्त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।
उषर्बुधमथर्यो३ न दन्तं शुक्रं स्वासं परशुं न तिग्मम् ॥ ८ ॥

8. *Dviryaṁ pañca jījanantsaṁvasānāḥ svasāro agniṁ mānuṣīṣu vikṣu. Uṣarbudhamatharyo na dantaṁ śukraṁ svāsaṁ paraśuṁ na tigmam.*

Twice do the five classes of people among all human communities, living happily together, moving on together like running streams and working together like fingers of the hand, kindle and raise Agni, vital energy waking up at dawn, voracious, blazing bright and beautiful, and thunderous as a bolt against darkness and suffering.

तव त्ये अग्ने हरितो घृतस्रा रोहितास ऋज्वञ्चः स्वञ्चः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमह्वन्त दस्माः ॥ ९ ॥

9. Tava tye agne harito ghṛtasnā rohitāsa ṛjvañcaḥ svañcaḥ. Aruṣāso vṛṣaṇa ṛjumuṣkā ā devatātim-ahvanta dasmāḥ.

Agni, ruling power of light and liberality, those rainbow colours of your light and seven streams of energy are replete with the grace and power of ghrta, red with the passion of life, straight and simple, natural and free, bright, generous, strong and right, destroyers of evil and harbingers of the benedictions of Divinity.

ये ह त्ये ते सहमाना अयासस्त्वेषासो अग्ने अर्चयश्चरन्ति ।
श्येनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥ १० ॥

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10. *Ye ha tye-te sahamānā ayāsas-tveṣāso agne arcayaścaranti. Śyenāso na duvasanāso arthaṁ tuviṣvaṇaso mārutaṁ na śardhaḥ.*

Agni, ruling power of the world, your flames of fire, blazing rays of light and electric waves of energy are patient and forbearing, yet challenging and victorious, awful and deeply perceptive and penetrative. Instant in action, they fall upon their object like falcons from the sky, and their force is like that of a roaring storm of wind shears.

अकारि ब्रह्म समिधान तुभ्यं शंसात्युक्थं यजते व्यू धाः ।
होतारमग्निं मनुषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः ॥ ११ ॥

11. *Akāri brahma samidhāna tubhyaṁ śaṁsātyukthaṁ yajate vyū dhāḥ. Hotāram-agniṁ manuṣo ni ṣedur-namasyanta uśijaḥ śaṁsam-āyoḥ.*

Sung is the song of prayer and praise for you, O lord refulgent, the yajaka raises his voice in adoration which, pray, graciously accept for the good of the devotee, and bring him the object of his desire. Let people, loving and inspired, bearing fragrant homage with humility, come and sit round the vedi in worship of Agni, universal yajamana, loved and admired by humanity.

Mandala 4/Sukta 7

Agni Devata, Vamadeva Gautama Rshi

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥ १ ॥

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1. *Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo viruru-curvaneṣu citraṁ vibhvaṁ viśeviśe.*

This Agni here is the first and foremost power felt, lighted, installed and glorified by the pioneers of knowledge and yajnic action. It is the first performer of the cosmic yajna of creation, most adorable, worshipped in yajnas and all other programmes of love and non-violent development. The same wonderful and all embracing light and power, men of science and Divinity blest with descendants and disciples develop and glorify in the forests and every household for the benefit of every community.

अग्ने॑ क॒दा त॑ आनु॒षग्भुव॑द्देव॒स्य॒ चेत॑नम्।
अधा॒ हि त्वा॑ जगृ॒भ्रिरे मर्ती॑सो वि॒क्ष्वीड्य॑म्॥ २॥

2. *Agne kadā ta ānuṣag bhuvad devasya cetanam. Adhā hi tvā jagṛbhrire martāso vikṣvīḍyam.*

O Lord, when would people be in tune with the divine light, omniscience and generosity of yours in their consciousness? And when would the mortals hold your presence as adorable in every moment, in every thought and action, in every home?

ऋ॒ता॒वा॒नं॒ वि॒चे॒त॒सं॒ पश्य॑न्तो॒ द्यामि॑व॒ स्तृभिः।
विश्वे॑षामध्व॒राणां॑ ह॒स्क॒र्तार॑ं॒ दमे॑दमे ॥ ३॥

3. *Ṛtāvānaṁ vicetasaṁ paśyanto dyāmiva stṛbhiḥ. Viśveśāmadhvarāṇāṁ haskartāraṁ damedame.*

When would the mortals in every home adore the universal Agni, watching and realising in yajna the presence of the lord of the order of universal law,

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commanding the cosmic intelligence of existence and lighting up all the yajnas of the world in evolutionary development with vital fire as he lights up the heavens with stars?

आ॒शुं दू॒तं वि॒वस्व॑तो॒ विश्वा॒ यश्चर्ष॑णीर॒भि।
आ ज॑भ्रुः के॒तुमा॒यवो॒ भृग॑वाणं वि॒शेवि॑शे ॥ ४ ॥

4. *Āśuṁ dūtaṁ vivasvato viśvā yaścarṣaṇīrabhi.*
Ā jabhruḥ ketumāyavo bhṛgavāṇaṁ viśeviśe.

The one that sustains all people of the world, that vital fire, instant carrier of sunlight, the very sign of life, maturing everything existent, the people of the earth and their descendants, when would it be received and installed in every home?

तमी॑ं होता॑रमानु॒षक्चि॑कि॒त्वांस॑ं नि षे॑दिरे।
र॒ण्वं पा॑व॒कशो॑चिषं॒ यजि॑ष्ठं स॒प्त धाम॑भिः ॥ ५ ॥

5. *Tamīṁ hotāramānuṣak cikitvāṁsaṁ ni ṣedire.*
Raṇvaṁ pāvakaśociṣaṁ yajiṣṭhaṁ sapta dhāmabhiḥ.

Fully and appropriately they install, maintain and sit by that Agni, receiver and giver of gifts in yajna, enlightening, bright and happy, drying, maturing and vitalising things like light and fire, most lovable and adorable. They maintain, serve and benefit from it seven ways through five senses, five pranas, and mind and intellect, and worship the power in every home of every community.

तं श॒श्वती॑षु मा॒तृषु॒ वन॒ आ वी॒तमश्रि॑तम्।
चि॒त्रं सन्त॑ं गु॒हा हि॒तं सु॒वेदं कूचिद॒र्थिन॑म् ॥ ६ ॥

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6. *Taṁ śaśvatīṣu mātṛṣu vana ā vītamaśritam. Citraṁ santaṁ guhā hitaṁ suvedaṁ kūcidarthinam.*

That Agni, present in permanent sources, in forests, immanent everywhere, independent and free, wonderful as hidden in a cave, knowledgeable and deeply meaningful, they maintain and serve.

सस्य यद्वियुता सस्मिन्नूधन्नृतस्य धामन्रणयन्त देवाः ।
महाँ अग्निर्नमसा रातहव्यो वेरध्वराय सदमिदृतावा ॥ ७ ॥

7. *Sasasya yad viyutā sasminnūdhannṛtasya dhāman raṇayanta devāḥ. Mahāň agnirnamasā rātahavyo veradhvarāya sadamidṛtāvā.*

Far from sleep, the bounties of nature rejoice in the entire spaces of the skies and over the celebrations of yajna. We pray that the great Agni, light and lord of yajna, fed on offerings and rich in gifts, commanding the laws of truth and showers of bliss may pervade our home for the performance and completion of yajna.

वेरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोदसी संचिक्रित्वान् ।
दूत ईयसे प्रदिव उराणो विदुष्टरो दिव आरोधनानि ॥ ८ ॥

Veradhvarasya dūtyāni vidvānubhe antā rodasī saṁcikitvān. Dūta īyase pradiva urāṇo viduṣṭaro diva ārodhanāni.

Agni, omnipresent lord of yajna fire, you know the motions and vibrations of yajna rising and pervading in both earth and skies since, being carrier of the fragrance, ancient and all mobile, inviolable and unconquerable, you rise and reach even the heights and caverns of secret heavens.

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कृष्णं त एम रुशतः पुरो भाश्चरिष्ण्वर्चिर्वपुषामिदेकम्।
यदप्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीदु दूतः ॥ ९ ॥

9. *Kṛṣṇaṁ ta ema ruśataḥ puro bhāś-cariṣṇvar-cirvapuṣāmidekam. Yadapravītā dadhate ha garbhaṁ sadyaścijjāto bhavasīdu dūtaḥ.*

Let us know the motive force and paths of your brilliant light, both centripetal and centrifugal, the light and fire moving ahead, all round, blazing bright, unique among all forms of light. Just as an unpregnated female receives and carries the new embryo, so held in the unkindled vedi you light up immediately on ignition and rise to the heights as carrier of flames and fragrance.

सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः।
वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदन्ना दयते वि जम्भैः ॥ १० ॥

10. *Sadyo jātasya dadṛśānamojo yadasya vāto anuvāti śociḥ. Vṛṇakti tigmāmataseṣu jihvāṁ sthirā cidannā dayate vi jambhaiḥ.*

The light and lustre of the flames of this Agni instantly risen becomes worth seeing when the wind fans its flames and spreads the blaze into the forests and uproots strong and firm trees and, with the flames as jaws it crushes and devours the strong as food. And when with the breeze and vital heat it fans the vegetation with its currents, it protects, matures and provides the foods for life.

तृषु यदन्ना तृषणा ववक्ष तृषुं दूतं कृणुते यह्वो अग्निः। वातस्य मेळिं सचते निजूर्वन्नाशुं न वाजयते हिन्वे अर्वा ॥ ११ ॥

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11. *Tṛṣu yadannā tṛṣuṇā vavakṣa tṛṣuṁ dūtaṁ kṛṇute yahvo agniḥ. Vātasya meḷiṁ sacate nirjūvannāśuṁ na vājayate hinve arvā.*

Mighty Agni, fire and energy, fast and quick, speedily bears and brings food, and functions as instant carrier of communications. Running and rising fast, it joins the company of the winds and, like a galloping horse and current of energy, it travels over vast distances. I invoke Agni (for light, food and communications).

Mandala 4/Sukta 8

Agni Devata, Vamadeva Gautama Rshi

दूतं वो॑ वि॒श्ववे॑दसं हव्य॒वाह॒ममर्त्यम्।
यजि॑ष्ठमृञ्जसे गि॒रा॥ १॥

1. *Dūtaṁ vo viśvavedasaṁ havyavāhamamartyam. Yajiṣṭhamṛñjase girā.*

O scholar and master of the science of fire and energy, with your words and thought you study and develop the power of Agni, carrier of communications, all round operative in the universe, bearer of food and fragrances, imperishable, and most creative, productive, cooperative and valuable catalytic agent of the natural and human world. O men and women of the world, the scientist develops it for you all.

स हि वेदा॒ वसु॑धितिं म॒हाँ आ॒रोध॑नं दि॒वः।
स दे॒वाँ एह व॑क्षति॥ २॥

2. *Sa hi vedā vasudhitiṁ mahāň ārodhanaṁ divaḥ. Sa devāň eha vakṣati.*

Ye men and women of the world, that knower

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alone knows Agni, treasure hold of heavenly light and divine beneficence of universal wealth. That Agni is great, that alone brings us here the light and graces of nature and divinity.

स वेद देव आनमं देवाँ ऋतायते दमे।
दाति प्रियाणि चिद्वसु॥ ३॥

3. *Sa veda deva ānamaṁ devāṅ ṛtāyate dame.*
Dāti priyāṇi cid vasu.

That brilliant scholar knows the operative powers of nature and knows how to respect and value them. He inspires the learned and noble people, and he energises and moves nature's gifts for the creation of wealth and power in the house of yajna. Agni thus bestows the cherished gifts of wealth and comfort for the good life.

स होता सेदु दूत्यं चिकित्वाँ अन्तरीयते।
विद्वाँ आरोधनं दिवः॥ ४॥

4. *Sa hotā sedu dūtyaṁ cikitvāṅ antarīyate.*
Vidvāṅ ārodhanaṁ divaḥ.

Agni is Chikitvan, all immanent brilliant presence that wields and holds and knows. It is the yajamana as well as deity of the yajamana, which internally energises all motion, communication and activity of life and nature. The knower knows the treasure hold of light, energy and universal intelligence in concentration as well as in expansion.

ते स्याम ये अग्नये ददाशुर्हव्यदातिभिः।
य ईं पुष्यन्त इन्धते॥ ५॥

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5. *Te syāma ye agnaye dadāśurhavyadātibhiḥ.*
Ya īṁ puṣyanta indhate.

Let us dedicate ourselves to you, Agni, like those who, with liberal offers of havi, give themselves unto you in devotion for the gifts and powers of universal energy, light the fire and make the streams of the waters of life flow free across the globe.

ते रा॒या ते सु॒वीर्यैः॑ सस॒वांसो॒ वि शृ॑ण्विरे।
ये अ॒ग्ना द॑धि॒रे दु॒वः॑ ॥ ६ ॥

6. *Te rāyā te suvīryaiḥ sasavāṁso vi śṛṇvire.*
Ye agnā dadhire duvaḥ.

They enjoy life in peace and comfort with plenty of wealth and noble strength and powers who study fire, learn about its properties and pursue it with reverence and self sacrifice through the yajna of research and development.

अ॒स्मे रायो॑ दि॒वेदि॑वे॒ सं च॑रन्तु पुरु॒स्पृहः॑।
अ॒स्मे वाजा॑स ईरताम् ॥ ७ ॥

7. *Asme rāyo divedive saṁ carantu puruspṛhaḥ.*
Asme vājāsa īratām.

Let wealths of various kinds and universal value come and abound among us, let food and energy of all varieties flow and arise among us (as divine gifts of Agni, lord of heat and light and cosmic energy).

स विप्र॑श्चर्षणी॒नां शव॑सा॒ मानु॑षाणाम्।
अति॑ क्षि॒प्रेव॑ विध्यति ॥ ८ ॥

8. *Sa vipraścarṣaṇīnāṁ śavasā mānuṣāṇām.*
Ati kṣipreva vidhyati.

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He, Agni, is the most dynamic of brilliant visionaries of the world who, with his power and force, like a flying arrow, shoots off the sufferance and ailments of the people.

Mandala 4/Sukta 9

Agni Devata, Vamadeva Gautama Rshi

अग्ने मृळ महाँ असि य ईमा देवयुं जनम्।
इयेथ बर्हिरासदम्॥ १॥

1. *Agne mṛḷa mahāň asi ya īmā devayuṁ janam.*
Iyetha barhirāsadam.

Agni, be kind and gracious. Great you are as you come to these divinely dedicated people sitting round the fire of yajna and you bless them all round without reserve.

स मानुषीषु दूळभो विक्षु प्रावीरमर्त्यः।
दूतो विश्वेषां भुवत्॥ २॥

2. *Sa mānuṣīṣu dūḷabho vikṣu prāvīramartyaḥ.*
Dūto viśveṣāṁ bhuvat.

He is rare among the human people of the world who is kind, protective, pioneer, exceptional and immortal giver of light and knowledge. May this power be the destroyer of the suffering of entire humanity.

स सद्म परि णीयते होता मन्द्रो दिविष्टिषु।
उत पोता नि षीदति॥ ३॥

3. *Sa sadma pari ṇīyate hotā mandro diviṣṭiṣu.*
Uta potā ni ṣīdati.

3. That light and power, Agni, sacrificing,

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sanctifying, happy and rejoicing, is investigated, discovered and worshipped in all holy programmes of life, and everywhere in yajnic homes where it sits as the prime and central presence.

उ॒त ग्ना अ॒ग्निर॑ध्व॒र उ॒तो गृ॒हप॑ति॒र्दमे॑ ।
उ॒त ब्र॒ह्मा नि षी॑दति ॥ ४ ॥

4. *Uta gnā agniradhvara uto gṛhapatirdame.*
Uta brahmā ni ṣīdati.

And Agni joins the yajna of love and non-violence as master of divine voice, in the home where he abides as the head of family, and in the yajna he presides over as the high priest, having mastered all the Vedas.

वेषि॒ ह्य॑ध्वरीय॒ताम॒पव॒क्ता जना॑नाम् ।
ह॒व्या च॒ मानु॑षाणाम् ॥ ५ ॥

5. *Veṣi hyadhvarīyatām-upavaktā janānām.*
Havyā ca mānuṣāṇām.

You are the guide of the performers of yajna and teacher of the people in general, and you receive the respect and yajnic gifts and fragrances offered by humanity.

वेषीद्व॑स्य दू॒त्यं॑१॒ यस्य॒ जुजो॑षो अध्व॒रम् ।
ह॒व्यं मर्त॑स्य॒ वोळ्ह॑वे ॥ ६ ॥

6. *Veṣīdvasya dūtyaṁ yasya jujoṣo adhvaram.*
Havyaṁ martasya voḷhave.

You accept the message of this devotee whose yajna of love and social cooperation you join without violence, and you receive the inputs of holy fuel to

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communicate the meaning, message and fragrance to the destination where it is meant for.

अस्माकं जोष्यध्वरमस्माकं यज्ञमङ्गिरः ।
अस्माकं शृणुधी हवम् ॥ ७ ॥

7. *Asmākaṁ joṣyadhvaramasmākaṁ yajñam-aṅgiraḥ. Asmākaṁ śṛuṇudhī havam.*

You join and accomplish the ends of our holy acts. You expedite our yajna of love and non-violence for social cohesion, O life breath of humanity, Agni, O power omnipresent and omniscient, listen to our call and prayer and bless us with success.

परि ते दूळभो रथोऽ स्माँ अश्नोतु विश्वतः ।
येन रक्षसि दाशुषः ॥ ८ ॥

8. *Pari te dūlabho ratho'smāň aśnotu viśvataḥ. Yena rakṣasi dāśuṣaḥ.*

Agni, ruler of the world, may that rare invincible chariot of your power by which you protect the generous givers in yajna, we pray, be directed to us and promote us all round.

Mandala 4/Sukta 10

Agni Devata, Vamadeva Gautama Rshi

अग्ने तमद्याऽश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम् ।
ऋध्यामा त ओहैः ॥ १ ॥

1. *Agne tamadyā'śvaṁ na stomaiḥ kratuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ.*

Agni, mighty power of light and motion, with songs of praise and prayer and with holy acts of service

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offered in homage to you today, we augment, celebrate and glorify you, fast as nature's waves of energy, bright as intelligence and blissful as yajna, and dear as love closest to the heart.

अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः ।
रथीर्ऋतस्य बृहतो बभूथ ॥ २ ॥

2. *Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ.*
Rathīrṛtasya bṛhato babhūtha.

And now Agni, O light and ruler of the world, be the rider and commander of the chariot of the plan and programme of our creative and developmental yajna of the human nation, a yajna which is blissfully fruitful, expertly organised and sophisticated, truthfully in consonance with the laws of nature and the environment and positively good, great and far reaching in consequence for life.

एभिर्नो अर्कैर्भवा नो अर्वाङ् स्वर्ण ज्योतिः ।
अग्ने विश्वेभिः सुमना अनीकैः ॥ ३ ॥

3. *Ebhirno arkairbhavā no arvaṅ svarṇa jyotiḥ.*
Agne viśvebhiḥ sumanā anīkaiḥ.

Agni, light and life of the world, majestic as the sun's refulgent glory, good and loving at heart, in response to these our songs of praise and prayer and acts of piety, come straight and bless us with all your forces of protection and promotion and give us, lead us to, the success of our heart's desire.

आभिष्टे अद्य गीर्भिर्गृणन्तोऽग्ने दाशेम ।
प्र ते दिवो न स्तनयन्ति शुष्माः ॥ ४ ॥

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4. *Ābhiṣṭe adya gīrbhir-gṛṇanto'gne dāśema.*
Pra te divo na stanayanti śuṣmāḥ.

Agni, brilliant ruling power of the world, speaking in these words of ours to you, we would pay homage to you in appreciation, thanks and praise for your gifts of protection and promotion for us. And see, the people, happy and bold, raise shouts of joy like the roar of thunder from the skies in celebration of your majesty.

तव॒ स्वादि॒ष्ठाऽग्ने॒ संदृ॑ष्टिरि॒दा चि॒दह्न॒ इ॒दा चि॑दु॒क्तोः ।
श्रि॒ये रु॒क्मो न रो॑चत उपा॒के ॥ ५ ॥

5. *Tava svādiṣṭhā'gne saṁdṛṣṭiridā cidahna idā cidaktoḥ. Śriye rukmo na rocata upāke.*

Agni, glorious ruler of the world, your gracious eye, equal and beneficent for all, all time whether it is day or night, shines all round like radiance itself expressive of your regality.

घृ॒तं न पू॒तं त॒नूर॑रे॒पाः शु॒चि हिर॑ण्यम् ।
तत्ते॑ रु॒क्मो न रो॑चत स्वधावः ॥ ६ ॥

6. *Ghṛtaṁ na pūtaṁ tanūrarepāḥ śuci hiraṇyam.*
Tat te rukmo na rocata svadhāvaḥ.

Agni, lord self-refulgent and potent in your own essence, the light of your presence manifesting in the world body is immaculate, pure as ghrta and sacred as celestial water, and it is unalloyed as gold which shines and pleases like light of the moon and dazzles as radiance of the sun.

कृ॒तं चि॒द्धि ष्मा॒ सने॑मि॒ द्वेषोऽग्न॑ इ॒नोषि॒ मर्ती॑त् ।
इ॒त्था यज॑मानादृतावः ॥ ७ ॥

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7. *Kṛtaṁ ciddhi ṣmā sanemi dveṣo 'gna inoṣi martāt. Itthā yajamānādṛtāvaḥ.*

Agni, lord giver, observer and commander of the law of natural truth and justice, you drive away from mortal humanity and from the man of yajnic performance all sin, hate and enmity even if it has been done and has existed since time immemorial.

शिवाः नः सख्या सन्तु भ्रात्राऽग्ने देवेषु युष्मे।
सा नो नाभिः सदने सस्मिन्नूधन्॥ ८॥

8. *Śivā naḥ sakhyā santu bhrātrā'gne deveṣu yuṣme. Sā no nābhiḥ sadane sasminnūdhan.*

Agni, lord of light and ruler of the world, may our friendship and fraternity among the nobilities and divine personalities of your rule and order be auspicious and blessed, and may that sacred relationship be the anchor and centrehold of our conduct and action in the entire social order of governance, administration and economy of the system.

Mandala 4/Sukta 11

Agni Devata, Vamadeva Gautama Rshi

भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य। रुशद् दृशे ददृशे नक्तया चिदरूक्षितं दृश आ रूपे अन्नम्॥ १॥

1. *Bhadraṁ te agne sahasinnanīkamupāka ā rocate sūryasya. Ruśad dṛśe dadṛśe naktayā cidarūkṣitaṁ dṛśa ā rūpe annam.*

Agni, mighty presiding power of the world, holy and blissful is your splendour at the dawn of sunrise as it shines in majesty, and while it shines, it is seen by

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night also, as glorious to the sight as by day. And in that bright and blissful form of beauty and majesty I see delicious food for life and energy for mind and soul.

वि षाह्यग्ने गृणते मनीषां खं वेषसा तुविजात स्तवानः।
विश्वेभिर्यद्वावनः शुक्र देवैस्तन्नो रास्व सुमहो भूरि मन्म॥ २॥

2. *Vi ṣāhyagne gṛṇate manīṣāṁ khaṁ vepasā tuvijāta stavānaḥ. Viśvebhiryad vāvanaḥ śukra devaistanno rāsva sumaho bhūri manma.*

Agni, lord of light and majesty, universally manifest and acknowledged, while you are praised and honoured by the devotee with the action and inspiration of your light and glory, break open the locks of the mind and intellect of the devotee since, O lord of brilliance and purity, commanding the grandeur of the world and giving with and through all the divine powers of nature and humanity, you bless us with the knowledge and wisdom of the living world.

त्वदग्ने काव्या त्वन्मनीषास्त्वदुक्था जायन्ते राध्यानि।
त्वदेति द्रविणं वीरपेशा इत्थाधिये दाशुषे मर्त्याय॥ ३॥

3. *Tvadange kāvyā tanmanīṣāstvadukthā jāyante rādhyāni. Tvadeti draviṇaṁ vīrapeśā itthādhiye dāśuṣe martyāya.*

Agni, lord of light, energy and intelligence, by you are great poems inspired. From you flows genius and intelligence. By you are revealed hymns of celebration and holy action. From you arise the resources of life for development. O lord of valour and beauteous form, from you flow the wealths of existence in

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circulation for the mortal man of versatile intelligence and generosity.

त्वद्वाजी वाजंभरो विहाया अभिष्टिकृज्जायते सत्यशुष्मः।
त्वद्रयिर्देवजूतो मयोभुस्त्वदाशुर्जूजुवाँ अग्ने अर्वा॥ ४॥

4. *Tvad vājī vājambharo vihāyā abiṣṭikṛjjāyate satyaśuṣmaḥ. Tvad rayirdevajūto mayobhus-tvadāśur-jūjuvāň agne arvā.*

From you arises heroic energy, victorious power, all expansive and unfailingly true which wins the desired object of all round success. From you is created the wealth produced, expanded and multiplied by noble experts which is full of blessings. From you is created the self-driven transport of high velocity which reaches the destination instantly. Such you are, Agni, tremendous source of inexhaustible energy.

त्वामग्ने प्रथमं देवयन्तो देवं मर्ता अमृत मन्द्रजिह्वम्।
द्वेषोयुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममूरम्॥ ५॥

5. *Tvāmagne prathamaṁ devayanto devaṁ martā amṛta mandrajihvam. Dveṣoyutamā vivāsanti dhībhir-damūnasaṁ gṛhapatim-amūram.*

You, Agni, lord and master of light and knowledge, energy and power, mortal men in search of joy and beauty, light and immortality seek, serve and develop you with their acts and intelligence, as first and foremost power of life, brilliant and generous, immortal, sweet and joyous of tongue, free from hate and enmity, self-controlled and all-controller, wise and perfect master of the household.

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आरे अस्मदमतिमारे अंहं आरे विश्वां दुर्मतिं यन्निपासि।
दोषा शिवः सहसः सूनो अग्ने यं देव आ चित्सचसे स्वस्ति॥ ६॥

6. *Āre asmadamatimāre aṅha āre viśvāṁ durmatiṁ yannipāsi. Doṣā śivaḥ sahasaḥ sūno agne yaṁ deva ā cit sacase svasti.*

Agni, child of omnipotence and patience, take off from us callousness, take away sin, take away all hate and enmity from the world. Whosoever you protect, you promote, lord generous and refulgent, you are good and kind to him night and day. He is blest. May all be good and gracious!

Mandala 4/Sukta 12

Agni Devata, Vamadeva Gautama Rshi

यस्त्वामग्न इनधते यतस्रुक्त्रिस्ते अन्नं कृणवत्सस्मिन्नहन्।
स सु द्युम्नैरभ्यस्तु प्रसक्षत्तव क्रत्वा जातवेदश्चिकित्वान्॥ १॥

1. *Yastvāmagna inadhate yatasruk triste annaṁ kṛṇavat sasminnahan. Sa su dyumnairabhyastu prasakṣat tava kratvā jātavedaścikitvān.*

Agni, lord and master of light, knowledge and wealth, he who lights and serves you with ladlefuls of ghrta for the offering of food thrice every day will be blest with wealth, honour and well being all round by virtue of his service to you and noble works, O Jataveda, lord of universal knowledge, and he will be enlightened with knowledge and self-awareness.

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इ॒ध्मं यस्ते॑ ज॒भर॑च्छश्रमा॒णो म॒हो अ॑ग्ने॒ अनी॑कमा स॑प॒र्यन् ।
स इ॑धा॒नः प्रति॑ दो॒षामु॒षास॑ं पुष्य॑न्र॒यिं स॑चते घ्न॒न्नमित्रा॑न् ॥ २ ॥

2. *Idhmaṁ yaste jabharacchaśramāṇo maho agne anīkamā saparyan. Sa idhānaḥ prati doṣāmuṣāsaṁ puṣyan rayiṁ sacate ghnannamitrān.*

Agni, lord sublime commanding power and force, any person of high endeavour who bears and takes you forward, serving your great force and splendour, he/she is blest with wealth and grandeur, rising in strength and power, blazing with light and fire and eliminating hate and enmity every day and night.

अ॒ग्निरीशे बृ॒हत॑ः क्ष॒त्रिय॑स्या॒ऽग्निर्वाज॑स्य पर॒मस्य॑ रा॒यः ।
दधा॑ति॒ रत्नं॑ विध॒ते यवि॑ष्ठो॒ व्या॑नु॒षङ्मर्त्या॑य स्व॒धाऽवा॑न् ॥ ३ ॥

3. *Agnirīśe bṛhataḥ kṣatriyasyā'gnirvājasya paramasya rāyaḥ. Dadhāti ratnaṁ vidhate yaviṣṭho vyānuṣaṅmartyāya svadhāvān.*

Agni rules and commands the great order of defence, governance and law of society. Agni rules over the highest wealth of food, energy and movement. Strongest and most youthful, Agni, holding and commanding his own essential sustenance, food, energy and power, ever in unison with the celebrant, bears and secures the jewel assets of life for mortal humanity all round.

यच्चि॒द्धि ते॑ पुरुष॒त्रा य॑वि॒ष्ठाऽचि॑त्तिभिश्चकृ॒मा कच्चि॒दाग॑ः ।
कृ॒धी ष्व१॑स्माँ अदि॑ते॒रना॑गा॒न्व्येनां॑सि शिश्रथो॒ विष्व॑गग्ने ॥ ४ ॥

4. *Yacciddhi te puruṣatrā yaviṣṭhā'cittibhiścakṛmā kaccidāgaḥ. Kṛdhiṣvasmāँ aditeranāgān vyenāṁsi śiśratho viṣvagagne.*

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Agni, youthful lord of light and the world of light, if we, unawares or out of ignorance, happen to commit something sinful, whatever it be, among your devoted people, then free us from that sin and render us sinless children of the good earth. Relax the hold of all sin and evil from over us.

महश्चिदग्न एनसो अभीक ऊर्वाद्देवानामुत मर्त्यानाम्। मा ते सखायः सदमिद्रिषाम यच्छा तोकाय तनयाय शं योः ॥ ५ ॥

5. *Mahaścidagna enaso abhīka ūrvād devānāmuta martyānām. Mā te sakhāyaḥ sadamid riṣāma yacchā tokāya tanayāya śaṁ yoḥ.*

Agni, lord of light and purity of power, save us even from great and extensive sin committed or suffered either close to or among the noblest powers or the ordinary mortals, let us never be hurt or injured. We are your friends. Give us peace and well being for our children and further future generations.

यथा ह त्यद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः।
एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥ ६ ॥

6. *Yathā ha tyad vasavo gauryaṁ cit padi ṣitāma-muñcatā yajatrāḥ. Evo ṣvasmanmuñcatā vyaṁhaḥ pra tāryagne prataraṁ na āyuḥ.*

Vasus, holy divines of knowledge and speech dedicated to Dharma and education, just as you release language, bonded in word, meaning and object all integrated, free into expression and communication, similarly loosen the bonds of sin from us to set us free and take us across the seas of life which must be crossed

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with merit and virtue.

Mandala 4/Sukta 13

Agni Devata, Vamadeva Gautama Rshi

प्रत्यग्निरुषसामग्रमख्यद्विभातीनां सुमना रत्नधेयम्।
यातमश्विना सुकृतो दुरोणमुत्सूर्यो ज्योतिषा देव एति॥ १॥

1. *Partyagniruṣasāmagramakhyad vibhātīnāṁ sumanā ratnadheyam. Yātamaśvinā sukṛto duroṇamut sūryo jyotiṣā deva eti.*

Agni, brilliant as sun, vibrant as wind and potent as electric energy, stirs in advance of the lights of rising dawns happy at heart, and the Ashvins, currents of elevating energy, move on to the house of the man of noble acts, a house blest with the jewels of life, while the refulgent sun, generous giver of the breath of life, moves on (on its daily round) with its light.

ऊर्ध्वं भानुं सविता देवो अश्रेद् द्रप्सं दविध्वद्गविषो न सत्वा।
अनु व्रतं वरुणो यन्ति मित्रो यत्सूर्यं दिव्यारोहयन्ति॥ २॥

2. *Ūrdhvaṁ bhānuṁ savitā devo aśred drapsaṁ davidhvad gaviṣo na satvā. Anu vrataṁ varuṇo yanti mitro yat sūryaṁ divyārohayanti.*

The refulgent sun, giver of light and life's energy, radiates the light on high and, as if in love with the earth, diffuses the particles of light around in space with passion. And according to the laws of Nature, Varuna and Mitra, waters and winds, and all other causes which elevate the sun rise to activity by the sun on their appointed course.

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यं सीमकृण्वन्तमसे विपृचे ध्रुवक्षेमा अनवस्यन्तो अर्थम्।
तं सूर्यं हरितः सप्त यह्वीः स्पशं विश्वस्य जगतो वहन्ति ॥ ३ ॥

3. *Yaṁ sīmakṛṇvan tamase vipṛche dhruvakṣemā anavasyanto artham. Taṁ sūryaṁ haritaḥ sapta yahvīḥ spaśaṁ viśvasya jagato vahanti.*

One of the objects which for sure the fixed centres of cosmic energy for sustenance dedicated to their appointed task create for the dispulsion of darkness is the sun. That sun, centre, eye and light of the entire moving world of the solar system, seven mighty forces of nature carry and conduct and seven blazing rays of light radiate for the appointed purpose.

वहिष्ठेभिर्विहरन्यासि तन्तुमवव्ययन्नसितं देव वस्म।
दविध्वतो रश्मयः सूर्यस्य चर्मेवावाधुस्तमो अप्स्वन्तः ॥ ४ ॥

4. *Vahiṣṭhebhirviharanyāsi tantumavavyayannasitaṁ deva vasma. Davidhvato raśmayaḥ sūryasya carmevāvādhustamo apsvantaḥ.*

O Deva, refulgent sun, borne by seven mighty carriers of light, you go round in orbit radiating your rays and dispelling the cover of darkness. The vibrating rays of the sun in the middle regions of the sky remove the mantle of darkness.

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न।
कया याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥ ५ ॥

5. *Anāyato anibaddhaḥ kathāyaṁ nyaṅṅuttāno'va padyate na. Kayā yāti svadhayā ko dadarśa divaḥ skambhaḥ samṛtaḥ pāti nākam.*

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Unsupported and unbound, high up above yet looking downward, how is it sustained? Why doesn't it fall down? By what strength of its own does it go on? Who sees it thus behave? The pillar sustainer of the vault of heaven with the cosmic law of Rtam sustains it too. Who sees that pillar of the universe which sustains this giver of bliss?

Mandala 4/Sukta 14

Agni Devata, Vamadeva Gautama Rshi

प्रत्यग्निरुषसो जातवेदा अख्यद्देवो रोचमाना महोभिः ।
आ नासत्योरुगाया रथेनेमं यज्ञमुप नो यातमच्छ ॥ १ ॥

1. *Pratyagniruṣaso jātavedā akhyad devo rocamānā mahobhiḥ. Ā nāsatyorugāyā rathenemaṁ yajña-mupa no yātamaccha.*

Refulgent Agni, omnipresent in the world of existence, with his own grandeur and lustre lights up the bright and beautiful dawns. Hey Ashvins, ever true and beautiful, universally praised harbingers of light, twofold breath of energy, teacher and preacher, come well by the chariot and grace this yajna of ours.

ऊर्ध्वं केतुं सविता देवो अश्रेज्ज्योतिर्विश्वस्मै भुवनाय कृण्वन् । आप्रा द्यावापृथिवी अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः ॥ २ ॥

2. *Ūrdhvaṁ ketuṁ savitā devo aśrejjyotirviśvasmai bhuvanāya kṛṇvan. Āprā dyāvāpṛthivi antarikṣaṁ vi sūryo raśmibhiścekitānaḥ.*

May Savita, brilliant and generous, giver of light and life's energy, create light and radiate energy high

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up and give enlightenment to the whole world, as the refulgent sun, with its rays, illuminates the heaven and earth and the skies.

आ॒वह॑न्त्यरु॒णीर्ज्यो॑ति॒षागा॑न्म॒ही चि॒त्रा र॒श्मिभि॒श्चे-
कि॑ताना। प्र॒बो॒धय॑न्ती सु॒वि॒ताय॑ दे॒व्यु॒॑षा ई॑यते सु॒युजा॒
रथे॑न ॥ ३ ॥

3. *Āvahantyaruṇīrjyotiṣāgānmahī citrā raśmibhiś-*
cekitānā. Prabodhayantī suvitāya devyuṣā īyate
suyujā rathena.

Crimson clad in brilliance, great and glorious, bright with morning rays, comes the blessed dawn by the chariot in top-notch harness, awaking the world to the joy and bliss of the new day.

आ वां॑ वहि॑ष्ठा इ॒ह ते व॑हन्तु॒ रथा॒ अश्वा॑स उ॒षसो॒ व्यु॑ष्टौ। इ॒मे
हि वां मधु॒पेया॑य॒ सोमा॑ अ॒स्मिन्य॒ज्ञे वृ॑षणा मादयेथाम् ॥ ४ ॥

4. *Ā vāṁ vahiṣṭhā iha te vahantu rathā aśvāsa uṣaso*
vyuṣṭau. Ime hi vāṁ madhupeyāya somā asmin
yajñe vṛṣaṇā mādayethām.

Come ye Ashvins, harbingers of the dawn, breath and beauty of the morning, men and women dedicated to Divinity, may these strong chariots and horses bring you here in the light of the dawn. These honey drinks of soma, vital energy of life, are for you. Come, virile ones, and rejoice in this yajna (of the creation of a new day).

अना॑यतो॒ अनि॑बद्धः क॒थायं न्य॑ङ्ङु॒त्ता॒नोऽ व॑ पद्यते॒ न।
कया॑ याति स्व॒धया॒ को द॑दर्श दि॒वः स्क॒म्भः सम्मृ॑तः पाति॒
नाक॑म् ॥ ५ ॥

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5. *Anāyato anibaddhaḥ kathāyaṁ nyaṅñuttāno'va padyate na. Kayā yāti svadhayā ko dadarśa divaḥ skambhaḥ samṛtaḥ pāti nākam.*

So close and unsupported, unbound and free, so wide and high looking down, as it is, what is that power which holds it up from falling down? By what force of its own does it go on as it does? Who sees that power, pillar sustainer of the vault of heaven, which sustains it with the cosmic law of Rtam, blissful as it is? Agni.

Mandala 4/Sukta 15

Agni, Somaka Sahadevya and Ashvinau Devata, Vamadeva Gautama Rshi

अग्निर्होता नो अध्वरे वाजी सन्परि णीयते।
देवो देवेषु यज्ञियः॥ १॥

1. *Agnirhotā no adhvare vājī san pari ṇīyate. Devo deveṣu yajñiyaḥ.*

Agni, brilliant leader, sustainer, yajaka and the clarion call of our yajna, most refulgent of the brilliants, most adorable of the adorables, being potent and warlike as a missile, is conducted all round and followed in the corporate business of our life.

परि त्विष्ट्यध्वरं यात्यग्नी रथीरिव।
आ देवेषु प्रयो दधत्॥ २॥

2. *Pari tviviṣṭyadhvaraṁ yātyagnī rathīriva. Ā deveṣu prayo dadhat.*

Agni, leader and pioneer, like a hero of the war chariot goes thrice round and round the yajna of our

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corporate life, bearing the wealth of peace and well-being among the noble powers and peoples of the world.

परि॒ वाज॑पतिः क॒विर॒ग्नि र्ह॒व्या न्य॑क्रमीत्।
दध॒द्रत्ना॑नि दा॒शुषे॑॥ ३॥

3. *Pari vājapatiḥ kavir-agnir-havyānyakramīt.*
Dadhad ratnāni dāśuṣe.

Agni, lord of food, energy and the dynamics of life and society, commanding a full poetic vision of corporate life, comprehends the gifts and oblations of the holy fire of the nation, bearing the jewels of life's wealth for the generous giver.

अ॒यं यः सृञ्ज॑ये पु॒रो दैव॑वा॒ते स॑मि॒ध्यते॑।
द्यु॒माँ अ॑मित्र॒दम्भ॑नः॥ ४॥

4. *Ayaṁ yaḥ sṛñjaye puro daivavāte samidhyate.*
Dyumāṅ amitradambhanaḥ.

This is he, that fiery and brilliant Agni, leader of yajna, vanquisher of the enemies of life and society, who is lighted and joined first of all in corporate struggles for the attainment of the holy gifts of Divinity.

अस्य॑ घा वी॒र ई॑व॒तोऽग्नेरी॑शीत॒ मर्त्यः॑।
ति॒ग्मज॑म्भस्य मी॒ळ्हुषः॥ ५॥

5. *Asya ghā vīra īvato'gnerīśīta martyaḥ.*
Tigmajambhasya mīḷhuṣaḥ.

Only that brave man among mortals can command the wealth and power of the world who is a yajnic follower of this Agni, dynamic leader, generous giver and unflinchingly just and powerful.

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तमर्वन्तं न सानसिमरुषं न दिवः शिशुम्।
मर्मृज्यन्ते दिवेदिवे ॥ ६ ॥

6. *Tamarvantaṁ na sānasimaruṣaṁ na divaḥ śiśum.*
Marmṛjyante divedive.

Him the followers serve, adorn and adore day by day who is lovable and victorious like a war horse and brilliant as a very child of heavenly light.

बोधद्यन्मा हरिभ्यां कुमारः साहदेव्यः।
अच्छा न हूत उदरम् ॥ ७ ॥

7. *Bodhadyanmā haribhyāṁ kumārah sāhadevyaḥ. Acchā na hūta udaram.*

Neither well informed nor inspired nor fully prepared as I am, may the youthful Agni, companion power of divinity, awaken and inform me by the gifts of Ashvins, light and knowledge of the teacher and the preacher, breath and beauty of nature and the light and fragrance of yajna.

उत त्या यजता हरी कुमारात्साहदेव्यात्।
प्रयता सद्य आ ददे ॥ ८ ॥

8. *Uta tyā yajatā harī kumārāt sāhadevyāt.*
Prayatā sadya ā dade.

I readily accept the breath and beauty of nature and the light and fragrance of yajna, gifts of the Ashvins, teachers and preachers, adorable messengers of life coming from Agni, youthful brilliance of Divinity.

एष वां देवावश्विना कुमारः साहदेव्यः।
दीर्घायुरस्तु सोमकः ॥ ९ ॥

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9. *Eṣa vo devāvaśvinā kumāraḥ sāhadevyaḥ.*
Dīrghāyurastu somakaḥ.

Divine Ashvins, teachers and preachers, may this youth, your celebate disciple, dedicated to Divinity, be blest with long life, blest with the light of peace and well-being.

तं युवं देवावश्विना कुमारं साहदेव्यम्।
दीर्घायुषं कृणोतन ॥ १० ॥

10. *Taṁ yuvaṁ devāvaśvinā kumāraḥ sāhadevyam.*
Dīrghāyuṣaṁ kṛṇotana.

Divine Ashvins, messengers of the light of Divinity, brilliant and generous teachers and preachers, both of you bless this youth, devotee of Divinity, with long life.

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Indra Devata, Vamadeva Gautama Rshi

आ सत्यो यातु मघवाँ ऋजीषी द्रवन्त्वस्य हरयु उप नः। तस्मा इदन्धः सुषुमा सुदक्षमिहाभिपित्वं करते गृणानः ॥ १ ॥

1. *Ā satyo yātu maghavāṅ ṛjīṣī dravantvasya haraya upa naḥ. Tasmā idandhaḥ suṣumā sudakṣamihābhipitvaṁ karate gṛṇānaḥ.*

May Indra, lord ruler of the world, ever true, mighty bounteous and ever righteous in natural ways, come to us. May his men and powers hasten to us to help and bless. For his sake we produce energising food and distil exciting soma. Praised and appreciated and praising and appreciating, he provides us all with

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sustenance and protection in this world order.

अव॑ स्य शू॒राध्व॑नो॒ नान्ते॒ऽस्मिन्नो॑ अ॒द्य सव॑ने म॒न्दध्यै॑।
शंसा॑त्यु॒क्थमु॒शने॑व वे॒धाश्चि॑कि॒तुषे॑ असु॒र्या॑य॒ मन्म॑॥ २॥

2. *Ava sya śūrādhvano nānte'smin no adya savane mandadhyai. Śaṁsātyukthamuśaneva vedhāścikituṣe asuryāya manma.*

Indra, such as you are, guard us in this yajnic programme of holy living so that we may enjoy life and you too be happy with us. Guard us, pray, O Ruler, as you would the boundaries of the path of progress. Forsake us not till the end. The wise celebrant like a poet and lover sings songs of adoration and speaks words of wisdom to enlighten the simple innocents eager to learn and pray.

क॒विर्न नि॒ण्यं वि॒दथा॑नि॒ साध॒न्वृषा॒ यत्सेकं॑ विपिपा॒नो अर्चा॑त्। दि॒व इ॒त्था जी॑जनत्स॒प्त का॒रून॒ह्ना चि॑च्चक्रु॒र्व॒युना॑ गृ॒णन्तः॑॥ ३॥

3. *Kavirna niṇyaṁ vidathāni sādhan vṛṣā yat sekaṁ vipipāno arcāt. Diva itthā jījanat sapta kārūnahnā ciccakrurvayunā gṛṇantaḥ.*

The generous man of might and vision accomplishing the performance of various yajnas of science, like a poet, receiving mysteriously but surely the shower of light from above, preserving it with reverence and advancing it, creates knowledge from the light above, and then the scholars, admiring and pursuing it further by day, create seven kinds of science and technology and raise seven orders of scientists and technologists. (The mantra suggests the science of

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spectrum and development of light technology.)

स्व१॒र्यद्वेदि॑ सु॒दृशी॑कम॒र्कैर्म॑हि॒ ज्योती॑ रुरुचु॒र्यद्ध॒ वस्तोः॑। अ॒न्धा तमां॑सि॒ दुधि॑ता वि॒चक्षे॒ नृभ्य॑श्चकार॒ नृत॑मो अ॒भिष्टौ॑॥ ४॥

4. *Svaryad vedi sudṛśīkamarkairmahi jyotī rurucuryaddha vastoḥ. Andhā tamāṁsi dudhitā vicakṣe nṛbhyaścakāra nṛtamo abhiṣṭau.*

The heavenly light and paradisal bliss that is revealed by the reflections of knowledge and radiations of the sun, the greatness and sublimity of ultimate reality that is revealed and shines as the dawn of the day, the impenetrable layers of darkness that are laid open and bare, all that, Indra, the best of men and highest of leaders and divinities, does for the sake of humanity for their highest good so that all may see and admire.

व॒वक्ष॒ इन्द्रो॒ अमि॑तमृजी॒ष्यु१॒भे आ प॑प्रौ॒ रोद॑सी महि॒त्वा। अत॑श्चिदस्य महि॒मा वि रे॑च्य॒भि यो विश्वा॒ भुव॑ना ब॒भूव॑॥ ५॥

5. *Vavakṣa indro amitamṛjīṣyubhe ā paprau rodasī mahitvā. Ataścidasya mahimā vi recyabhi yo viśvā bhuvanā babhūva.*

Indra, lord supreme of nature and Rtam, the law of nature, wields and sustains both heaven and earth, immeasurable though they are. He pervades both and transcends them with his power and grandeur. For this very reason, his power and grandeur too exceeds everything else of the universe since he pervades, transcends and presides over all the regions of the universe in existence.

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विश्वानि शक्रो नर्यापणि विद्वान्पो रिरेच सखिभिर्निकामैः ।
अश्मानं चिद्ये बिभिदुर्वचोभिर्व्रजं गोमन्तमुशिजो वि वव्रुः ॥ ६ ॥

6. *Viśvāni śakro naryaṇi vidvānapo rireca sakhibhir-nikāmaiḥ. Aśmānaṁ cid ye bibhidurvacobhir-vrajaṁ gomantam-uśijo vi vavruḥ.*

Indra, world ruler, commanding knowledge and power, exhausts all the possibilities of human action with his dedicated friends who, even with words of command, break down adamantine resistance and, passionate for action, open up and reveal the hidden treasures of wealth and energy of nations, like cowherds releasing cows from the stalls or winds breaking the clouds and releasing the waters.

अपो वृत्रं वव्रिवांसं परा हन्प्रावत्ते वज्रं पृथिवी सचेताः ।
प्राणांसि समुद्रियाण्यैनोः पतिर्भवञ्छवसा शूर धृष्णो ॥ ७ ॥

7. *Apo vṛtraṁ vavrivāṁsaṁ parāhan prāvat te vajraṁ pṛthivī sacetāḥ. Prārṇāṁsi samudriyāṇyainoḥ patirbhavañchavasā śūra dhṛṣṇo.*

Indra, ruler of the world, just as, when thunderous rays of the sun break the dark cloud holding waters of rain, the earth rejoices and rivers flow to the sea, so O mighty one, all-aware and intrepidable hero, be the master protector and promoter ruler with your strength and power and, by virtue of the centrifugal force of your power and law, break open the dark strongholds of energy and action, and let the freedom and vitality of humanity flow in action unto the ocean of eternal Divinity.

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अपो यदद्रिं पुरुहूत दर्दराविर्भुवत्सरमा पूर्व्यं ते। स नो नेता वाजमा दर्षि भूरिं गोत्रा रुजन्नङ्गिरोभिर्गृणानः ॥ ८ ॥

8. *Apo yadadriṁ puruhūta dardarāvirbhuvat saramā pūrvyaṁ te. Sa no netā vājamā darśi bhūri gotrā rujann-aṅgirobhir-gṛṇānaḥ.*

Indra, universal celebrity, when you break the cloud of hoarded potentials and your simple and straight policy of governance and administration comes into full view on earth, then you, such leader and commander of ours, sung and celebrated by scholars and scientists, manifest your power and policy further and break open the many centre-holds of human intelligence and social energy.

अच्छा कविं नृमणो गा अभिष्टौ स्वर्षाता मघवन्नाधमानम्। ऊतिभिस्तमिषणो द्युम्नहूतौ नि मायावानब्रह्मा दस्युरर्त ॥ ९ ॥

9. *Acchā kaviṁ nṛmaṇo gā abhiṣṭau svarṣātā maghavan-nādhamānam. Ūtibhis-tamiṣaṇo dyumnahūtau ni māyāvānabrahmā dasyurarta.*

Indra, winner of the light of heaven and harbinger of light on earth, lover of humanity, lord of glory, for the sake of desired goals and for the achievement of honour, wealth and excellence, inspire the poet, promote language and education, advance the seeker, scientist and researcher, with protection and incentive, and whoever be the clever exploiter opposed to knowledge, social good and general well being, let him be defeated.

आ दस्युघ्ना मनसा याह्यस्तं भुवत्ते कुत्सः सख्ये निकामः। स्वे योनौ नि षदतं सरूपा वि वां चिकित्सदृतचिद्ध नारी ॥ १० ॥

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10. *Ā dasyughnā manasā yāhyastaṁ bhuvat te kutsaḥ sakhye nikāmaḥ. Sve yonau ni ṣadataṁ sarūpāvi vāṁ cikitsadṛtaciddha nārī.*

O destroyer of the wicked, come home to your own with your heart and soul. May the sage and the warrior be eager for your friendship. May both of you, being of equal mind, sit together in the home. May the woman, discriminative and expert in the sacred law of Dharma, know you well and cooperate.

यासि॒ कुत्सेॅन स॒रथ॑मव॒स्युस्तो॒दो वात॑स्य॒ हर्यो॒रीशा॑नः ।
ऋ॒ज्रा वाज॑ं न गध्य॑ं युयू॒षन्क॒विर्यद॑ह॒न्पार्या॑य॒ भूषा॑त् ॥ ११ ॥

11. *Yāsi kutsena sarathamavasyustodo vātasya haryorīśānaḥ. Ṛjrā vājaṁ na gadhyaṁ yuyūṣan kaviryadahan pāryāya bhūṣāt.*

You advance with the thunderbolt, O protector of the people, destroyer of enemies, riding the chariot, commanding the house like currents of the winds, a very team of energy and velocity in hand, the lord of vision and creation who destroys the wicked and wins the glory of victory.

कुत्सा॑य॒ शुष्णा॑म॒शुषं॑ नि बर्ही॑ः प्रपि॒त्वे अह्नः॑ कुय॑वं स॒हस्रा॑ ।
स॒द्यो दस्यू॒न्प्र मृ॑ण कु॒त्स्येन॒ प्र सूर॑श्च॒क्रं वृ॑हताद॒भीके॑ ॥ १२ ॥

12. *Kutsāya śūṣṇamaśuṣaṁ ni barhīḥ prapitve ahnaḥ kuyavaṁ sahasrā. Sadyo dasyūn pra mṛṇa kutsyena pra sūraścakraṁ bṛhatādabhīke.*

For the sake of the wise and discriminate, you root out persistent want and drought. On the rise of the day you overthrow a thousand forms of pettiness and stinginess. You destroy the evil and the wicked by your

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thunderous force and, like the solar orb, scatter the enemy forces all round.

त्वं पिप्रुं मृगयं शूशुवांसमृजिश्वने वैदथिनाय रन्धीः।
पञ्चाशत्कृष्णा नि वपः सहस्राऽत्कं न पुरो जरिमा वि दर्दः॥ १३॥

13. *Tvaṁ pipruṁ mṛgayaṁ śūśuvāṁsam-ṛjiśv-ine vaidathināya randhīḥ. Pañcāśat kṛṣṇā ni vapaḥ sahasrā 'tkaṁ na puro jarimā vi dardaḥ.*

For the sake of the man of rectitude and continuance of law abiding generations of the pious yajnics, you subdue the swollen and wide spread wastours, hunters of forest wealth and destroyers of social good. Create a new force of fifty thousand warriors and like a storm of wind blow off the enemy strongholds, changing the old outmoded forms for the new.

सूर उपाके तन्वं१ दधानो वि यत्ते चेत्यमृतस्य वर्पः।
मृगो न हस्ती तविषीमुषाणः सिंहो न भीम आयुधानि बिभ्रत्॥ १४॥

14. *Sūra upāke tanvaṁ dadhāno vi yat te cetya-mṛtasya varpaḥ. Mṛgo na hastī taviṣīmuṣāṇaḥ siṁho na bhīma āyūdhani bibhrat.*

Indra, warrior hero blazing as the sun, around you the new form of your immortal self manifesting a new character wielding new arms appears like a mighty elephant, a ferocious lion, awfully burning off the lustre of enemy forces.

इन्द्रं कामा वसूयन्तो अग्मन्त्स्वर्मीळ्हे न सवने चकानाः।
श्रवस्यवः शशमानास उक्थैरोको न रण्वा सुदृशीव पुष्टिः॥ १५॥

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15. *Indraṁ kāmā vasūyanto agmantsvarmīḷhe na savane cakānāḥ. Śravasyavaḥ śaśamānāsa ukthairoko na raṇvā sudṛśīva puṣṭiḥ.*

Those who love life, wish for the wealth of life, strive for the bliss of heaven on earth through yajnic action, desire for food, energy and victory in the battle of living, and with songs of praise and faith wish to achieve delightful health and nourishment in a paradisal home, all should go and join Indra, brilliant and potent ruler of the world.

तमिद्व इन्द्रं सुहवं हुवेम यस्ता चकार नर्या पुरूणि। यो मावते जरित्रे गध्यं चिन्मक्षू वाजं भरति स्पार्हराधाः ॥ १६ ॥

16. *Tamidva indraṁ suhavaṁ huvema yastā cakāra naryā purūṇi. Yo māvate jaritre gadhyaṁ cinmakṣū vājaṁ bharati spārharādhāḥ.*

For sure that Indra, holily invoked and honoured, we invoke, join and celebrate, Indra who does all those many wondrous things for humanity, who, for the celebrant like me, bears and provides all the many desired kinds of food, energy and victory, and who is the source giver of things we love for all mankind.

तिग्मा यदन्तरशनिः पतात्ति कस्मिञ्चिच्छूर मुहुके जनानाम्। घोरा यदर्य समृतिर्भवात्यधा स्मा नस्तन्वो बोधि गोपाः ॥ १७ ॥

17. *Tigmā yadantaraśaniḥ patāti kasmiñcicchūra muhuke janānām. Ghorā yadarya samṛtir-bhavātyadha smā nastanvo bodhi gopāḥ.*

Indra, lord of excellence and glory, mighty brave hero, if a blazing thunderous missile falls like lightning

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upon the people in the midst of some battle, or, O celebrated lord, some terrible battle conflicts arise on the earth, then you alone, O world ruler, are the protector of our body of humanity you know.

भुवोऽ वि॒ता वा॒मदे॑वस्य धी॒नां भुव॒: सखा॑वृ॒को वाज॑सातौ ।
त्वामनु॒ प्रम॑ति॒मा ज॑गन्मो॒रु॒शंसो॑ जरि॒त्रे वि॒श्वध॑ स्याः ॥ १८ ॥

18. *Bhuvo'vitā vamdevasya dhīnāṁ bhuvaḥ sakhāvṛko vājasātau. Tvāmanu prmtimā jaganmoruśaṁso jaritre viśvadha syāḥ.*

Indra, ruler of the world, be protector of the holy and graceful scholar and promoter of arts and sciences. Be our friend and supporter, free from greed and violence in the battles of life for victory so that, O lord universally celebrated, we may follow our good sense and your guidance. Be the bearer and giver of the world's wealth for the faithful celebrant.

एभि॑र्नृ॒भि॑रिन्द्र त्वा॒युभि॑ष्ट्वा म॒घव॑द्भिर्मघव॒न्विश्व॑ आ॒जौ ।
द्यावो॒ न द्यु॒म्नैर॒भि सन्तो॑ अ॒र्यः क्षपो म॑देम श॒रद॑श्च पू॒र्वीः ॥ १९ ॥

19. *Ebhirnṛbhirindra tyāyubhiṣṭvā maghvadbhirmaghavan viśva ājau. Dyāvo na dhumnairabhi santo aryaḥ kṣapo madema śaradaśca pūrvīḥ.*

Indra, lord of glory, commander of the world's honour and excellence, lord of wealth and grace, with all these leaders of men, your lovers and celebrants all, wealthy, powerful and honourable, and with all our wealth and power, we pray, let us all shine being brilliant as sunrays in the battle of life and let us enjoy and celebrate life and the lord all nights and days and seasons

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all the year round on top of the world.

एवेदिन्द्राय वृषभाय वृष्णे ब्रह्माकर्म भृगवो न रथम्। नू चिद्यथा नः सख्या वियोषदसन्न उग्रोऽ विता तनूपाः ॥ २० ॥

20. *Evedindrāya vṛṣabhāya vṛṣṇe brahmākarma bhṛgavo na ratham. Nū cidyathā naḥ sakhyā viyoṣadasanna ugro'vitā tanūpāḥ.*

Thus for Indra, lord of glory, virile and generous, let us create wealth and offer songs of homage and celebration just as the Bhrgus, scientists and engineers, create and offer the chariot, so that he may not forsake us but firmly retain our friendship, and, bright and blazing as he is, he may continue to be our protector and saviour of our body and the social order.

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्योऽ न पीपेः। अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ २१ ॥

21. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, appreciated, praised and worshipped, appreciating, approving and praising your devotees, create and give ample food and energy to the celebrants, like rivers flowing and swelling with waters. O lord of speed and transport, with the best of our intellect and imagination, the new homage and new song is created and offered to you. And, we pray, with the same intellect and imagination may we be chariot champions blest with divine gifts of prosperity and spirituality.

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त्वं म॒हाँ इ॑न्द्र॒ तुभ्यं॑ ह॒ क्षा अनु॑ क्ष॒त्रं मं॑हना॒ मन्यत॒ द्यौः ।
त्वं वृ॒त्रं शव॑सा जघ॒न्वान्त्सृ॒जः सिन्धूँ॒रहि॑ना जग्रसा॒नान् ॥ १ ॥

1. *Tvaṁ mahāň indra tubhyaṁ ha kṣā anu kṣatraṁ maṅhanā manyata dyauḥ. Tvaṁ vṛtraṁ śavasā jaghanvāntsṛajaḥ sindhūňrahinā jagrasānān.*

Indra, lord ruler of the world, you are great and glorious. The earths do homage to your divine order as do the heavens. By virtue of your glory alone are the earths and heavens reverenced as great. By your power and prowess you break the cloud and release the floods of water locked up and devoured by the dark and deep of the clouds.

तव॑ त्वि॒षो जनि॑मन्रेजत॒ द्यौ रे॒ज॒द्भूमि॑र्भि॒यसा॒ स्वस्य॑ म॒न्योः ।
ऋ॒घा॒यन्त॑ सु॒भ्व॑१॑: पर्व॑तास॒ आर्द॒न्धन्वा॑नि स॒रय॑न्त॒ आपः॑ ॥ २ ॥

2. *Tava tviṣo janimanrejata dyaurejadbhūmir-bhiyasā svsya manyoḥ. Ṛdhāyanta subhvaḥ parvatāsa ārdandhanvāni sarayanta āpaḥ.*

By your blazing glory, O lord manifest, does the heaven shine and dazzle. By force and fear of your essential law and power does the earth move in order and the deep clouds and mighty mountains, excellent all bound in law, shower rain on deserts and make the floods of water flow.

भि॒नद्गि॒रिं शव॑सा॒ वज्र॑मि॒ष्णन्नाविष्कृ॑ण्वा॒नः सह॑सा॒न ओज॑सः ।
वधी॑द् वृ॒त्रं वज्रे॑ण मन्दसा॒नः सर॒न्नापो॒ जव॑सा॒ हत॑वृष्णीः ॥ ३ ॥

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3. *Bhinadgiriṁ śavasā vjramiṣṇannāviṣkṛṇvānaḥ sahasāna ojaḥ. Vadhīdvṛtraṁ vajreṇa mandasānaḥ sarannāpo javasā hatavṛṣṇīḥ.*

Indra, hero bold and invincible, happy and joyous, striking thunder and lightning with his mighty force, thereby manifesting his lustrous blaze of power, destroys the cloud of darkness with the thunderbolt, making the floods of water flow with rapidity after the vapours have been unlocked and released.

(The mantra is a metaphor of the energies of life, of nature as well as of humanity, being unlocked and released by the ruling power with a strike of the force of law and justice against the strongholds of darkness, evil and selfishness which lock up those energies and prevent them from flowing into channels of progress and evolution.)

सुवीरस्ते जनिता मन्यत द्यौरिन्द्रस्य कर्ता स्वपस्तमो भूत्।
य ईं जजान स्वर्यं सुवज्रमनपच्युतं सदसो न भूम॥ ४॥

4. *Suvīraste janitā manyata dyaurindrasya kartā svapastamo bhūt. Ya īṁ jajāna svaryaṁ suvajramanapacyutaṁ sadaso na bhūma.*

Magnificent and brave is your creator, your maker, to be honoured with reverence and awe, and let the creator, maker, of Indra, the ruler, be brilliant, the very light of the world, doer of great and holy deeds, the very epitome of the world, who gives rise to the great, omnificent, heavily armed and excellently empowered ruler, unswerving and unrelenting from his position, powers and obligations.

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य एक इच्च्यावयति प्र भूमा राजा कृष्टीनां पुरुहूत इन्द्रः ।
सत्यमेनमनु विश्वे मदन्ति रातिं देवस्य गृणतो मघोनः ॥ ५ ॥

5. *Ya eka iccyāvayati pra bhūmā rājā kṛṣṭīnāṁ puruhūta indraḥ. Satyamenamanu viśve madanti rātiṁ devasya gṛṇato maghonaḥ.*

The ruler of the people, Indra, invoked and celebrated by many, all by himself, alone, shakes and stirs many a great one, and surely all his admirers, in response to the munificence and generosity of the brilliant lord of magnificence and majesty, approve and support him, celebrate and rejoice with him.

सत्रा सोमा अभवन्नस्य विश्वे सत्रा मदासो बृहतो मदिष्ठाः ।
सत्राभवो वसुपतिर्वसूनां दत्रे विश्वा अधिथा इन्द्र कृष्टीः ॥ ६ ॥

6. *Satrā somā abhavannasya viśve satrā madāso bṛhato madiṣṭhāḥ. Satrābhavo vasupatirvasūnāṁ datre viśvā adhithā indra kṛṣṭīḥ.*

May all the members and sessions of his assembly be good and true and successful. May all the sessions of the joyous celebrations of this great ruling order be happier than the happiest. Indra, O ruling lord president of the wealth of nations, be true to the entire body of people in the state of prosperity and rule with a mind above everything you rule and possess.

त्वमध प्रथमं जायमानोऽ मे विश्वा अधिथा इन्द्र कृष्टीः ।
त्वं प्रति प्रवत आशयानमहिं वज्रेण मघवन्वि वृश्चः ॥ ७ ॥

7. *Tvamadha prathamaṁ jāyamāno'me viśvā adhithā indra kṛṣṭīḥ. Tvaṁ prati pravata āśayānamahiṁ vajreṇa maghavan vi vṛścaḥ.*

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Indra, lord ruler of the world and destroyer of evil and ignorance, rising high as the first born of the home land, you take over the entire body of the people as presiding power, and then the lowest sections of the people and the sleeping sloth of the population, and then, O lord of fire and power, strike and shake up the sleeping giant with the thunderbolt and root out the serpentine ignorance and darkness.

सत्राहणं दाधृषिं तुम्रमिन्द्रं महामपारं वृषभं सुवज्रम्। हन्ता यो वृत्रं सनितोत वाजं दाता मघानि मघवा सुराधाः ॥ ८ ॥

8. *Satrāhaṇaṁ dādhṛṣiṁ tumramindraṁ mahāmapāraṁ vṛṣabhaṁ suvajram. Hantā yo vṛtraṁ sanitota vājaṁ dātā maghāni maghavā surādhāḥ.*

Accept, honour and exalt Indra, ruler of the world, destroyer of untruth by the rule of truth and righteousness, bold, inspiring, great, unbounded, mighty generous, wielder of the thunderbolt of law and force, who is destroyer of the dark cloud of evil and selfishness, provider of food, energy and advancement, giver of honour and excellence, magnanimous and all-ways successful achiever of glory.

अयं वृतश्चातयते समीचीर्य आजिषु मघवा शृण्व एकः। अयं वाजं भरति यं सनोत्यस्य प्रियासः सख्ये स्याम ॥ ९ ॥

9. *Ayaṁ vṛtaścātayate samīcīrya ājiṣu maghavā śṛṇva ekaḥ. Ayaṁ vājaṁ bharati yaṁ sanotyasya priyāsaḥ sakhye syāma.*

This ruler, elected, accepted and exalted, inspires and enlightens, he stirs and moves and leads trained armies to the battles of life, is excellent and

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magnanimous, listens to people and wins fame, and decides and acts with unique self-confidence. He creates and bears food and energy and leads forward in progress whoever approaches and cooperates with him. Let us all be friends with him and win his love and confidence.

अयं शृण्वे अध जयन्नुत घ्नन्नयमुत प्र कृणुते युधा गाः। यदा सत्यं कृणुते मन्युमिन्द्रो विश्वं दृळ्हं भयत एजदस्मात्॥ १०॥

10. *Ayaṁ śṛṇve adha jayannuta ghnannayamuta pra kṛṇute yudhā gāḥ. Yadā satyaṁ kṛṇute manyumindro viśvaṁ dṛḷhaṁ bhayata ejadasmāt.*

This ruler is Indra, of resounding fame is he, winner of victories, destroyer of the killers and destroyers of the world, fights, and by fighting expands the lands of noble rule by the laws of peace. And when he expresses his righteous anger in action against misrule, the entire world, whether firm or unsettled, fears and shakes in awe.

समिन्द्रो गा अजयत्सं हिरण्या समश्विया मघवा यो ह पूर्वीः। एभिर्नृभिर्नृतमो अस्य शाकै रायो विभक्ता संभरश्च वस्वः॥ ११॥

11. *Samindro gā ajayat saṁ hiraṇyā samaśviyā maghavā yo ha pūrvīḥ. Ebhirnṛbhirnṛtamo asya śākai rāyo vibhaktā saṁbharaśca vasvaḥ.*

By his strength and nobility, Indra wins over lands rich in the wealth of cows, precious gold and noble horses. Liberal and excellent he is and wins over the people ancient and far off who may be. And with these best of men and leaders, and by the power and talent of

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these, while he shares the gains of expansion with others, he also continues to wield and command the wealths of the world.

कियꣳत्स्विदिन्द्रो अध्येति मातुः कियत्पितुर्जनितुर्यो जजान।
यो अस्य शुष्मं मुहुकैरियर्ति वातो न जूतः स्तनयद्भिरभ्रैः ॥ १२ ॥

12. *Kiyat svidindro adhyeti mātuḥ kiyat piturjanituryo jajāna. Yo asya śuṣmaṁ muhukairiyarti vāto na jūtaḥ stanayadbhir-abhraiḥ.*

How far does Indra reflect on the debt he owes to his mother? How far on that he owes to his father? How does he gratefully acknowledge the gift of his makers? He who refreshes and renews his power and influence repeatedly by virtue of these makers and rejuvenators and moves on like the wind pressed on with thundering clouds?

क्षियन्तं त्वमक्षियन्तं कृणोतीयर्ति रेणुं मघवा समोहम्।
विभञ्जनुरशनिमाँइव द्यौरुत स्तोतारं मघवा वसौ धात् ॥ १३ ॥

13. *Kṣiyantaṁ tvamakṣiyantaṁ kṛṇotīyarti reṇuṁ maghavā samoham. Vibhañjanuraśanimāँ iva dyauruta stotāraṁ maghavā vasau dhāt.*

Indra settles the unsettled, gives a home to the homeless. Commanding power and glory, wielding thunder and lightning like radiance of the sun, he advances to battle and crushes the enemy to dust. And commanding wealth and honour of the world, he establishes the celebrant in a state of excellence and prosperity.

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अयं चक्रमिषणत्सूर्यस्य न्येतशं रीरमत्ससृमाणम्। आ कृष्ण ईं जुहुराणो जिघर्ति त्वचो बुध्ने रजसो अस्य योनौ ॥ १४ ॥

14. *Ayaṁ cakramiṣaṇatsūrysya nyetaśaṁ rīramatsasṛmāṇam. Ā kṛṣṇa īṁ juhurāṇo jigharti tvaco budhne rajaso asya yonau.*

This Indra, lord ruler of cosmic energy, moves the wheel of the sun in orbit and then stops the continuance of the day's activity for rest. By virtue of the same energy the dark cloud in its tortuous motions holds and releases the waters to shower and flow. And the same Indra holds the great defining dark concentrations of energy in its cosmic womb at the deepest.

असिक्न्यां यजमानो न होता ॥ १५ ॥

15. *Asiknyāṁ yajamāno na hotā.*

In the great dark night of the universe, Indra is the yajamana of creation, the clarion call as well as the performer, preserving the fire eternal.

गव्यन्त इन्द्रं सख्याय विप्रा अश्वायन्तो वृषणं वाजयन्तः। जनीयन्तो जनिदामक्षितोतिमा च्यावयामोऽवते न कोशम् ॥ १६ ॥

16. *Gavyanta indraṁ sakhyāya viprā aśvāyanto vṛṣaṇaṁ vājayantaḥ. Janīyanto janidāmaksitotimā cyāvayāmo'vate na kośam.*

Desirous of cows, horses, speed and energy, science and progress, and the love of our mates, we, scholars, sages and intelligent people exhort and move Indra for friendship, hero brave and generous, giver of

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birth and progeny and unfailing provider of protection and well-being. We move and exhort him as we lower a bucket into a well, shake it, fill it up with water and draw it up for our benefit.

त्राता नो बोधि ददृशान आपिरभिख्याता मर्डिता सोम्यानाम्। सखा पिता पितृतमः पितॄणां कर्तेमु लोकमुशते वयोधाः॥ १७॥

17. *Trātā no bodhi dadṛśāna āpirabhikhyātā marḍitā somyānām. Sakhā pitā pitṛtamaḥ pitṝṇāṁ kartemu lokamuśate vayodhāḥ.*

Know that, O people, who is our saviour and protector, ever watching, always present with us as brother, teacher and benefactor of loving peaceful devotees, friend, father and progenitor of our forefathers and sustainer guardians, all doer and all giver of life, health and age to the lovers of life on earth.

सखीयतामविता बोधि सखा गृणान इन्द्र स्तुवते वयो धाः। वयं ह्या ते चकृमा सबाध आभिः शमीभिर्महयन्त इन्द्र॥ १८॥

18. *Sakhīyatāmavitā bodhi sakhā gṛṇāna indra stuvate vayo dhāḥ. Vyaṁ hyā te cakṛmā sabādha ābhiḥ śamībhirmahayanta indra.*

Indra, friend and protector of friends you are, know us and enlighten us. Lord admired and celebrated, bless the devotee with health, wealth and long age. Lord of power, honour and excellence, Indra, with all our limitations, we admire, honour and celebrate you only, exalting you with these our acts of love, devotion and worship.

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स्तुत इन्द्रो॑ म॒घवा॒ यद्ध॑ वृ॒त्रा भूरी॒ण्येको॑ अप्र॒तीनि॑ हन्ति।
अ॒स्य प्रि॒यो ज॑रि॒ता यस्य॒ शर्म॒न्नकि॑र्दे॒वा वा॒रय॑न्ते॒ न मर्ती॑: ॥ १९ ॥

19. *Stuata indro maghavā yaddha vṛtrā bhūrīṇyeko apratīni hanti. Asya priyo jaritā yasya śarmannakirdevā vārayante na martaḥ.*

Indra, lord of honour, power and excellence, ruler of the world, admired and worshipped, is the one who all by himself breaks and destroys many irresistible clouds of vapours, darkness and evil. Whoever is dear to him, a celebrant of this lord, and takes shelter under his protection, no one, no human or divine, can obstruct or oppose.

एवा न॒ इन्द्रो॑ म॒घवा॑ विर॒प्शी कर॑त्स॒त्या च॑र्षणी॒धृद॑न॒र्वा।
त्वं राजा॑ ज॒नुषां॑ धेह्य॒स्मे अधि॒ श्रवो॒ माहि॑नं॒ यज्ज॑रि॒त्रे ॥ २० ॥

20. *Evā na indro maghavā virapśī karat satyā carṣṇīdhṛdanarvā. Tvaṁ rājā januṣāṁ dhehyasme adhi śravo māhinaṁ yajjaritre.*

Thus does Indra, lord of wealth, power and excellence, free and irresistible, abounding and generous sustainer of the people, do and achieve what is good and true for the world. O lord of light ruling over the living beings, who create and bear great food, sustenance and honour for the celebrant, the same honour and excellence, pray, create and give for us all and bless us.

नू ष्टु॒त इ॑न्द्र॒ नू गृ॑णा॒न इषं॑ जरि॒त्रे न॒द्यो॒३॑ न पी॑पेः। अकां॑रि ते हरिवो॒ ब्रह्म॒ नव्यं॑ धि॒या स्या॑म र॒थ्यः॑ सदा॒सा: ॥ २१ ॥

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21. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord supreme of honour and excellence, praised and worshipped in holy voice, create and augment food, energy and sustenance for the celebrant like streams overflowing with water for all. O lord omnipresent, moving yet unmoving, we create and offer ever new songs of praise and homage in your honour, and pray, give us the will and intelligence by which we may be masters of chariots and be thankful and obedient servants of Divinity.

Mandala 4/Sukta 18

Indraditi Devata, Vamadeva Gautama Rshi

अयं पन्था अनुवित्तः पुराणो यतो देवा उदजायन्त विश्वे ।
अतश्चिदा जनिषीष्ट प्रवृद्धो मा मातरममुया पत्तवे कः ॥ १ ॥

1. *Ayaṁ panthā anuvittaḥ purāṇo yato devā udajāyanta viśve. Ataścadā janiṣīṣṭa pravṛddho mā mātaramamuyā pattave kaḥ.*

This is the path ancient and eternal, known and followed, by which all saints and sages and divine facts and forces are born to grow and rise, from which the whole world comes into being and evolves to greatness and grandeur. Therefore, do not do anything by that way to insult or desecrate the mother, nature, earth, human mother or animal, or any source of generation.

नाहमतो निरया दुर्गहैतत्तिरश्चता पार्श्वान्निर्गमाणि ।
बहूनि मे अकृता कर्त्वानि युध्यै त्वेन सं त्वेन पृच्छै ॥ २ ॥

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2. *Nāhamato nirayā durgahaitat tiraścatā pārśvā-nnirgamāṇi. Bahūni me akṛtā kartvāni yudhyai tvena saṁ tvena pṛcchai.*

This path is dark and deep, unfathomable, yet it is unavoidable. Therefore, I won't evade it, nor trespass it either by another tortuous route or by a wayside alley. Many are my jobs yet unaccomplished, many the battles to be fought by many, many the questions to be asked of many.

परायतीं मातरमन्वचष्ट न नानुं गान्यनु नू गमानि।
त्वष्टुर्गृहे अपिबत्सोममिन्द्रः शतधन्यं चम्वोः सुतस्य॥ ३॥

3. *Parāyatīṁ mātaramanvacaṣṭa na nānu gānyanu nū gamāni. Tvaṣṭurgṛahe apibat somamindraḥ śatadhanyaṁ camvoḥ sutasya.*

I see the mother passing away, neither anyone going with nor anyone following after. Indra, the spirit of life, by itself in the house of Tvashta, divine artificer, receives a hundredfold joy of earthly form and drinks the soma of the ecstasy of living in the cup of existence fashioned by the maker.

किं स ऋधक्कृणवद्यं सहस्रं मासो जभारं शरदश्च पूर्वीः।
नही न्वस्य प्रतिमानमस्त्यन्तर्जातेषूत ये जनित्वाः॥ ४॥

4. *Kiṁ sa ṛdhakkṛaṇavadyaṁ sahasraṁ māso jabhāra śaradaśca pūrvrīḥ. Nahī nvasya pratimā-namastyantarjateṣūta ye janitvāḥ.*

What would he do in truth singly, particularly or distinguishably, whom uncountable months and seasons and years have earlier borne, supported and cherished a hundred times? And for sure there is none

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exactly like or equal to him, no copy, either among those who have been born so far or among those who would be born in future.

अवद्यमिव मन्यमाना गुहाकरिन्द्रं माता वीर्येण न्यृष्टम्। अथोदस्थात्स्वयमत्कं वसान आ रोदसी अपृणाज्जायमानः ॥ ५ ॥

5. *Avadyamiva manyamānā guhākarindraṁ mātā vīryeṇā nyṛṣṭam. Athodasthātsvayamatkaṁ vasāna ā rodasī apraṇājjāyamānaḥ.*

The mother, worthy of reverence and full of the pride and joy of motherhood, bears Indra, living foetus, in the womb as a silent secret nourished with her vital blood. This Indra, nestled by itself as a living form, nourished, growing and wearing its own form as a garment, abides, and when it is born it fulfils the purpose of heaven and earth (as it fulfils the purpose of father and mother).

एता अर्षन्त्यललाभवन्तीर्ऋतावरीरिव संक्रोशमानाः। एता वि पृच्छ किमिदं भनन्ति कमापो अद्रिं परिधिं रुजन्ति ॥ ६ ॥

6. *Etā arṣantyalalābhavantīrṛatāvarīriva saṁkrośamānāḥ. Etā vi pṛccha kimidaṁ bhananti kamāpo adriṁ paridhiṁ rujanti.*

These streams of water, flowing, murmuring, ecstatically singing, rush on like beauteous rays of the dawn. Ask them what they say thus, what mounts they strike and circle, what banks they overflow, what limitations they overcome, what clouds they touch.

किमु ष्विदस्मै निविदो भनन्तेन्द्रस्यावद्यं दिधिषन्त आपः। ममैतान्पुत्रो महता वधेन वृत्रं जघन्वाँ असृजद्वि सिन्धून् ॥ ७ ॥

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7. *Kimu ṣvidasmai nivido bhanantendrasyāvadyaṁ didhiṣanta āpaḥ. Mamaitān putro mahatā vadhena vṛtraṁ jaghanvāँ asṛjadvi sindhūn.*

What do the ripples, murmurs and songs of excitement of the streams, imaging the immanent power of Indra, say to the mount they hit, the cloud they touch and to this humanity? They speak for Mother Nature, Aditi: My son Indra, breaking the cloud with the mighty thunderbolt of solar energy released the waters and made the streams to flow.

मम॑च्चन त्वा युव॒तिः प॒रास॒ मम॑च्चन त्वा कु॒षवा॑ ज॒गार॑। मम॑च्चिदाप॒ः शिशा॑वे ममृड्यु॒र्मम॑च्चिदिन्द्र॒ः सह॒सोद॑तिष्ठत्॥ ८॥

8. *Mamaccana tvā yuvatiḥ parāsa mamaccana tvā kuṣavā jagāra. Mamaccidāpaḥ śiśave mamṛḍyurmamaccidindraḥ sahasodatiṣṭhat.*

Once Mother Nature, a youthful female, in a state of passion conceives you and brings you to life and birth. Then another, a voracious raging demoniac swallows you. Yet another, cool and kind, overflowing with love, caresses and comforts you as a child. And then Indra, grown mature as a new born soul, arrives with his own essential strength.

मम॑च्चन ते॑ मघवन्व्यंसो निविविध्वाँ॑ अप॒ हनू॑ ज॒घान॑। अधा॒ निवि॑द्ध॒ उत्त॑रो बभू॒वाञ्छिरो॑ दा॒सस्य॒ सं पि॑णग्व॒धेन॑॥ ९॥

9. *Mamaccana te maghavanvyaṁso nivividhvāँ apa hanū jaghāna. Adhā nividdha uttaro babhūvāñchiro dāsasya saṁ piṇagvadhena.*

Maghavan, lord of might and excellence, when

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the self-deluded fool, though arms and shoulders broken, in a state of madness, striking right and left attacks your forces, then though attacked, recover, rise later higher and crush the head of the wicked opponent with a deadly strike of the thunderbolt.

गृष्टिः ससूव स्थविरं तवागामनाधृष्यं वृषभं तुम्रमिन्द्रम्। अरीळ्हं वत्सं चरथाय माता स्वयं गातुं तन्वं इच्छमानम्॥ १०॥

10. *Gṛaṣṭiḥ sasūva sthaviraṁ tavāgāmanādhṛṣyaṁ vṛaṣabhaṁ tumramindram. Ariḷhaṁ vatsaṁ carathāya mātā svayaṁ gātuṁ tanva icchamānam.*

Just as a young cow gives birth to the calf, so does the mother, Mother Nature, give birth to Indra, jiva, the blessed soul, essentially a lover of life, inspired with the will to love and live, to act, to move around and to know the Divine Word. A divine child is man, strong, unshakable, intrepidable, generous, inspiring, lover and winner of honour and excellence, and invincible, blest with the human body.

उत माता महिषमन्ववेनदमी त्वा जहति पुत्र देवाः। अथाब्रवीद् वृत्रमिन्द्रो हनिष्यन्त्सखे विष्णो वितरं वि क्रमस्व॥ ११॥

11. *Uta mātā mahiṣamanvavenadamī tvā jahati putra devāḥ. Athābravīd-vṛtrmindro haniṣyan-tsakhe viṣṇo vitaraṁ vi kramasva.*

Then (having given birth to the soul) Mother Nature (inspired with divinity), loving, longing and yearning for the well being of the child, softly speaks,

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warning the great off-spring: Dear child, the devas, senses, mind and all, are neglecting, forsaking, misleading you (in your state of darkness, ignorance and unawareness). Indra, the born soul, dispelling darkness and destroying Vrtra, demon of ignorance, speaks loud and bold to Vishnu, intelligent spiritual self: Dear friend, arise and act for self redemption (through existence with the devas, senses, mind and the discriminative intelligence).

कस्ते॑ मा॒तरं॑ वि॒धवा॑मचक्रच्छ॒युं कस्त्वाम॑जिघांस॒च्चर॑न्तम्।
कस्ते॑ दे॒वो अधि॑ मार्डी॒क आ॑सी॒द्यत्प्राक्षि॑णाः पि॒तरं॑ पाद॒-
गृह्य॑॥ १२॥

12. *Kaste mātaraṁ vidhavāmacakracchayuṁ kastvā-majighāṁsaccarantam. Kaste devo adhi marḍika āsīd yatprākṣiṇāḥ pitaraṁ pādagṛhya.*

Indra, obedient soul, holding on to the feet of the father, who can render your mother a widow? Who can hurt you while asleep or moving about? What is that supernormal power over and above your state of grace which can corrupt you? (Answer: None.)

अव॑र्त्या॒ शुन॑ आ॒न्त्राणि॑ पेचे॒ न दे॒वेषु॑ विविदे मर्डि॒तार॑म्।
अप॑श्यं जा॒यामम॑हीयमाना॒मधा॑ मे श्ये॒नो मध्वा॒ ज॑भार॥ १३॥

13. *Avartya śuna āntrāṇi pece na deveṣu vivide marḍitāram. Apaśyaṁ jāyāmamahīyamānā-madhā me śyeno madhvā jabhāra.*

At peace beyond fluctuations of the mind, I ripen and refine the inner visions. I see no saviour either in the experience of the senses or among the external powers of nature. Indeed, I have seen even Mother

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Nature insulted and desecrated. Ultimately it is the bird of heaven that brings me the divine message, nectar sweets of the honey of real life.

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Indra Devata, Vamadeva Gautama Rshi

एवा त्वामिन्द्र वज्रिन्नत्र विश्वे देवासः सुहवास ऊमाः ।
महामुभे रोदसी वृद्धमृष्वं निरेकमिद् वृणते वृत्रहत्ये ॥ १ ॥

1. *Evā tvāmindra vajrinnatra viśve devāsaḥ suhavāsa ūmāḥ. Mahāmubhe rodasī vṛddhamṛṣvaṁ nirekamid vṛaṇate vṛatrahatye.*

Indra, lord ruler of power and excellence, wielder of the thunderbolt of law, justice and protection, all the scholars of the world, nobles and divines, defenders, holy yajakas and both earth and heaven elect and invite you alone, great, vast and high in grandeur, lord sublime, unique and incomparable. They invoke you for the destruction of Vrtra, demon of darkness, ignorance and selfishness.

अवासृजन्त जिव्रयो न देवा भुवः समाळिन्द्र सत्ययोनिः ।
अहन्नहिं परिशयानमर्णः प्र वर्तनीरर्दो विश्वधेनाः ॥ २ ॥

2. *Avāsṛjanta jivrayo na devā bhuvaḥ samrāḷindra satyayoniḥ. Ahannahiṁ pariśayānamarṇaḥ pra vrtanīrarado viśvadhenāḥ.*

Indra, lord of the world, men of age, experience and wisdom, firm in their values and conduct of life, as also the brilliant nobles and divines of the world, create and consecrate the ruler of the earth dedicated to truth as the very being and purpose of his existence. And like

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the sun, light of the world dedicated to his eternal task and nature, breaking the cloud sleeping over the locked up vapours, and releasing the streams of water to flow and feed the world, the ruler destroys the demons of darkness and their strongholds to make the waters of life to flow and give new energy and freshness of life to the people.

अतृंप्णुवन्तं वियंतमबुध्यमबुंध्यमानं सुषुपाणमिन्द्र।
सप्त प्रतिं प्रवतं आशयानमहिं वज्रेण वि रिणा अपर्वन्॥ ३॥

3. *Atṛpṇuvantaṁ viyatamabudhyamabudhyamānaṁ suṣupāṇamindra. Sapta prati pravata āśayānamahiṁ vjreṇa vi riṇā aparvan.*

Indra, lord of light, power and excellence, ruler of the world, with a stroke of the thunderbolt destroy without relent the serpentine demon, Vrtra, insatiable, uncontrollable, unawakened, incorrigible, inebriated, blocking up and sleeping over seven streams of the onward flow of life.

अक्षोंदयच्छवसा क्षामं बुधं वार्णं वातस्तविषीभिरिन्द्रः।
दृळ्हान्यौभ्नादुशमान ओजोऽवाभिनत्ककुभः पर्वतानाम्॥ ४॥

4. *Akṣodayacchavasā kṣāma budhnaṁ vārṇa vātastaviṣībhirindraḥ. Dṛḷhānyaubhnādu-śamāna ojo'vābhinat kakubhaḥ parvatānām.*

Indra, with his own strength and courage and by his blazing forces, shakes the earths and skies just as the winds beat and shear the currents of water flows and concentrations of vapour. Lustrous, passionate and inspired, he crushes mighty strongholds of the enemy

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and breaks down the peaks of mountainous adversaries.

अभि प्र दद्रुर्जनयो न गर्भं रथाइव प्र ययुः साकमद्रयः।
अतर्पयो विसृत उब्ज ऊर्मीन्त्वं वृताँ अरिणा इन्द्र सिन्धून्॥ ५॥

5. *Abhi pra dadrurjanayo na garbhaṁ rathā iva pra yayuḥ sākamadrayaḥ. Atarpayo visṛta ubja ūrmīntvaṁ vṛtāň ariṇā indra sindhūn.*

As mothers rush to the child to protect it, so do the multitudinous armies rush forward to defend you alongwith the chariots. You break the clouds, fill the rivers with water and make them flow and thus, O lord Indra, you set the locked up seas rolling.

त्वं महीमवनिं विश्वधेनां तुर्वीतये वय्यायं क्षरन्तीम्।
अरमयो नमसैजदर्णः सुतरणाँ अकृणोरिन्द्र सिन्धून्॥ ६॥

6. *Tvaṁ mahīmavaniṁ viśvadhenāṁ turvitaye vayyāya kṣarantīm. Aramayo namasaijadarṇaḥ sutaraṇāň akṛṇorindra sindhūn.*

Indra, lord ruler of the world, with thanks and homage to nature and her maker, serve the earth, great protective mother of her children, universal sustainer of life overflowing with nourishment for the defender of humanity and destroyer of enmity for the sake of peace and well being of all. Fill the earth with food and plenty, make her a lovely place for living, let the streams ripple and flow, make the seas roll, inviting all to surf and swim and navigate, and cross the storms of existence.

प्राग्रुवो नभन्वोऽ३ न वक्वा ध्वस्रा अपिन्वद्युवतीर्ऋतज्ञाः।
धन्वान्यज्राँ अपृणक्तृषाणाँ अधोगिन्द्रः स्तर्योऽ३ दंसु-
पत्नीः॥ ७॥

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7. *Prāgruvo nabhanvo na vakvā dhvasrā apinvad-yuvatīrṛtajñāḥ. Dhanvānyajrāṅ apṛṇaktṛṣā-ṇāṅ adhogindraḥ staryo daṁsupatnīḥ.*

Like the winding streams of rushing waters, let Indra, ruler of the world, develop the fatal armour as the destructive and defensive force. Let him enlist young and intelligent women dedicated to truth and progress. Let him plan and provide irrigation projects for the desert lands to restore their fertility. Similarly let him develop the cattle wealth and take care of the wives of the warriors and make them play a creative role in development.

पूर्वीरुषसः शरदश्च गूर्ता वृत्रं जघन्वाँ असृजद्वि सिन्धून्।
परिष्ठिता अतृणद्बद्बधानाः सीरा इन्द्रः स्रवितवे पृथिव्या ॥ ८ ॥

8. *Pūrvīruṣasaḥ śaradaśca gūrtā vṛtraṁ jaghanvāṅ asṛjadvi sindhūn. Pariṣṭhitā atṛṇad badbadhānāḥ sīrā indraḥ sravitave pṛthivyā.*

Just as the sun causes the ancient dawns to rise and moves the cycle of the seasons such as winter and others and move them on and on, and just as solar energy breaks the clouds and makes the rivers flow, so let Indra, ruler of the world, break open the locked up energy of still waters and make it flow in streams for the development and progress of the earth and her children.

वज्रीभिः पुत्रमग्रुवो अदानं निवेशनाद्धरिव आ जभर्थ।
व्यर्न्धो अख्यदहिमाददानो निर्भूदुखच्छित्समरन्त पर्व ॥ ९ ॥

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9. *Vamrībhiḥ putramagruvo adānaṁniveśanāddhariva ā jabhartha. Vyandho akhyadahimādadāno nirbhūdukhacchit samaranta parva.*

Indra, master of motive energies and controller of the speed and direction of resources, by rising hills hold the unused and unusable water of the streams emerging from the source from further flow, collect and lift the flows together, redirect the water so that the fields and crops receiving the water proclaim the gift as it flows out from the reservoir filling the canals.

प्र ते॒ पूर्वा॑णि॒ कर॑णानि विप्राऽऽवि॒द्वाँ आ॑ह वि॒दुषे॒ करांसि।
यथा॑यथा॒ वृष्ण्या॑नि॒ स्वगू॑र्ताऽपांसि राज॒न्नर्या॑विवेषीः ॥ १० ॥

10. *Pra te pūrvāṇi karaṇāni viprā''vidvāṅ āha viduṣe karāṁsi. Yathāyathā vṛṣṇyāni svagūrtā'pāṁsi rājannaryāviveṣīḥ.*

Rajan, glorious ruler of the world, the deeds of ancient and eternal value you have done, the programmes you have accomplished, and the self-proclaiming acts of generosity and noble adventures you have performed, the noble scholar and poet sings and celebrates in your honour, O wise leader and master, exactly as you have performed in the interest of humanity.

नू ष्टु॒त इ॑न्द्र॒ नू गृ॑णा॒न इषं॑ जरि॒त्रे न॒द्यो॒३॑ न पी॑पेः। अका॑रि ते हरिवो॒ ब्रह्म॒ नव्यं॑ धि॒या स्या॑म रथ्यः॑ सदा॒साः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Sung and celebrated thus, Indra, O ruler of the

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world, create, bear and bring food, energy and knowledge for the celebrants just as the rivers flow for us all. And thus, this the latest song of homage and adoration is offered to you to the best of our knowledge and intelligence. Bless us, we pray, with intelligence and knowledge so that we may be warriors of the chariot in the service of Divinity and humanity.

Mandala 4/Sukta 20

Indra Devata, Vamadeva Gautama Rshi

आ न॒ इन्द्रो॑ दू॒रादा न॑ आ॒सादभि॒ष्टिकृ॒दव॑से यासदु॒ग्रः।
ओजि॑ष्ठेभि॒र्नृपति॒र्वज्र॑बाहुः स॒ङ्गे स॒मत्सु॑ तु॒र्वणिः॑ पृत॒न्यून्॥ १॥

1. *Ā na indro dūrādā na āsādabhiṣṭikṛdavase yāsadugraḥ. Ojiṣṭhebhirnṛpatirvajrabāhuḥ saṅge samatsu turvaṇiḥ pṛtanyūn.*

May Indra, strong and blazing hero, impetuous and impassioned warrior of the arms of thunder, ruler and sustainer of the people, harbinger of the cherished fruits of noble desire and peace, come to us from far and near for our defence and protection. Lovers of the battles of life as we are, join us in our heats and meets and battles of action for progress with the most powerful weapons and warriors of the time.

आ न॒ इन्द्रो॒ हरि॑भिर्या॒त्वच्छा॑ऽर्वा॒ची॒नोऽव॑से॒ राध॑से च।
तिष्ठा॑ति व॒ज्री म॒घवा॑ वि॒रप्शी॑मं य॒ज्ञमनु॑ नो॒ वाज॑सातौ॥ २॥

2. *Ā na indro haribhiryātvacchā'rvācīno'vase rādhase ca. Tiṣṭhāti vajrī maghavā virapśīmaṁ yajñamanu no vājasātau.*

May Indra, lord great and glorious, commanding

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wealth, honour and excellence, wielding thunderous arms of latest design and power, come to us with his forces, come well at the fastest for our protection and all round success, and may he, we pray, stand by us in the conduct of this yajna of ours for victory in our battle of peace and progress in the field of production, development of energy, and advancement in arts and sciences.

इमं यज्ञं त्वमस्माकमिन्द्र पुरो दधत्सनिष्यसि क्रतुं नः ।
श्वघ्नीव वज्रिन्त्सनये धनानां त्वया वयमर्य आजिं जयेम ॥ ३ ॥

3. *Imaṁ yajñaṁ tvamasmākamindra puro dadhatsaniṣyasi kratuṁ naḥ. Śvaghnīva vajrintsanaye dhanānāṁ tvayā vayamarya ājiṁ jayema.*

This yajna of our social order, Indra, lord commander of wealth and power, honour and excellence, ruling, guiding and sharing the governance of our cities, you would join and share with us in our plans and discussions throughout the holy programme of ours. And we hope, O wielder of the thunderbolt, that with you as the leader and pioneer we shall fight like hunters of the wild and win the battle for the achievement of the wealth and values of the good life.

उशन्नु षु णः सुमना उपाके सोमस्य नु सुषुतस्य स्वधावः ।
पा इन्द्र प्रतिभृतस्य मध्वः समन्धसा ममदः पृष्ठ्येन ॥ ४ ॥

4. *Uśannu ṣu ṇaḥ sumanā upāke somasya nu suṣutasya svadhāvaḥ. Pā indra pratibhṛtasya madhvaḥ samandhasā mamadaḥ pṛṣṭhyena.*

Indra, brilliant ruler, wielding your own essential wealth and strength and power, glowing with love and

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kindness for us, happy and joyous at heart close by us, preserve, protect and promote the plenty and prosperity of the nation's honour fought for and won for every partner and then, after the battle and struggle, enjoy the honey sweets of life with a taste of the food and pleasure of peace and progress.

वि यो रर॒प्श ऋषि॑भि॒र्नवे॑भिर्वृ॒क्षो न प॒क्वः सृण्यो॒ न जेता॑ ।
मर्यो॑ न योषा॒म॒भि मन्य॑मा॒नोऽ च्छा॑ विवक्मि पुरुहू॒त-
मिन्द्र॑म् ॥ ५ ॥

5. *Vi yo rarapśa ṛṣibhirnavebhirvṛkṣo na pakvaḥ sṛaṇyo na jetā. Maryo na yoṣāmabhi manyamāno'cchā vivakmi puruhūtamindram.*

Mighty and full abundant is Indra who is praised and celebrated by the latest sages and scholars like a tree laden with ripe fruit, like a victor putting the enemy to flight. Like a man loving and honouring his beloved, knowing, loving and respecting Indra at the closest and highest, I too celebrate and exalt Indra invoked and glorified by the whole humanity.

गि॒रिर्न यः स्वत॑वाँ ऋ॒ष्व इन्द्रः॒ स॒नादे॒व सह॑से जा॒त उ॒ग्रः ।
आद॑र्ता॒ वज्रं॒ स्थवि॑रं॒ न भी॒म उ॒द्नेव॒ कोश॑ं वसु॒ना॒ न्यृ॑ष्टम् ॥ ६ ॥

6. *Girirna yaḥ svatavāṁ ṛṣva indraḥ sanādeva sahase jāta ugraḥ. Ādartā vajraṁ sthaviraṁ na bhīma udneva kośaṁ vasunā nyṛṣṭam.*

Inherently mighty like a cloud and a mountain, dynamic and sublime, Indra is blazing glorious, ever known for his power and patience, destroyer of enemies, thunderous of arms, awful as an invincible warrior, abundant as the sea and overflowing with the wealth of

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life.

न यस्य॑ व॒र्ता ज॒नुषा॒ न्व॑स्ति न राध॑स आमरी॒ता म॒घस्य॑।
उ॒द्वा॒वृ॒षा॒णस्त॑विषीव उग्रा॒स्मभ्यं॑ दद्धि पुरुहूत रा॒यः ॥ ७ ॥

7. *Na yasya vartā januṣā nvasti na rādhasa āmarītā maghasya. Udvāvṛṣāṇastaviṣīva ugrā'smabhyaṁ daddhi puruhūta rāyaḥ.*

By birth and by nature, there is none to resist him and to turn his back, none to destroy the wealth and power of his glory and majesty. Ever pouring forth the showers of favours, blazing with forces under command, O lord of might and passion, universally invoked and exalted, bear and bring for us the wealths and honours of the good life.

ईक्षे॑ रा॒यः क्षय॑स्य चर्षणी॒नामुत व्र॒जम॑पव॒र्तासि॒ गोना॑म्।
शि॒क्षा॒ न॒रः सं॑मि॒थेषु॑ प्रहावा॒न्वस्वो॑ रा॒शिम॑भिने॒तासि॒ भूरि॑म्॥ ८ ॥

8. *Īkṣe rāyaḥ kṣayasya carṣaṇīnāmuta vrajama-pavartāsi gonām. Śikṣānaraḥ samitheṣu prahā-vānvasvo rāśimabhinetāsi bhūrim.*

I see you watch over the treasures of the wealth and home of the people and open up the treasures of the languages and learning of the earths. You are the leader of knowledge and education, warrior and victor of wars, and director of the circulation of the collective wealth and assets of the world in many ways.

कया॒ तच्छृ॑ण्वे॒ शच्या॒ शचि॑ष्ठो॒ यया॑ कृ॒णोति॒ मुहु॒ का चि॑दृ॒ष्वः। पु॒रु दा॒शुषे॒ विच॑यिष्ठो॒ अंहोऽथा॑ दधाति॒ द्रवि॑णं जरि॒त्रे॥ ९ ॥

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9. *Kayā tacchṛṇve śacyā śaciṣṭho yayā kṛṇoti muhu kā cidṛṣvaḥ. Puru dāśuṣe vicayiṣṭho aṅho'thā dadhāti draviṇaṁ jaritre.*

What is that knowledge and expertise, what sort after all, by which, let me hear, you, mighty majestic and most versatile, somehow achieve success and victory again and again, and by which, being the greatest breaker and destroyer of sin and evil and crime, you bear and bring plenty of wealth for the generous celebrant?

मा नो॑ मर्धी॒रा भ॑रा द॒द्धि तन्नः॑ प्र दा॒शुषे॒ दात॑वे॒ भूरि॒ यत्ते॑। नव्ये॑ दे॒ष्णे श॒स्ते अ॒स्मिन्त॑ उ॒क्थे प्र ब्र॑वाम व॒यमि॑न्द्र स्तु॒वन्तः॑॥ १०॥

10. *Mā no mardhīrā bharā daddhi tannaḥ pra dāśuṣe dātave bhūri yatte. Navye deṣṇe śaste asmin ta ukthe pra bravāma vayamindra stuvantaḥ.*

Indra, lord of majesty and generosity, we pray, forsake us not, bear and bring and give us that plenty and variety of wealth which is yours meant for a gift to the generous devotee in this new, productive, admirable and well directed yajnic song of celebration in your honour, and may we, we pray, continue to speak and sing in praise of your glory.

नू ष्टु॒त इ॑न्द्र॒ नू गृ॑णा॒न इषं॑ जरि॒त्रे न॒द्यो॒३॒॑ न पी॑पेः। अका॑रि ते हरिवो॒ ब्रह्म॒ नव्यं॑ धि॒या स्या॑म र॒थ्यः॑ सदा॒सा॒ः॥ ११॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, generous lord of knowledge, wealth,

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honour and excellence, sung and celebrated thus by the devotees, bear and bring and increase your gift of the wealth of food, energy and knowledge of arts and sciences for the celebrants like the overflowing streams of water across the earth. This new homage of song and adoration is created and offered to your honour so that, O lord of horse and armour, we pray, we may rise as a nation of chariot warriors, generous and obedient to Divinity.

Mandala 4/Sukta 21

Indra Devata, Vamadeva Gautama Rshi

आ यात्विन्द्रोऽ वस उप न इह स्तुतः सधमादस्तु शूरः ।
वावृधानस्तविषीर्यस्य पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यात् ॥ १ ॥

1. *Ā yātvindro'vasa upa na iha stutaḥ sadhamādastu śūraḥ. Vāvṛdhānas-taviṣīr-yasya pūrvīr-dyaurna kṣatram-abhibhūti puṣyāt.*

May Indra, ruler and protector of the people, come here to us for our protection and advancement and, praised and sung, may the brave hero share our joy of celebration. Exalted and ascending he is, time tested his forces, bright and blazing as light of the sun. May he, we pray, strengthen our social order and raise it to the heights of prosperity.

तस्येदिह स्तवथ वृष्ण्यानि तुविद्युम्नस्य तुविराधसो नॄन् ।
यस्य क्रतुर्विदथ्यो३ न सम्राट् साह्वान्तरुत्रो अभ्यस्ति कृष्टीः ॥ २ ॥

2. *Tasyediha stavatha vṛṣṇyāni tuvidyūmnasya tuvirādhaso nṝn. Yasya kraturvidathyo na samrāṭ sāhvāntarutro abhyasti kṛṣṭīḥ.*

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Here on this earth praise Indra, celebrate his acts of bravery and generosity, appreciate and honour the leaders and commanders of the mighty and majestic glorious achiever, whose yajnic rule over the social order is worth knowing and holy as an umbrella over the people like the cover of universal and effulgent sunlight, challenging, fighting, winning, forbearing and redeeming.

आ यात्विन्द्रो दिव आ पृथिव्या मक्षू समुद्रादुत वा पुरीषात्।
स्वर्णरादवसे नो मरुत्वान्परावतो वा सदनादृतस्य॥ ३॥

3. *Ā yātvindro diva ā pṛthivyā makṣū samudrāduta vā purīṣāt. Svarṇarādavase no marutvān parāvato vā sadanādṛtasya.*

Let Indra, with vision, power and energy to rule, come instantly from the heavens, from the earth, from the sea or from the orb of the sun and from the ethereal spaces for our protection and promotion. Let the lord of the winds come from afar or from the vedi of cosmic yajna and from the centre of truth and rectitude.

स्थूरस्य रायो बृहतो य ईशे तमु ष्टवाम विदथेष्विन्द्रम्। यो
वायुना जयति गोमतीषु प्र धृष्णुया नयति वस्यो अच्छ॥ ४॥

4. *Sthūrasya rāyo bṛhato ya īśe tamu ṣṭavāma vidatheṣvindram. Yo vāyunā jayati gomatīṣu pra dhṛṣṇuyā nayati vasyo accha.*

In the holiest programmes of our daily business of life, we honour and celebrate Indra who rules the great and permanent assets of the nation, who wins victories by the winds in the battles of the lands and movable wealth and who, with bold and intrepidable

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confidence and initiative, wholly and faultlessly directs the circulation of the nation's wealth for development.

उप॒ यो नमो॒ नम॑सि स्तभा॒यन्नि॒यर्ति॒ वाचं॑ ज॒नय॒न्यज॑ध्यै ।
ऋ॒ञ्ज॒सा॒नः पु॑रु॒वार॑ उ॒क्थैरे॒न्द्रं कृ॑ण्वीत॒ सद॑नेषु॒ होता॑ ॥ ५ ॥

5. *Upa yo namo namasi stabhāyanniyarti vācaṁ janayan yajadhyai. Ṛñjasānaḥ puruvāra ukthairendraṁ kṛṇvīta sadaneṣu hotā.*

He who moves forward, who creates and holds food stocks for the sake of consumption in emergency and establishes courtesy and mutual respect as a value of social culture, who creates and uses the language of cooperation and social cohesion for the unity and cooperation of the common wealth of order, who is accepted and celebrated by many many people with words of reverence, and who, by all these ways, creates honour and prestige for the nation of humanity, calls for the shots in world assemblies and rises higher as ruler, as Indra above all.

धि॒षा यदि॑ धि॒ष्ण्य॑न्तः॑ सर॒ण्यान्त्सद॑न्तो॒ अद्रि॑मौ॒शि॒जस्य॒ गोहे॑ । आ दु॒रोषाः॑ पा॒स्त्यस्य॒ होता॒ यो नो॑ म॒हान्त्सं॒वर॑णेषु॒ वह्निः॑ ॥ ६ ॥

6. *Dhiṣā yadi dhiṣṇyantaḥ saraṇyān tsadanto adrimauśijasya gohe. Ā duroṣāḥ pāstyasya hotā yo no mahāntsaṁvaraṇeṣu vahniḥ.*

If the wise people sitting in the house of a loving and nobly ambitious man of yajna, were to do homage with their intelligence and wisdom to the generous giver and yajaka and to those who are realised souls worthy of company, then the one, Indra himself, really great,

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beyond anger and fear, would come and join there as the leader and high priest, as indeed the very fire, winner and carrier of fragrance, in the battles of life in the house of the yajamana taking it as his own affair in his own house.

सत्रा यदीं भार्वरस्य वृष्णः सिषक्ति शुष्मः स्तुवते भराय।
गुहा यदीमौशिजस्य गोहे प्र यद्धिये प्रायसे मदाय ॥ ७ ॥

7. *Satrā yadīṁ bhārvarasya vṛṣṇaḥ siṣakti śuṣmaḥ stuvate bharāya. Guhā yadīmauśijasya gohe pra yaddhiye prāyase madāya.*

When truly in yajnic session in honour of the lord sustainer of humanity, Indra, the light and power of the generous lord showers upon the celebrant for his fulfilment, then the hidden wealth and potential in the mind and home of the loving and faithful yajamana blooms forth for the fruition of his intelligence, advancement and life's joy.

वि यद्वरांसि पर्वतस्य वृण्वे पयोभिर्जिन्वे अपां जवांसि।
विदद्गौरस्य गवयस्य गोहे यदी वाजाय सुध्यो३ वहन्ति ॥ ८ ॥

8. *Vi yad varāṁsi parvatasya vṛṇve payobhirjinve apāṁ javāṁsi. Vidadgaurasya gavayasya gohe yadī vājāya sudhyo vahanti.*

When I open the flood gates of the cloud and break open the path of the mountain, I augment the flow of the rivers with fresh reservoirs. And then the wise pioneers diving deep and reaching the depths of the brilliance and generosity of nature's resources carry on researches for the food, energy and speed of life's progress.

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भद्रा ते हस्ता सुकृतोत पाणी प्रयन्तारा स्तुवते राध इन्द्र। का ते निषत्तिः किमु नो ममत्सि किं नोदुदु हर्षसे दातवा उ ॥ ९ ॥

9. *Bhadrā te hastā sukṛtota pāṇī prayantārā stuvate rādha indra. Kā te niṣattiḥ kimu no mamatsi kiṁ noduhu harṣase dātavā u.*

Noble are your arms, O lord Indra, as instruments of noble deeds, gracious your hands generously giving the wealth of life to the celebrant. What and where is the seat of your dispensation? Why not bless us with joy? Why not rejoice and give us the thrill and the ecstasy?

एवा वस्व इन्द्रः सत्यः सम्राड्ढन्ता वृत्रं वरिवः पूरवे कः। पुरुष्टुत क्रत्वा नः शग्धि रायो भक्षीय तेऽवसो दैव्यस्य ॥ १० ॥

10. *Evā vasva indraḥ satyaḥ samrāḍḍhantā vṛtraṁ varivaḥ pūrave kaḥ. Puruṣṭuta kratvā naḥ śagdhi rāyo bhakṣīya te'vaso daivyasya.*

Thus does Indra, ruler of the world, brilliant and ever true, destroyer of the demons of darkness and enmity, give us abundant wealth for the devotee. O lord praised and universally celebrated, give us the wealth of the world by virtue of noble and creative actions. Pray give us the privilege of your divine protection so that we may enjoy the gift of life.

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्योऽ३ न पीपेः। अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

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11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord of knowledge, honour and excellence of wealth and well being, praised and celebrated, bear and bring the wealth of food, energy, knowledge and progress for the devotee like the flowing streams of living waters. This new song of homage is offered to you, O lord of speed and advancement, so that with action and intelligence we may be masters of chariots and noble servants of Divinity.

Mandala 4/Sukta 22

Indra Devata, Vamadeva Gautama Rshi

यन्न इन्द्रो॑ जुजुषे यच्च॒ वष्टि॒ तन्नो॑ म॒हान्क॑रति शुष्म्या चि॑त्।
ब्रह्म॒ स्तोमं॑ म॒घवा॒ सोम॑मु॒क्था यो अश्मा॑नं॒ शव॑सा॒ बिभ्र॒देति॑॥ १॥

1. *Yanna indro jujuṣe yacca vaṣṭi tanno mahān karati śuṣmyā cit. Brahma stomaṁ maghavā somamukthā yo aśmānaṁ śavasā bibhradeti.*

Indra, lord of light and power, supreme ruler of the world, commanding honour and majesty, who is ever with us as a friend, who loves us, who does great things for us and, bearing the awful might of thunder and generosity of the cloud, and bestowing on us food, energy and knowledge, honour and fame, greatness of wealth and grandeur, peace of mind and joy of health, and admirable art and poetry, goes on and on with his glory and majesty.

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वृषा वृषन्धिं चतुरश्रिमस्यन्नुग्रो बाहुभ्यां नृतमः शचीवान्।
श्रिये परुष्णीमुषमाण ऊर्णां यस्याः पवीणि सख्याय विव्ये ॥ २ ॥

2. *Vṛṣā vṛṣandhiṁ caturaśrimasyannugro bāhubhyāṁ nṛtamaḥ śacīvān. Śriye paruṣṇīmuṣamāṇa ūrṇāṁ yasyāḥ parvāṇi sakhyāya vivye.*

Indra, brave and generous, fierce and mighty brilliant but kind and generous, best and highest of leaders, blazing with his majesty and shooting out the vibrations of his four-winged forceful power of thunder directed all round by his arms of protection and progress, interweaves the harsh and variegated regions of the earth into a unified pattern under the warm cover of a single umbrella for the sake of mutual harmony and beauty of life.

यो देवो देवतमो जायमानो महो वाजेभिर्महद्भिश्च शुष्मैः।
दधानो वज्रं बाह्वोरुशन्तं द्याममेन रेजयत्प्र भूम ॥ ३ ॥

3. *Yo devo devatamo jāyamāno maho vājebhirmahadbhiśca śuṣmaiḥ. Dadhāno vajraṁ bāhvoruśantaṁ dyāmamena rejayat pra bhūma.*

Indra is the leader who, brilliant ruler, most majestic among brilliant ones, newly rising, great, wielding the blazing thunderbolt in hands, makes the earth and skies shine with his grandeur, and, with his great forces and dynamic intelligence, makes the proud and passionate tremble and the loving and shining ones shine more brilliant.

विश्वा रोधांसि प्रवतश्च पूर्वीर्द्यौर्ऋष्वाजनिमन्रेजत क्षाः।
आ मातरा भरति शुष्म्या गोर्नृवत्परिज्मन्नोनुवन्त वार्ताः ॥ ४ ॥

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4. *Viśvā rodhāṁsi pravataśca pūrvīrdyaurṛṣvājjaniman-rejata kṣāḥ. Ā mātarā bharati śuṣmyā gornṛvat-parijman-nonuvanta vātāḥ.*

All the solid spheres and mountains of the world, the floods and waves of liquid motions, the regions of light ancient as time, the earths, all born of the dynamics of Prakrti, the source mothers of the earth such as heat and water and oceans of space, or the roaring winds of the interspaces, all these like the world of humanity, the lord of omnipotence, Indra, bears, moves and sustains.

ता तू त इन्द्र महतो महानि विश्वेष्वित्सवनेषु प्रवाच्या ।
यच्छूर धृष्णो धृषता दधृष्वानहिं वज्रेण शवसाविवेषीः ॥ ५ ॥

5. *Tā tū ta indra mahato mahāni viśveṣvitsavaneṣu pravācyā. Yacchūra dhṛṣṇo dhṛṣatā dadhṛṣvānahiṁ vajreṇa śavasāviveṣīḥ.*

Indra, lord and presence omnipotent, invincible and intrepidable, those acts of yours greater than the greatest are worth admiration and exaltation in all celebrations of the world which, with your might, bearing and sustaining the fixed stars and moving forces of the universe, you perform with your power and force of thunder to break the clouds holding up the process of evolution.

ता तू ते सत्या तुविनृम्ण विश्वा प्र धेनवः सिस्रते वृष्ण ऊध्नः । अधा ह त्वद् वृषमणो भियानाः प्र सिन्धवो जवसा चक्रमन्त ॥ ६ ॥

6. *Tā tū te satyā tuvinṛmṇa viśvā pra dhenavaḥ sisrate vṛṣṇa ūdhnaḥ. Adhā ha tvad-vṛṣamaṇo bhiyānāḥ pra sindhavo javasā cakramanta.*

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Indra, lord of great valour and magnificence, generous as rain showers and magnanimous at heart, all those universal acts of yours are great and true. The cows, the earths and the words of vision stream forth with nourishment, energy and inspiration. And by your fear and force of law the rivers rush on with rapidity and the seas roll round with awe.

अत्राह॑ ते हरिव॒स्ता उ॑ दे॒वीरवो॑भिरिन्द्र स्तवन्त॒ स्वसा॑रः।
यत्सी॒मनु॒ प्र मु॒चो ब॑द्बधा॒ना दी॒र्घामनु॒ प्रसि॑तिं स्यन्द॒-
यध्यै॑॥ ७॥

7. *Atrāha te harivastā u devīravobhirindra stavanta svasāraḥ. Yat sīmanu pra muco badbadhānā dīrghāmanu prasitiṁ syandaya-dhyai.*

And surely, O lord of horse and armour and speed of progress, Indra, those sisterly and forward looking dynamic forces of yours in the land, noble and brilliant all, managing the resources along disciplined and determined lines, forces which you released to move forward at freedom on the long and high road to their goal, rush on with pleasure, favour and hopes for protection and exhort and exalt you.

पि॒पी॒ळे अं॒शुर्मद्यो॒ न सिन्धु॒रा त्वा॒ शमी॑ शशमा॒नस्य॑ श॒क्तिः।
अ॒स्म॒द्र्य॑क्शुशु॒चा॒नस्य॑ यम्या आ॒शुर्न र॒श्मिं तु॒व्योज॑सं॒
गोः॥ ८॥

8. *Pipīḷe aṁśurmadyo na sindhurā tvā śamī śaśamānasya śaktiḥ. Asmadryak-śuśucānasya yamyā āśurna raśmiṁ tuvyojasaṁ goḥ.*

Distilled is the soma of exciting joy of life's action as homage to you. May it reach you like the sea.

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And O lord, bring us the peace and power of the omnipotent and self-refulgent Divinity at the fastest like a driver controlling the reins of a tempestuous courser.

अस्मे वर्षिष्ठा कृणुहि ज्येष्ठा नृम्णानि सत्रा सहुरे सहांसि।
अस्मभ्यं वृत्रा सुहनानि रन्धि जहि वधर्वनुषो मर्त्यस्य ॥ ९ ॥

9. *Asme varṣiṣṭhā kṛṇuhi jyeṣṭhā nṛmṇāni satrā sahure sahāṁsi. Asmabhyaṁ vṛtrā suhanāni randhi jahi vadharvanuṣo martyasya.*

O lord of peace, patience, power and victory, bless us with all those gifts of yours which are permanent, challenging, highest and most generous. For us, destroy the demons of darkness and enmity which deserve to be destroyed, and ward off and annihilate the onslaughts on the worshipful humanity.

अस्माकमित्सु शृणुहि त्वमिन्द्रास्मभ्यं चित्राँ उप माहि वाजान्। अस्मभ्यं विश्वा इषणः पुरन्धीरस्माकं सु मघवन्बोधि गोदाः ॥ १० ॥

10. *Asmākamitsu śṛṇuhi tvamindrā'smabhyaṁ citrāṅ upa māhi vājān. Asmabhyaṁ viśvā iṣaṇaḥ purandhīrasmākaṁ su maghavan bodhi godāḥ.*

Indra, ruler of the world, commanding wealth and valour and honour, giver of the speech of wisdom, lands and cows, listen to our voice, measure, mark out, plan, and apportion for us vast and wondrous successes in the field of food, energy and victory. Inspire us with all the possibilities of intellectual and scientific achievement, and let us awake into a heaven of light and freedom.

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नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्योऽ३ न पीपेः । अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Thus faithfully praised, celebrated and worshipped in song, O lord of power and progress, Indra, bless the supplicant worshipper with food, energy and advancement like the streams that flow abundant. This homage of worship is created and offered with the best of our intention and intelligence praying that with the divine gift of latest genius we may be warriors of the chariot and obedient servants of Divinity.

Mandala 4/Sukta 23

Indra, Indra Rtadeva Devata, Vamadava Gautama Rshi

कथा महामवृधत्कस्य होतुर्यज्ञं जुषाणो अभि सोममूधः । पिबन्नुशानो जुषमाणो अन्धो ववक्ष ऋष्वः शुचते धनाय ॥ १ ॥

1. *Kathā mahāmavṛdhatkasya hoturyajñaṁ juṣāṇo abhi somamūdhaḥ. Pibannūśāno juṣam-āṇo andho vavakṣa ṛṣvaḥ sucate dhanāya.*

How to evolve and exalt the grandeur of life? Which creative yajaka's holy programme of yajnic instruction and evolution to join? Which milky drink of soma to drink from the mother's breast?

The great, generous and protective lord of sublimity, Indra, commanding knowledge, wealth, honour and excellence, loving and owning up the devoted disciple supplicant, cherishing his offer of

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homage, blesses him with the gift of refinement and exaltation of his innate wealth of honour and grandeur.

को अस्य वीरः सधमादमाप समानंश सुमतिभिः को अस्य।
कदस्य चित्रं चिकिते कदूती वृधे भुवच्छशमानस्य यज्योः॥ २॥

2. *Ko asya vīraḥ sadhamādamāpa samānaṁśa sumatibhiḥ ko asya. Kadasya citraṁ cikite kadūtī vṛdhe bhuvacchaśamānasya yajyoḥ.*

Who is the brave who reaches the ecstasy of the lord's company? Who attains to him and shares the manifestations of his vision and intelligence? When does he know and realise the wonder and variety of this lord's benediction? When does the lord's grace flow for the protection and advancement of the supplicant in yajna?

कथा शृणोति हूयमानमिन्द्रः कथा शृण्वन्नवसामस्य वेद।
का अस्य पूर्वीरुपमातयो ह कथैनमाहुः पपुरिं जरित्रे॥ ३॥

3. *Kathā śṛṇoti hūyamānamindraḥ kathā śṛṇvannavasāmasya veda. Kā asya pūrvīrupamātayo ha kathainamāhuḥ papuriṁ jaritre.*

When does Indra listen to the supplicant? And while he listens, when does he grant that the time for his liberation and ultimate protection is come? What are, for sure, the ultimate bounds (if any) of the lord's gifts of grace? How do the celebrants sing of the gracious lord for the supplicant?

कथा सबाधः शशमानो अस्य नशदभि द्रविणं दीध्यानः।
देवो भुवन्नवेदा म ऋतानां नमो जगृभ्वाँ अभि यज्जुजोषत्॥ ४॥

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4. *Kathā sabādhaḥ śaśamāno asya naśadabhi draviṇaṁ dīdhyānaḥ. Devo bhuvannavedā ma ṛtānāṁ namo jagṛbhvāṅ abhi yajjujoṣat.*

When does the supplicant, though bound in his limitations yet intent upon his search for Divinity, attain to the wealth of the lord's grace?

When the lord self-refulgent and infinitely generous becomes cognizant of my yajnas of service and devotion, accepts my offers of food and fragrance in the vedi, and owns me as his child and disciple in faith, then does his grace shower on me.

कथा कदस्या उषसो व्युष्टौ देवो मर्तस्य सख्यं जुजोष। कथा कदस्य सख्यं सखिभ्यो ये अस्मिन्कामं सुयुजं ततस्रे ॥ ५ ॥

5. *Kathā kadasyā uṣaso vyuṣṭau devo martasya sakhyaṁ jujoṣa. Kathā kadasya sakhyaṁ sakhibhyo ye asmin kāmaṁ suyujaṁ tatasre.*

When would the refulgent and generous lord in this light of the dawn accept and cherish the devotion and friendship of mortal humanity? When would his love and friendship extend to the human friends who in this yajna of love and covenant extend their love and ambition over practical work in divine service?

किमादमत्रं सख्यं सखिभ्यः कदा नु ते भ्रात्रं प्र ब्रवाम। श्रिये सुदृशो वपुरस्य सर्गाः स्वर्ण चित्रतममिष आ गोः ॥ ६ ॥

6. *Kimādamatraṁ sakhyaṁ sakhibhyaḥ kadā nu te bhrātraṁ pra bravāma. Śriye sudṛśo vapurasya sargāḥ svarṇa citratamamiṣa ā goḥ.*

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O lord, when and how shall we describe your firm and protective love and friendship and your brotherly affection to our friends?

The cosmic body of this gracious lord and the various stages of his creation are for the beauty and glory of existence, blissful as heaven, various and most wondrous. So also are the beauties and generosities of the sun for the love and sustenance of life.

द्रुहं॑ जिघांसन्ध्व॒रस॑मनि॒न्द्रां तेति॑क्ते ति॒ग्मा तु॒जसे॒ अनी॑का।
ऋ॒णा चि॒द्यत्र॑ ऋ॒ण॒या न॑ उ॒ग्रो दू॒रे अज्ञा॑ता उ॒षसो॑ बबा॒धे॥ ७॥

7. *Druhaṁ jighāṁsan-dhvarasamanindrāṁ tetikte tigmā tujase anīkā. Ṛṇā cidyatra ṛṇayā na ugro dūre ajñātā uṣaso babādhe.*

Keen to eliminate the hateful, destructive and rebellious elements, Indra sharpens his blazing armies to greater force, and where the existing forces thus grow fiercer, our ruler, awesome and bold as terror, like a man under pressure of an obligation, wipes out unknown fears like the dawns dispelling darkness.

ऋ॒तस्य॒ हि शु॒रुध॒: सन्ति॑ पू॒र्वीर्ऋ॒तस्य॑ धी॒तिर्वृ॑जि॒नानि॑ हन्ति।
ऋ॒तस्य॒ श्लोको॑ बधि॒रा त॑तर्द॒ कर्णा॑ बु॒धा॒नः शु॒चमा॑न आ॒योः॥ ८॥

8. *Ṛtasya hi śurudhaḥ santi pūrvīrṛtasya dhītirvṛjināni hanti. Ṛtasya śloko badhirā tatarda karṇā budhānaḥ śucamāna āyoḥ.*

The protective forces of truth are everlasting. The vision and understanding rooted in truth removes all hurdles and breaks the clouds of darkness. The word and message of truth clears up the ears of the deaf,

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awakening and brightening up the man who hears, giving him the light of Divinity.

ऋतस्य दृळ्हा धरुणानि सन्ति पुरूणि चन्द्रा वपुषे वपूंषि ।
ऋतेन दीर्घमिषणन्त पृक्ष ऋतेन गाव ऋतमा विवेशुः ॥ ९ ॥

9. *Ṛtasya dṛḷhā dharuṇāni santi purūṇi candrā vapuṣe vapūṁṣi. Ṛtena dīrgham-iṣaṇanta pṛkṣa ṛtena gāva ṛtamā viveśuḥ.*

The foundations of Truth and Eternal Law are unshakable, boundless and beautiful, the very embodiments of truth, beauty and Dharma for life forms. By the Law of truth do people enjoy long life and showers of joy. By the Law of truth do our voice and senses follow truth and reach the very source of reality and the seat of the law of eternal truth.

ऋतं येमान ऋतमिद्वनोत्यृतस्य शुष्मस्तुरया उ गव्युः ।
ऋताय पृथ्वी बहुले गभीरे ऋताय धेनू परमे दुहाते ॥ १० ॥

10. *Ṛtaṁ yemāna ṛtamidvanotyṛtasya śuṣmasturayā u gavyuḥ. Ṛtāya pṛthvī bahule gabhīre ṛtāya dhenū parame duhāte.*

The pursuant of truth attains to truth. The operation of the eternal law of truth is fast, instantaneous, so fast that it is omnipresent, all operative. The abundant earth, deep interspaces and the high heavens all like the mother cow yield the milk of life in service of the eternal law of truth.

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्योऽ३ न पीपेः । अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

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11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, world ruler, omnipotent lord of universal truth and abundance, thus praised and worshipped, bear and bring food, energy, and the sustaining power of life for the celebrant in abundance like the rivers overflowing with life giving waters. This new song of homage and fragrant yajna is offered in worship, O lord of the universal dynamics of nature, in hope with prayer that with vision and intelligence we may be masters of the chariot and dedicated workers in your service of the law of truth.

Mandala 4/Sukta 24

Indra Devata, Vamadeva Gautama Rshi

का सुष्टुतिः शवसः सूनुमिन्द्रमर्वाचीनं राधस आ ववर्तत्।
ददिर्हि वीरो गृणते वसूनि स गोपतिर्निष्षिधां नो जनासः ॥ १ ॥

1. *Kā suṣṭutiḥ śavasaḥ sūnumindramarvācīnaṁ rādhasa ā vavartat. Dadirhi vīro gṛṇate vasūni sa gopatirniṣṣidhāṁ no janāsaḥ.*

O citizens of the land, what is that order of praise and approbation which would persuade and move Indra toward us for our joint success and prosperity? A very child of might is he, inspirer of the brave, most youthful hero of latest knowledge and modern tactic, eminent warrior, creator and munificent giver of wealth for his supporters, manager and promoter of the earth and its resources, and leader and commander of the generous producers, our own pioneers.

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स वृत्रहत्ये हव्यः स ईड्यः स सुष्टुत इन्द्रः सत्यराधाः ।
स यामन्ना मघवा मर्त्याय ब्रह्मण्यते सुष्वये वरिवो धात् ॥ २ ॥

2. *Sa vṛtrahatye havyaḥ sa īḍyaḥ sa suṣṭuta indraḥ satyarādhāḥ. Sa yāmannā maghavā martyāya brahmaṇyate suṣvaye varivo dhāt.*

He is to be invoked in the battles against darkness, evil and crime, lord adorable as he is, profusely adored, Indra, lord of honour and excellence, achiever of truth and giver of noble riches. He, lord of wealth, might and majesty, bears and bestows choice gifts of honour and freedom upon the mortals who dedicate themselves to the lord of existence and pray for success and divine grace in the ways of life.

तमिन्नरो वि ह्वयन्ते समीके रिरिक्वांसस्तन्वः कृण्वत त्राम् ।
मिथो यत्त्यागमुभयासो अग्मन्नरस्तोकस्य तनयस्य सातौ ॥ ३ ॥

3. *Taminnaro vi hvayante samīke ririkvāṁsastanvaḥ kṛṇvata trām. Mitho yattyāgamubhayāso agman narastokasya tanayasya sātau.*

People and leaders both call upon him in their battles of life in search of freedom, those who seek release and those who look to him for the protection of their bodies. Together, men and women, men and leaders, go to him for freedom from suffering as well as for the well being of their children and grand children.

क्रतूयन्ति क्षितयो योगं उग्राऽऽशुषाणासो मिथो अर्णसातौ ।
सं यद्विशोऽवंवृत्रन्त युध्मा आदिन्नेमं इन्द्रयन्ते अभीके ॥ ४ ॥

4. *Kratūyanti kṣitayo yoga ugrā''śuṣāṇāso mitho arṇasātau. Saṁ yadviśo'vavṛtranta yudhmā ādinnema indrayante abhīke.*

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People of the land, both bright and blazing as well as impetuous in action, together, joining in the pursuit of knowledge and yajnic action do their best and holiest in faith in their own fields of social development freely, and when all the citizens thus engage in battle against the demons of darkness, evil and poverty and conduct themselves with discipline on a war footing, they unitedly and unanimously choose Indra as their guide and leader in action.

आदिद्ध नेम इन्द्रियं यजन्त आदित्पक्तिः पुरोळाशं रिरिच्यात्। आदित्सोमो वि पपृच्यादसुष्वीनादिज्जुजोष वृषभं यजध्यै ॥ ५ ॥

5. *Āditha nema indriyaṁ yajanta āditpaktiḥ puroḷāśaṁ riricyāt. Āditsomo vi papṛcyādasuṣvīnādijjujoṣa vṛṣabhaṁ yajadhyai.*

And then the warriors all work for the honour and excellence of the nation through joint action. And then let the fruit of the action and struggle, like delicious pudding seasoned, be consolidated and reserved. And then when the present and future is secured, let the soma of joy be prepared and ripened for the warriors of courage and valour, and then let all join Indra, virile and generous leader, in the celebration.

कृणोत्यस्मै वरिवो य इत्थेन्द्राय सोममुशते सुनोति। सध्रीचीनेन मनसाविवेनन् तमित्सखायं कृणुते समत्सु ॥ ६ ॥

6. *Kṛṇotyasmai varivo ya itthendrāya somamuśate sunoti. Sadhrīcīnena manasāvivenan tamitsakhāyaṁ kṛṇute samatsu.*

One who thus does honour and distinguished

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service for Indra, ruler of the world, and distils the soma of excellence and joy for him who, of course, loves honour and excellence and joy for humanity, and one who, with an undivided dedicated mind, without any selfish axe to grind, acts as a friend and supportive warrior for him in the battles of humanity: Indra too for such a person creates and awards rare and choicest gifts of honour and dignity like a friend.

य इन्द्रा॑य सु॒नव॒त्सोम॑म॒द्य पचा॑त्प॒क्तीरु॒त भृ॒ज्जाति॑ धा॒नाः।
प्रति॑ मना॒योरु॒चथा॑नि॒ हर्य॒न्तस्मि॑न्दधद् वृष॒णं॒ शुष्म॒-
मिन्द्रः॑॥ ७॥

7. *Ya indrāya sunavatsomamadya pacātpaktīruta bhṛjjāti dhānāḥ. Prati manāyorucathāni haryan tasmin dadhadvṛṣaṇaṁ śuṣmamindraḥ.*

Whoever for Indra, today, distils and ripens the soma of honour and excellence, confirms and consolidates the gains of victory over darkness, evil and want, and perfects the production for national consumption: to such a person Indra responds, loving and listening to his songs of praise arising from the heart, and the lord in-vests him with inner strength of valour and showers of unbounded generosity.

य॒दा स॑म॒र्यं व्यचे॒दृघा॑वा दी॒र्घं यदा॒जिम॒भ्यख्य॑द॒र्यः।
अचि॑क्रद॒द् वृष॑णं॒ पत्य॒च्छा दु॒रो॒ण आ निशि॑तं सोम॒-
सुद्भिः॑॥ ८॥

8. *Yadā samaryaṁ vyacedṛghāvā dīrghaṁ yadājimabhyakhyadryaḥ. Acikradadvṛṣaṇaṁ patnyacchā duroṇa ā niśitaṁ somasudbhiḥ.*

When the ruler of the land and noble head of

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his people and destroyer of the enemies perceives a tumult of battle around and afar, he displays his long range deployment of arms and armies, while the citizenry at home, as a sustaining and supportive force, exhorts him and proclaims aloud his internal strength of morale created and sharpened by the creators and refiners of national energy.

भूयसा वस्नमचरत्कनीयोऽ विक्रीतो अकानिषं पुनर्यन्।
स भूयसा कनीयो नारिरेचीद्दीना दक्षा वि दुहन्ति प्र वाणम्॥ ९॥

9. *Bhūyasā vasnamacarat kanīyo'vikrīto akāniṣaṁ punaryan. Sa bhūyasā kanīyo nārirecīd dīnā dakṣā vi duhanti pra vāṇam.*

The poor ignorant trader buys the pleasure of glitter and sense at the great price of the spirit. Drained out, exhausted and disvalued, he goes back: "I want back what I had parted with in exchange for what I had got." No, not now. With all that he can surrender, he cannot redeem even a little of what he has lost. The poor as well as the intelligent get back only what they bargain for in word and action.

क इमं दशभिर्ममेन्द्रं क्रीणाति धेनुभिः।
यदा वृत्राणि जङ्घनदथैनं मे पुनर्ददत्॥ १०॥

10. *Ka imaṁ daśabhirmamendraṁ krīṇāti dhenubhiḥ. Yadā vṛtrāṇi jaṅghanadathainaṁ me punardadat.*

Who can buy this Indra, this spiritual glory, from me for all time with the ten senses and their pleasure? None. Yes, when one dispels the evils of darkness, ignorance and indulgence, then the lord gives it back to

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me.

नू ष्टुत इन्द्र नू गृणान इषं जरित्रे नद्योऽ३ न पीपेः । अकारि ते हरिवो ब्रह्म नव्यं धिया स्याम रथ्यः सदासाः ॥ ११ ॥

11. *Nū ṣṭuta indra nū gṛṇāna iṣaṁ jaritre nadyo na pīpeḥ. Akāri te harivo brahma navyaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

Indra, lord of glory, thus praised and celebrated, bless the supplicant with food, energy and enlightenment just as overflowing streams bring living waters for humanity. O lord of power and progress at high speed, thus is the song of celebration and yajnic homage offered to you, the newest presentation, so that with your blessings of intelligence and action we may be master warriors of the chariot and great servants of Divinity.

Mandala 4/Sukta 25

Indra Devata, Vamadeva Gautama Rshi

को अद्य नर्यो देवकाम उशन्निन्द्रस्य सख्यं जुजोष ।
को वा महेऽवसे पार्याय समिद्धे अग्नौ सुतसोम ईट्टे ॥ १ ॥

1. *Ko adya naryo devakāma uśnnindrasya sakhyaṁ jojoṣa. Ko vā mahe'vase pāryāya samiddhe agnau sutasoma īṭṭe.*

Who today among noble humanity, lover of the light of divinity, inspired with holy ambition and enthusiasm, enjoys the favour and friendship of Indra? Or, who, having offered oblations of distilled soma into the lighted fire for the achievement of great redeeming divine protection, enjoys the honour and excellence of life? Answer: The friend and lover of humanity who is dedicated to Indra, the supreme ruler.

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को नानाम वचसा सोम्याय मनायुर्वी भवति वस्त उस्राः।
क इन्द्रस्य युज्यं कः सखित्वं को भ्रात्रं वष्टि कवये क ऊती॥ २॥

2. *Ko nānāma vacasā somyāya manāyurvā bhavati vasta usrāḥ. Ka indrasya yujyaṁ kaḥ sakhitvaṁ ko bhrātraṁ vaṣṭi kavaye ka ūtī.*

Who bows with words of prayer to Indra for the gift of peace, pleasure, honour and excellence of body, mind and soul? And who submits to him in search of knowledge and self-awareness? Who loves the lights of the dawn and the lovely cows in the morning? Who waits on Indra for help and protection? Who feels anxious for friendship and fraternity with him? Who prays for security and poetic vision to the lord of omniscience? Answer: Who ever wants to do good unto all including the self as servant of Divinity.

को देवानामवो अद्या वृणीते क आदित्याँ अदितिं ज्योतिरीट्टे। कस्याश्विनाविन्द्रो अग्निः सुतस्यांऽशोः पिबन्ति मनसाविवेनम्॥ ३॥

3. *Ko devānāmavo adyā vṛṇīte ka adityaṅ aditiṁ jyotirīṭṭe. Kasyāśvināvindro agniḥ sutasyāṁ'śoḥ pibanti manasāvivenam.*

Who these days opts for and wins the protection and benedictions of the divine powers of nature? Who pursues and prays for the light of the suns in orbital phases, the generosity of nature and mother earth, and the secrets and mysteries of light? Whose achievement of knowledge and contribution to life's peace and joy is favourably in tune with the nature and operation of

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the laws and properties of the Ashvins, earth and the skies, Indra, the sun, and Agni, heat and magnetic energy of the earth? Answer: One who acts in cooperation with nature for life and in the service of Divinity.

तस्मा॑ अ॒ग्निर्भार॑तः॒ शर्म॑ यंस॒ज्ज्योक्प॑श्या॒त्सूर्य॑मु॒च्चर॑न्तम्।
य इन्द्रा॑य सु॒नवा॒मेत्याह॒ नरे॒ नर्या॑य॒ नृत॑माय नृ॒णाम्॥ ४॥

4. *Tasmā agnirbhārataḥ śarma yaṁsajjyok paśyāt sūryam-uccarantam. Ya indrāya sunavāmetyāha nare naryāya nṛtamāya nṛṇām.*

To him Agni, the cosmic power and presence that holds, sustains and governs the world of nature and humanity, provides a happy home, and he would watch the rising sun for a long long time who is able to say this with confidence: We pursue knowledge and create the means of comfort and happiness for humanity, the world of human interests, and the highest qualities and attainments of human values among the people of the world, and this we do for Indra, Lord of humanity and the entire world of existence.

न तं जि॑नन्ति ब॒हवो॒ न द॒भ्रा उ॒र्वस्मा॒ अदि॑ति॒ः शर्म॑ यंसत्।
प्रि॒यः सु॒कृत्प्रि॒य इन्द्रे॑ मना॒युः प्रि॒यः सु॑प्रा॒वीः प्रि॒यो अ॑स्य सो॒मी॥ ५॥

5. *Na taṁ jinanti bahavo na dabhrā urvasmā aditiḥ śarma yaṁsat. Priyaḥ sukṛtpriya indre manāyuḥ priyaḥ suprāvīḥ priyo asya somī.*

Neither many nor few, nor even the fiercest, can overpower him who acts in the service of Indra, governing power and presence of the universe. Indeed mother earth, in fact mother nature of imperishable

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wealth, blesses him with abundant peace and joy in a happy home, for, to Indra, the one who does good is dear, the lover of Divinity is dear, the follower of the path of rectitude is dear, and the creator of comfort, joy and enlightenment for life is dear to this lord.

सुप्राव्यः प्राशुषाळेष वीरः सुष्वेः पक्तिं कृणुते केवलेन्द्रः ।
नासुष्वेरापिर्न सखा न जामिर्दुष्प्राव्योऽवहन्तेदवाचः ॥ ६ ॥

6. *Suprāvyaḥ prāśuṣāḷeṣa vīraḥ suṣveḥ paktiṁ kṛṇute kevalendraḥ. Nāsuṣverāpirna sakhā na jāmirduṣprāvyo'vahantedavācaḥ.*

Indra, leader and ruler, instant destroyer of enmity, is openly accessible to the person who creates and produces good things and thus contributes positively to the peace, progress and happiness of life, and he fully protects and promotes such people and raises them to maturity as the sun ripens grain. But to the person who is uncreative, and malignant scandalizer, he is not accessible, not a friend, or a brother, or protector, in fact he is awfully opposed to such negatives.

(Creativity and a positive, contributive attitude to life is a value, while uncreativeness and a negative, destructive attitude is a dangerous disvalue. The former is to be protected and promoted, but the latter has to be opposed and eliminated.)

न रेवता पणिना सख्यमिन्द्रोऽ सुन्वता सुतपाः सं गृणीते ।
आस्य वेदः खिदति हन्ति नग्नं वि सुष्वये पक्तये केवलो भूत् ॥ ७ ॥

7. *Na revatā paṇinā sakhymindro'sunvatā sutapāḥ saṁ gṛṇīte. Āsya vedaḥ khidati hanti nagnaṁ vi suṣvaye paktaye kevalo bhūt.*

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Not with the miserly man of wealth does Indra bargain any friendship since he is the master creator of peace and joy and lover of honour and excellence. He does not acknowledge, much less approve of the wealth of the ungenerous. In fact, he exposes the wealth of the hoarder until, exposed and ashamed, he is reduced to nullity, because, basically and exclusively he is for the creative and generous who produce and mature the wealth of the nation to the state of honour and dignity.

इन्द्रं परेऽ वंरे मध्यमास इन्द्रं यान्तोऽ वंसितास इन्द्रम्।
इन्द्रं क्षियन्त उत युध्यमाना इन्द्रं नरो वाजयन्तो हवन्ते ॥ ८ ॥

8. *Indraṁ pare'vare madhyamāsa indraṁ yānto'-vasitāsa indram. Indraṁ kṣiyanta uta yudhya-mānā indraṁ naro vājayanto havante.*

People at the farthest and at the nearest, highest and lowest, and people at the middle, all call upon Indra, lord of honour and excellence. People on the move and those at the end of the journey call upon Indra, lord of peace and security. People settled in the home and warriors on the battle field call upon Indra, lord of prosperity and victory. And the leaders of the people and the men fighting for food, struggling for energy and panting for speed and progress call upon Indra, lord giver of food, energy and advancement.

Mandala 4/Sukta 26

Indra Suparna Brahma Devata,
Vamadeva Gautama Rshi

अहं मनुरभवं सूर्यश्चाऽहं कक्षीवाँ ऋषिरस्मि विप्रः।
अहं कुत्समार्जुनेयं न्यृञ्जेऽ हं कविरुशना पश्यता मा ॥ १ ॥

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1. *Ahaṁ manurabhavaṁ sūryaścā'haṁ kakṣīvāň ṛṣirasmi vipraḥ. Ahaṁ kutsamārjuneyaṁ nyṛñje'haṁ kaviruśanā paśyatā mā.*

I am the thinker and law-giver of existence, I am the light of life, I comprehend the time and space of the universe, I am the visionary, I am the centre and shaker at the core. I create the thunder and light and I make the thunderbolt. I am the poet of omniscience and passionate lover of my creation. Come ye all and see.

अहं भूमिमददामार्यायाऽहं वृष्टिं दाशुषे मर्त्यीय ।
अहमपो अनयं वावशाना मम देवासो अनु केतमायन्॥ २॥

2. *Ahaṁ bhūmimadadāmāryāyā'haṁ vṛṣṭiṁ dāśuṣe martyāya. Ahamapo anayaṁ vāvaśānā mama devāso anu ketamāyan.*

I give the earth for noble humanity, and I bring rain and rolling oceans and waves of energy for the mortals who give in charity, and, in consequence, saints and sages who love are blest with light divine.

अहं पुरो मन्दसानो व्यैरं नव साकं नवतीः शम्बरस्य ।
शततमं वेश्यं सर्वताता दिवोदासमतिथिग्वं यदावम्॥ ३॥

3. *Ahaṁ puro mandasāno vyairaṁ nava sākaṁ navatīḥ śambarasya. Śatatamaṁ veśyaṁ sarvatātā divodāsamatithigvaṁ yadāvam.*

In the state of perfect bliss, I first move ninty and nine streams of cloud showers together, and as I protect and promote the man of hospitality and the giver of enlightenment, I open hundred-fold gates of delight and prosperity for the whole world.

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प्र सु ष विभ्यो मरुतो विरस्तु प्र श्येनः श्येनेभ्य आशुपत्वा ।
अचक्रया यत्स्वधया सुपर्णो हव्यं भरन्मनवे देवजुष्टम् ॥ ४ ॥

4. *Pra su ṣa vibhyo maruto virastu pra śyenaḥ śyenebhya āśupatvā. Acakrayā yatsvadhayā suparṇo havyaṁ bharanmanave devajuṣṭam.*

Just as the eagle bird is the fastest of all the birds of prey in flight and descent so may that glorious heavenly bird of light wings, the sun, which moves by its own mighty force without wheels and which is prime among the powers of nature, the Maruts, may bring for humanity food and energy blest by the best and brilliant bounties of Divinity.

भरद्यदि विरतो वेविजानः पथोरुणा मनोजवा असर्जि ।
तूयं ययौ मधुना सोम्येनोत श्रवो विविदे श्येनो अत्र ॥ ५ ॥

5. *Bharadyadi virato vevijānaḥ pathoruṇā manojavā asarji. Tūyaṁ yayau madhunā somyenota śravo vivide śyeno atra.*

When the bird of the wings of light, vibrating as sunrays, flying fast as thought by the wide paths of space brings and releases food and energy here, and then from here itself flies back fast with earthly, sweets of soma juices (to bring them back, reinvigorated), thus this eagle wins thanks and praise from earthly humanity.

ऋजीपी श्येनो ददमानो अंशुं परावतः शकुनो मन्द्रं मदम् ।
सोमं भरद्दादृहाणो देवावान्दिवो अमुष्मादुत्तरादादाय ॥ ६ ॥

6. *Ṛjīpī śyeno dadamāno aṁśuṁ parāvataḥ śakuno mandraṁ madam. Somaṁ bharaddādṛ-hāṇo devāvān divo amuṣmāduttarādādāya.*

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The eagle bird of light, enjoying the company of heavenly planets, coming from far off country by simple paths, having taken from that distant region of light sweet celestial delights of soma energies of life, gives us that nectar and, taking the soma sweets of earth grows stronger and more generous.

आदाय श्येनो अभरत्सोमं सहस्त्रं सवाँ अयुतं च साकम्।
अत्रा पुरन्धिरजहादरातीर्मदे सोमस्य मूरा अमूरः ॥ ७ ॥

7. *Ādāya śyeno abhart somaṁ sahasraṁ savāṅ ayutaṁ ca sākam. Atrā purandhir-ajahād-arātīrmade somasya mūrā amūraḥ.*

The eagle bird of light, ruler and illuminator of the world, bears and brings a thousand delights of soma for life with unbounded yajnic creations of organic tonics for health and, in the ecstasy of the drink of soma on earth, doing noble actions and maintaining human habitations with wisdom and equanimity of mind, eliminates all stupidity and negativities!

Mandala 4/Sukta 27

Indra Devata, Vamadeva Gautama Rshi

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा।
शतं मा पुर आयसीररक्षन्नधं श्येनो जवसा निरदीयम् ॥ १ ॥

1. *Garbhe nu sannanveṣāmavedamahaṁ devānāṁ janimāni viśvā. Śataṁ mā pura āyasīrarakṣannadha śyeno javasā niradīyam.*

Having been in the mother's womb, I have witnessed and known the birth and growth of all these divine creations (such as the elements, earth, water,

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senses, and mind, etc.). Hundreds of golden cities and iron walls have protected me. And having lived all this, I have got out to freedom like a falcon bird of the winds with impetuous speed.

(The mantra describes the soul's journey through births and death's across the body forms and then the release to the freedom of Moksha.)

न घा स मामप जोषं जभाराऽभीमास त्वक्षसा वीर्येण।
ईर्मा पुरन्धिरजहादरातीरुत वाताँ अतरच्छूशुवानः॥ २॥

2. *Na ghā sa māmapa joṣaṁ jabhārā'bhīmāsa tvakṣasā vīryeṇa. Īrmā purandhirajahādarātīruta vātāň ataracchūśuvānaḥ.*

That womb of nature couldn't hold me against my will and pleasure. I sat in there with all my vigour and penetrative vision. And when the Lord inspirer who sustains the hundreds of golden cities and iron walls of prison wards off the contraries of flesh and blood, then the falcon bird of the spirit, rising up and high, crosses the storms and shears of winds to freedom.

अव यच्छ्येनो अस्वनीदध द्योर्वि यद्यदि वात ऊहुः पुरन्धिम्।
सृजद्यदस्मा अव ह क्षिपज्ज्यां कृशानुरस्ता मनसा भुरण्यन्॥ ३॥

3. *Ava yacchyeno asvanīdadha dyorvi yadyadi vāta ūhuḥ purandhim. Sṛjadyadasmā ava ha kṣipajjyāṁ kṛśānurastā manasā bhuraṇyan.*

When the falcon bird of the spirit descends from heaven singing and roaring with energy, then if the winds and storms of existence hijack the master of the golden city, then, just as the warrior draws the string of

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the bows and shoots off the arrow, so the soul, archer subduer of contraries, with the light radiating from the flame of the heart, draws up the string of yoga meditation and shoots away the fluctuations.

ऋजिप्य ईमिन्द्रावतो न भुज्युं श्येनो जभार बृहतो अधि ष्णोः। अन्तः पतत्पतत्र्यस्य पर्णमध यामन्नि प्रसितस्य तद्वेः ॥ ४ ॥

4. *Ṛjipya īmindrāvato na bhujyuṁ śyeno jabhāra bṛhato adhi ṣṇoḥ. Antaḥ patatpatatryasya parṇamadha yāmani prasitasya tadveḥ.*

The falcon bird of the spirit, going by the path of rectitude always under the protection of Indra, lord of life, bears the sacred vessel of the body like a prize from the vast regions of joy and energy and, at the end, flying up, the bird on the wing jettisons the sacred vessel like the plume of a bird bound down to the nest.

अध श्वेतं कलशं गोभिरक्तमापिप्यानं मघवा शुक्रमन्धः। अध्वर्युभिः प्रयतं मध्वो अग्रमिन्द्रो मदाय प्रति धत्पिबध्यै शूरो मदाय प्रति धत्पिबध्यै ॥ ५ ॥

5. *Adha śvetaṁ kalaśaṁ gobhiraktamāpipyānaṁ maghavā śukramandhaḥ. Adhvaryubhiḥ prayataṁ madhvo agramindro madāya prati dhatpibadhyai śūro madāya prati dhatpi-badhyai.*

Let Indra, the brave soul, blest with and commanding honour and prosperity, bear, in response to the Lord's grace, the bright and beauteous body vessel nourished by mother earth and cows, satisfying, pure and powerful, and let him enjoy the food seasoned and sanctified by holy yajakas, and prime delicious drink

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for realising the beauty and ecstasy of existence. Yes, let the fearless brave spirit bear the body vessel to drink of the joy of life and to celebrate the gift of divine rapture.

Mandala 4/Sukta 28

Indra-Soma Devata, Vamadeva Gautama Rshi

त्वा युजा तव तत्सोम सख्य इन्द्रो अपो मनवे सस्रुतस्कः ।
अहन्नहिमरिणात्सप्त सिन्धूनपावृणोदपिहितेव खानि ॥ १ ॥

1. *Tvā yujā tava tatsoma sakhya indro apo manave sasrutaskaḥ. Ahannahimariṇāt sapta sindhūna-pāvṛṇodapihiteva khāni.*

With you and for your friendship, O Soma, power, pleasure and excellence of life, did Indra, resplendent ruler of the world, set the spatial waters afloat, broke the cloud, made the seven streams of water flow and opened up the hidden treasures of life.

त्वा युजा नि खिदत्सूर्यस्येन्द्रश्चक्रं सहसा सद्य इन्दो । अधि
ष्णुना बृहता वर्तमानं महो द्रुहो अप विश्वायु धायि ॥ २ ॥

2. *Tvā yujā ni khidat-sūryasyendracśakraṁ sahasā sadya indo. Adhi ṣṇunā bṛhatā vartamā-naṁ maho druho apa viśvāyu dhāyi.*

Soma, power of cool and bliss of nature's cosmic energy, with force, constantly counters the cycle of solar radiations operating with mighty catalysis and coming from higher regions, and thus the great all round negativity of sun rays against life is warded off.

अहन्निन्द्रो अदहदग्निरिन्दो पुरा दस्यून्मध्यन्दिनादभीके ।
दुर्गे दुरोणे क्रत्वा न यातां पुरू सहस्रा शर्वा नि बर्हीत् ॥ ३ ॥

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3. *Ahann-indro adahad-agnir-indro purā dasyūn madhyandināda bhīke. Durge duroṇe kratvā na yātāṁ purū sahasrā śarvā ni barhīt.*

Indu, Soma, cool and bliss of mind, nature and people of the land and forces of peace, with your balancing action, Indra, powerful and blazing, destroys darkness and evil, as fire burns off the demoniac forces before the mid-day yajna in the battle of life. Thus does the spirit of life, with Indra and Soma, hot and cold in the existential circuit of nature, destroy and ward off a thousand onslaughts of impending dangers and attacks. And so do the acts of yajna in the home of the family and fortress of the ruler.

विश्वस्मात्सीमधमाँ इन्द्र दस्यून्विशो दासीरकृणोरप्रशस्ताः ।
अबाधेथामम्णतं नि शत्रूनविन्देथामपचितिं वधत्रैः ॥ ४ ॥

4. *Viśvasmāt sīmadhamāň indra dasyūn vīśo dāsīr-akṛṇorapraśastāḥ. Abādhethāmamṛṇataṁ ni śatrūn-avindethām-apacitiṁ vadhatraiḥ.*

Indra, ruler of the world blazing as the sun, reduce the evil and wicked to nullity all round, and save the people and the forces of generosity from ignominy. Indra and Soma, power and peace of the land, ruler and people, bind down the enemy forces, give peace and security to the good, and thus win honour and fame with your weapons of protection.

एवा सत्यं मघवाना युवं तदिन्द्रश्च सोमोर्वमश्व्यं गोः ।
आदर्दृतमपिहितान्यश्ना रिरिचथुः क्षाश्चित्ततृदाना ॥ ५ ॥

5. *Evā satyaṁ maghavānā yuvaṁ tadindraśca somorvam-aśvyaṁ goḥ. Ādardṛtam-apihitāny-śnā riricathuḥ kṣāścit-tatṛdānā.*

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It is true, O potent commanders of honour and excellence, Indra and Soma, destroyer of evil and creator of peace and prosperity, together you release the earth's vast energy and progressive forces, break open the resources of wealth and fertility, and release the lands from oppression into freedom.

Mandala 4/Sukta 29

Indra Devata, Vamadeva Gautama Rshi

आ नः स्तुत उप वाजेभिरूती इन्द्र याहि हरिभिर्मन्दसानः ।
तिरश्चिदर्यः सवना पुरूण्याङ्गूषेभिर्गृणानः सत्यराधाः ॥ १ ॥

1. *Ā naḥ stuta upa vājebhirūtī indra yāhi haribhir-mandasānaḥ. Tiraścidaryaḥ savanā purūṇ-yāṅgū-ṣebhirgṛṇānaḥ satyarādhaḥ.*

Indra, lord ruler of honour and excellence, spirit incarnate of power and prosperity, come with all the vigour and velocity for our protection and progress. Invoked and invited, happy and rejoicing, come with the fastest achievements. You are the wealth of the nation incarnate, truly the harbinger of success. Praised, appraised and pursued by the highpriests of knowledge and action, come directly and indirectly by all paths of centripetal movement to bless our manifold yajnic programmes of creation and production.

आ हि ष्मा याति नर्यश्चिकित्वान्हूयमानः सोतृभिरुप यज्ञम् ।
स्वश्वो यो अभीरुर्मन्यमानः सुष्वाणेभिर्मदति सं ह वीरैः ॥ २ ॥

2. *Ā hi ṣmā yāti naryaścikitvān hūyamānaḥ sotṛbhi-rupa yajñam. Svaśvo yo abhīrur-man-yamānaḥ suṣvāṇebhir-madati saṁ ha viraiḥ.*

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And he does come, lord of men and master of knowledge all-aware, when he is invoked and invited to the yajna by those who distil the soma for yajna and sprinkle the vedi with holy water and ghrta. Then, commanding the horse and speed of the chariot, brave and fearless, self-confident and honoured, he rejoices with the heroes who create the soma, honour, grandeur and the joy of life for humanity.

श्रावयेदस्य कर्णा वाजयध्यै जुष्टामनु प्र दिशं मन्दयध्यै।
उद्वावृषाणो राधसे तुविष्मान्करन्न इन्द्रः सुतीर्थाभयं च ॥ ३ ॥

3. *Śrāvayedasya karṇā vājayadhyai juṣṭāmanu pra diśaṁ mandayadhyai. Udvāvṛṣāṇo rādhaso tuviṣmān karanna indraḥ sutīrthābhayaṁ ca.*

Speak to him, let him hear, he loves to hear of the cherished policy and direction for the sake of speed and success in action so that he may be happy and rejoice with you all. And then he, Indra, ruler of all and creator of honour and excellence, generous as showers and blazing brave in action, would create paths of progress into a state of freedom from fear and success, and thence would flow the ultimate release.

अच्छा यो गन्ता नाधमानमूती इत्था विप्रं हवमानं गृणन्तम्।
उप त्मनि दधानो धुर्याऽ३शून्त्सहस्राणि शतानि वज्रबाहुः ॥ ४ ॥

4. *Acchā yo gantā nādhamānamūtī itthā vipraṁ havamānaṁ gṛṇantam. Upa tmani dadhāno dhuryāśūntsahasrāṇi śatāni vajrabāhuḥ.*

With grace, he goes to the supplicant with protection, thus, to bless the earnest seeker invoking him and singing in praise. He holds the supplicant and celebrant closest to his heart and, yoking a hundred

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thousand horses to his chariot, wielding the thunderbolt for creation and protection, he hastens to the devotees.

त्वोतासो मघवन्निन्द्र विप्रा वयं ते स्याम सूरयो गृणन्तः ।
भेजानासो बृहद्दिवस्य राय आकाय्यस्य दावने पुरुक्षोः ॥ ५ ॥

5. *Tvotāso maghavannindra viprā vayaṁ te syāma sūrayo gṛṇantaḥ. Bhejānāso bṛhaddivasya rāya ākāyyasya dāvane purukṣoḥ.*

Under your protection, O lord of power and glory, Indra, lord ruler and giver of honour and excellence, let us be earnest seekers of knowledge, brave and brilliant celebrants of Divinity, so that we may be dedicated sharers of the abundance of the lord of light, wealth, and generosity of sustenance incarnate.

Mandala 4/Sukta 30

Indra, Indra and Usha Devata, Vamadeva Gautama Rshi

नकिरिन्द्र त्वदुत्तरो न ज्यायाँ अस्ति वृत्रहन् ।
नकिरेवा यथा त्वम् ॥ १ ॥

1. *Nakirindra tvaduttaro na jyāyāň asti vṛtrahan. Nakirevā yathā tvam.*

Indra, lord ruler of the world, destroyer of evil and breaker of the cloud like the sun, there is none higher than you, none beyond, none greater, none even equal to you as you are.

सत्रा ते अनु कृष्टयो विश्वा चक्रेव वावृतुः ।
सत्रा महाँ असि श्रुतः ॥ २ ॥

2. *Satrā te anu kṛṣṭayo viśvā cakreva vāvṛtuḥ. Satrā mahāň asi śrutaḥ.*

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In truth and honour of conduct, all the people together move around you in orbit, harmoniously, as do the wheels of the chariot revolve round the axle. Truly you are great, commanding honour and universal fame.

विश्वे चनेदना त्वा देवास इन्द्र युयुधुः ।
यदहा नक्तमातिरः ॥ ३ ॥

3. *Viśve canedanā tvā devāsa indra yuyudhuḥ.*
Yadahā naktamātiraḥ.

Indra, lord ruler of the world, all the nobilities of humanity and divinities of nature, with all their wisdom and resolution, relentlessly fight for you day and night so that you are always victorious over the enmities and negativities of life.

यत्रोत बाधितेभ्यश्चक्रं कुत्साय युध्यते ।
मुषाय इन्द्र सूर्यम् ॥ ४ ॥

4. *Yatrota bādhitebhyaścakraṁ kutsāya yudhyate.*
Muṣāya indra sūryam.

Where the battle rages in support of the warriors fighting in defence of the oppressed and the wise, there Indra, O lord of honour, power and justice, take up the solar disc of thunder and crush the wicked.

यत्र देवाँ ऋघायतो विश्वाँ अयुध्य एक इत् ।
त्वमिन्द्र वनूँरहन् ॥ ५ ॥

5. *Yatra devāň ṛghāyato viśvāň ayudhya eka it.*
Tvamindra vanūňrahan.

Where in the battle against the evil and the

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violent oppressing and fighting against all the nobilities of the world you take up arms, you destroy the wicked forces all alone.

यत्रोत मर्त्यायꣳ कमरिंणा इन्द्र सूर्यꣳम्।
प्रावः शचीभिरेतशम्॥ ६॥

6. *Yatrota martyāya kamariṇā indra sūryam.*
Prāvaḥ śacībhiretaśam.

Where you set in motion the streams and breezes of comfort and joy for humanity, there also you move and protect the sun orbiting at terrible speed with your actions of omnipotence.

किमादुतासि वृत्रहन्मघवन्मन्युमत्तमः।
अत्राह दानुमातिरः॥ ७॥

7. *Kimādutāsi vṛtrahan maghavan manyumat-tamaḥ. Atrāha dānumātiraḥ.*

And what more! You are, O lord ruler and commander of the wealth and power of the world, you are the most passionate lover of rectitude and fiercest destroyer of evil. And lo! you are the top redeemer of the generous and shatterer of the selfish.

एतद् घेदुत वीर्यꣳमिन्द्र चकर्थ पौंस्यम्।
स्त्रियꣳ यद्दुर्हणायुवꣳ वधीर्दुहितरं दिवः॥ ८॥

8. *Etad gheduta vīryamindra cakartha pauṁsyam.*
Striyaṁ yaddurhaṇāyuvaṁ vadhīrduhitaraṁ divaḥ.

This truly is the manly valour you display in action. In addition, this too is your wonder that you dispel and ward off the rays of the malevolent star which,

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though, is the daughter of heaven like the dawn, the light of which, too, you overcome.

दिवश्चिद् घा दुहितरं महान्महीयमानाम्।
उषासमिन्द्र सं पिणक् ॥ ९ ॥

9. *Divaścid-ghā duhitaraṁ mahān mahīyamānām.*
Uṣāsamindra saṁ piṇak.

Indra, great you are. Surely the dawn is glorious, daughter of heaven, which you refine, adorn and glorify, and then make her disappear when she waxes with pride.

अपोषा अनसः सरत्संपिष्टादह बिभ्युषी।
नि यत्सीं शिश्नथद् वृषा ॥ १० ॥

10. *Apoṣā anasaḥ saratsaṁpiṣṭādaha bibhyuṣī.*
Ni yatsīṁ śiśnathad vṛṣā.

Indra, mighty ruler of heavens, breaks the chariot of the dawn as she waxes, but when the chariot is broken, she withdraws from the broken chariot in fear and awe. (So do the forces of gate-crashing pride withdraw under the blazing power of the ruler.)

एतदस्या अनः शये सुसंपिष्टं विपाश्या।
ससारं सीं परावतः ॥ ११ ॥

11. *Etadasyā anaḥ śaye susaṁpiṣṭaṁ vipāśyā.*
Sasāra sīṁ parāvataḥ.

When the chariot of this dawn is broken and lies in unobstructed path ways of space and the dawn is gone far away, then the sun, coming from afar, radiates its glory far and wide.

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उत सिन्धुं विबाल्यं वितस्थानामधि क्षमि।
परि ष्ठा इन्द्र मायया ॥ १२ ॥

12. *Uta sindhuṁ vibālyaṁ vitasthānāmadhi kṣami.*
Pari ṣṭhā indra māyayā.

Indra, lord of the elements, with your inexhaustible force and power, you sustain the flow of full and overflowing turbulent rivers on the earth.

उत शुष्णस्य धृष्णुया प्र मृक्षो अभि वेदनम्।
पुरो यदस्य संपिणक् ॥ १३ ॥

13. *Uta śuṣṇasya dhṛṣṇuyā pra mṛkṣo abhi vedanam.*
Puro yadasya sampiṇak.

And when with your force and power you break down the strongholds of this demon of drought and sprinkle the land with water, then you acquire the wealth of the land and the knowledge of science for the people.

उत दासं कौलितरं बृहतः पर्वतादधि।
अवाहन्निन्द्र शम्बरम् ॥ १४ ॥

14. *Uta dāsaṁ kaulitaraṁ bṛhataḥ parvatādadhi.*
Avāhannindra śambaram.

Indra, ruler of the elements and vast spaces on earth, you break the dark cloud of rain from the vast skies on high and make the rivers flow from the mountains, thereby rendering the generous people and venerable families stronger and more generous.

उत दासस्य वर्चिनः सहस्राणि शतावधीः।
अधि पञ्च प्रधीँरिव ॥ १५ ॥

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15. *Uta dāsasya varcinaḥ sahasrāṇi śatāvadhīḥ.*
Adhi pañca pradhīñriva.

But destroy the hundreds and thousands of the violent demons who are fixed in society like five fellies fixed round the spokes of a wheel.

उत त्यं पुत्रमग्रुवः परावृक्तं शतक्रतुः ।
उक्थेष्विन्द्र आभजत् ॥ १६ ॥

16. *Uta tyaṁ putramagruvaḥ parāvṛktaṁ śatakratuḥ.*
Uktheṣvindra ābhajat.

And Indra, who performs hundreds of yajnic acts of creation and generosity with his knowledge of the Shastras, invites the formidable children of leading pioneers of the nation to participate in the theoretical and practical affairs of the state.

उत त्या तुर्वशायदू अस्नातारा शचीपतिः ।
इन्द्रो विद्वाँ अपारयत् ॥ १७ ॥

17. *Uta tyā turvaśāyadū asnātārā śacīpatiḥ.*
Indro vidvāñ apārayat.

Indra, lord of the people and the sacred voice, ruler of the world and master of knowledge, helps the man of efficiency, the man of effort, and also the simple folk who do not know how to swim and enables them all to cross the hurdles of life over to the shore.

उत त्या सद्य आर्यी सरयोरिन्द्र पारतः ।
अर्णाचित्ररथावधीः ॥ १८ ॥

18. *Uta tyā sadya āryā sarayorindra pārataḥ.*
Arṇācitrarathāvadhīḥ.

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Indra, lord of goodness and nobility of power, always smashes the grabber and the smuggler in possession of wondrous transport across the world of movement and communication over the border.

अनु द्वा जहिता नयोऽन्धं श्रोणं च वृत्रहन्।
न तत्ते सुम्नमष्टवे॥ १९॥

19. *Anu dvā jahitā nayo'ndhaṁ śroṇaṁ ca vṛtrahan.*
Na tatte sumnamaṣṭave.

Indra, destroyer of evil and want, leader of humanity, you restore and rehabilitate the two, the blind and the disabled abandoned by society. None can reach that level of service and philanthropy.

शतमश्मन्मयीनां पुरामिन्द्रो व्यास्यत्।
दिवोदासाय दाशुषे॥ २०॥

20. *Śatamaśmanmayīnāṁ purāmindro vyāsyat.*
Divodāsāya dāśuṣe.

Indra, lord of power, justice and generosity, for the sake of the creative and the generous giver you break a hundred adamantine strongholds of hoarded wealth like the sun that breaks the cloud concentrations of rain to bless the generous earth.

अस्वापयद्दभीतये सहस्रा त्रिंशतं हथैः।
दासानामिन्द्रो मायया॥ २१॥

21. *Asvāpayad-dabhītaye sahasrā triṁśataṁ hathaiḥ.*
Dāsānāmindro māyayā.

Indra, the ruler, should smash three hundred thousand of social saboteurs with weapons of far reaching calibre for the peace and security of the law-

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abiding servants of the nation and for keeping down of the violent.

स घेदुतासि वृत्रहन्त्समान इन्द्र गोपतिः।
यस्ता विश्वानि चिच्युषे॥ २२॥

22. *Sa ghedutāsi vṛtrahantsamāna indra gopatiḥ. Yastā viśvāni cicyuṣe.*

Indra, such as you are, ruler and protector of the earth, destroyer of evil and promoter of the good, you are equal and kind, like the sun, for all in treatment since you bring about all that you do and achieve for all of them as they deserve according to law and justice.

उत नूनं यदिन्द्रियं करिष्या इन्द्र पौंस्यम्।
अद्या नक्रिष्टदा मिनत्॥ २३॥

23. *Uta nūnaṁ yadindriyaṁ kariṣyā indra pauaṁsyam. Adyā nakiṣṭadā minat.*

Indra, lord ruler of the world, for sure whatever deeds of courage and valour and of manly honour and excellence you do for the good or against the wicked, none can deny, resist or undo.

वामंवामं त आदुरे देवो ददात्वर्यमा।
वामं पूषा वामं भगो वामं देवः करूळती॥ २४॥

24. *Vāmaṁ vamaṁ ta ādure devo dadātvaryamā. Vāmaṁ pūṣā vāmaṁ bhago vāmaṁ devaḥ darūḷatī.*

Indra, lord of glory, ruler of the world, destroyer of evil, may Aryama, ordainer of the world's law and justice, give you the highest and most admirable gifts of honour. May Pusha, lord of health and sustenance

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bless you with the best of vigour and strength. May Bhaga, lord of grandeur and excellence, grant you the highest prosperity and dignity. May the generous lord of art and beauty give you the best of art and craft and creative beauty.

Mandala 4/Sukta 31

Indra Devata, Vamadeva Gautama Rshi

कया नश्चित्र आ भुवदूती सदावृधः सखा।
कया शचिष्ठया वृता ॥ १ ॥

1. *Kayā naścitra ā bhuvadūtī sadāvṛdhaḥ sakhā.*
Kayā śaciṣṭhayā vṛtā.

When would the Lord, sublime and wondrous, ever greater, ever friendly, shine in our consciousness and bless us? With what gifts of protection and promotion? What highest favour of our choice? What order of grace?

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः।
दृळ्हा चिदारुजे वसु ॥ २ ॥

2. *Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḷhā cidāruje vasu.*

What is the truest and highest of joys and foods for body, mind and soul that may please you? What wealth and value of life to help you break through the limitations and settle on the rock-bed foundation of permanence?

अभी षु णः सखीनामविता जरितॄणाम्।
शतं भवास्यूतिभिः ॥ ३ ॥

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3. *Abhī ṣu ṇaḥ sakhīnāmavitā jaritṝṇām.*
Śataṁ bhavāsyūtibhiḥ.

Friend of friends and protector of celebrants you are, come and bless us too with a hundred modes of protection and advancement. Be ours, O lord!

अभी न आ ववृत्स्व चक्रं न वृत्तमर्वतः ।
नियुद्भिश्चर्षणीनाम् ॥ ४ ॥

4. *Abhī na ā vavṛtsva cakraṁ na vṛttamarvataḥ.*
Niyudbhiś-carṣṇīnām.

Ruler of the world, turn and come to us on the wheels of a chariot in motion. Come lord and help us turn the wheel of the social order at the speed of winds.

प्रवता हि क्रतूनामा हा पदेव गच्छसि ।
अभक्षि सूर्ये सचा ॥ ५ ॥

5. *Pravatā hi kratūnāmā hā padeva gacchasi.*
Abhakṣi sūrye sacā.

You walk down to the people, as one walks on foot, by the paths of their holy words and actions of yajnic offerings. I worship you and serve you like the sun with the light of the sun.

सं यत्त इन्द्र मन्यवः सं चक्राणि दधन्विरे ।
अध त्वे अध सूर्ये ॥ ६ ॥

6. *Saṁ yatta indra manyavaḥ saṁ cakrāṇi dadhanvire. Adha tve adha sūrye.*

Indra, lord ruler of the world, all the ardour, passions and yajnic offerings of men offered in honour and service to you move like wheels continuously and

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reach you and then later to the sun.

उत स्मा॒ हि त्वामा॒हुरिन्म॒घवा॑नं शचीपते।
दाता॑र॒मविदीधयुम्॥ ७॥

7. *Uta smā hi tvāmāhurinmaghavānaṁ śacīpate.*
Dātāramavidīdhayum.

O lord of beauty and grace, power, intelligence and will, sages of vision and devotion celebrate you as lord of infinite honour and excellence in existence, boundless giver and self-refulgent beyond imagination.

उ॒त स्मा॑ स॒द्य इत्परि॑ शशमा॒नाय॑ सुन्व॒ते।
पु॒रू चि॑न्मंहसे॒ वसु॑॥ ८॥

8. *Uta smā sadya itpari śaśamānāya sunvate.*
Purū cinmaṁhase vasu.

Indra, lord of knowledge and power, you give immense wealth for the celebrant devotee and creator of soma instantly, and ever more augment it many ways all round.

न॒हि ष्मा ते श॒तं च॒न राधो॒ वर॑न्त आ॒मुरः॑।
न च्यौ॒त्नानि॑ करिष्य॒तः॥ ९॥

9. *Nahi ṣmā te śataṁ cana rādho varanta āmuraḥ.*
Na cyautnāni kariṣyataḥ.

Indra, lord omnipotent of infinite wealth and generosity, the violent and the destroyers can never get, nor do they choose to receive, the hundreds of gifts and successes you bestow upon humanity, nor can they ever stall the wondrous deeds you do for the devotee.

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अस्माँ अवन्तु ते शतमस्मान्त्सहस्त्रमूतयः ।
अस्मान्विश्वा अभिष्टयः ॥ १० ॥

10. *Asmāň avantu te śatam-asmānt-sahasram-ūtayaḥ.*
Asmān-viśvā abhiṣṭayaḥ.

Indra, lord of infinite love, the hundred ways of your divine protection, we pray, may protect us, the thousand ways of promotion advance us, the infinite blessings and good wishes lead us to fulfilment.

अस्माँ इहा वृणीष्व सख्याय स्वस्तये ।
महो राये दिवित्मते ॥ ११ ॥

11. *Asmāň ihā vṛṇīṣva sakhyāya svastaye.*
Maho rāye divitmate.

Take us up, O lord, and receive us under your divine protection for friendship, all round well being, and for the great gift of the immense wealth of this heavenly world right here.

अस्माँ अविड्ढि विश्वहेन्द्र राया परीणसा ।
अस्मान्विश्वाभिरूतिभिः ॥ १२ ॥

12. *Asmāň aviḍḍhi viśvahendra rāyā parīṇasā.*
Asmān viśvābhir-ūtibhiḥ.

Ruler of the world, Indra, lead us on day and night with abundant wealth of all kinds, lead us on and on with all the protection and favours of divinity.

अस्मभ्यं ताँ अपा वृधि व्रजाँ अस्तेव गोमतः ।
नवाभिरिन्द्रोतिभिः ॥ १३ ॥

13. *Asmabhyaṁ tāň apā vṛdhi vrajāň asteva gomataḥ.*
Navābhirindrotibhiḥ.

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Indra, lord ruler of the wealth of the world, open for us the gates of the cow stalls like the cow herd, open the secrets of the Divine Word like the Omniscient, open the treasures of the earth like the earth's ruler and protector, open the doors for us with the latest safeguards and methods of protection.

अस्माकं धृष्णुया रथो द्युमाँ इन्द्रानपच्युतः।
गव्युरश्वयुरीयते॥ १४॥

14. *Asmākaṁ dhṛṣṇuyā ratho dyumāँ indrānapacyutaḥ. Gavyuraśvayurīyate.*

Indra, unchallengeable ruler of the world, our chariot of progress goes on advancing, bold and unobstructed, blazing bright, irresistible and imperishable, winning the wealth of the holy earth with unbounded speed and energy.

अस्माकमुत्तमं कृधि श्रवो देवेषु सूर्य।
वर्षिष्ठं द्यामिवोपरि॥ १५॥

15. *Asmākamuttamaṁ kṛdhi śravo deveṣu surya. Varṣiṣṭhaṁ dyāmivopari.*

Indra, refulgent sun, ruler of the world, lead us to the highest heights of glory, our fame resounding among the divinities, as in the most generous heavens far above.

Mandala 4/Sukta 32

Indra, Indra-Ashva Devata, Vamadeva Gautama Rshi

आ तू न इन्द्र वृत्रहन्नस्माकमूर्धमा गहि।
महान्महीभिरूतिभिः॥ १॥

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1. *Ā tū na indra vṛtrahannasmākamardhamā gahi.*
Mahān mhībhirūtibhiḥ.

Indra, lord and ruler of the world, mighty destroyer of darkness and evil, come with all great powers and protections, join and guide our progress.

भृमिश्चिद्घासि तूतुजिरा चित्र चित्रिणीष्वा।
चित्रं कृणोष्यूतये॥ २॥

2. *Bhṛmiścidghāsi tūtujirā citra citriṇīṣvā.*
Citraṁ kṛṇoṣyūtaye.

You are ever on the move, harbinger of good, instant promoter, wondrous great in the fighting forces of awful power, and you do wonders in matters of protection and all round human progress.

दभ्रेभिश्चिच्छशीयांसं हंसि व्राधन्तमोजसा।
सखिभिर्ये त्वे सचा॥ ३॥

3. *Dabhrebhiścicchaśīyāṁsaṁ haṁsi vrādhantamojasā. Sakhibhirye tve sacā.*

You stand by friends who are dedicated to you even though they be the humblest and few, and with your mighty power and lustre punish the violator of the law and values of Dharma howsoever strong and powerful he be.

वयमिन्द्र त्वे सचा वयं त्वाभि नोनुमः।
अस्माँअस्माँ इदुदव॥ ४॥

4. *Vayamindra tve sachā vayaṁ tvābhi nonumaḥ.*
Asmāँ asmāँ idudava.

Indra, ruler of the world, we are with you, wholly

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dedicated in word and deed. We bow to you in obedience, without reserve. Help us all, save us all, protect us all.

स नश्चित्राभिरद्रिवोऽनवद्याभिरूतिभिः ।
अनाधृष्टाभिरा गहि ॥ ५ ॥

5. *Sa naścitrābhiradrivo'navadyābhirūtibhiḥ.*
Anādhṛṣṭābhirā gahi.

Wielder of the thunderbolt of law and justice, come and join us with marvellous, irreproachable, and irresistible modes of defence, protection and promotion.

भूयामो षु त्वावतः सखाय इन्द्र गोमतः ।
युजो वाजाय घृष्वये ॥ ६ ॥

6. *Bhūyāmo ṣu tvāvataḥ sakhāya indra gomataḥ.*
Yujo vājāya ghṛṣvaye.

Indra, mighty ruler, let us be well protected friends of yours, loyal and dedicated to you, blest with cows and lands, knowledge and culture for the sake of strength and speed of progress to resist and crush the negative forces.

त्वं ह्येक ईशिष इन्द्र वाजस्य गोमतः ।
स नो यन्धि महीमिषम् ॥ ७ ॥

7. *Tvaṁ hyeka īśiṣa indra vājasya gomataḥ.*
Sa no yandhi mahīmiṣam.

Indra, you alone rule over power and prosperity and the speed of progress. Pray bring us ample food and energy and the high speed of progress.

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न त्वा॑ वरन्ते अ॒न्यथा॒ यद्दित्स॑सि स्तु॒तो म॒घम्।
स्तो॒तृभ्य॑ इन्द्र गिर्वणः ॥ ८ ॥

8. *Na tvā varante anyathā yadditsasi stuto magham.*
Stotṛbhya indra girvaṇaḥ.

The supplicants do not ask of you anything otherwise since, O lord of power and world's wealth, Indra, praised and celebrated, you liberally grant ample wealth of power and prosperity, honour and excellence to the celebrants and devotees.

अ॒भि त्वा॒ गोत॑मा गि॒राऽनू॑षत॒ प्र दा॒वने॑।
इन्द्र॒ वाजा॑य॒ घृष्व॑ये ॥ ९ ॥

9. *Abhi tvā gotamā girā'nūṣata pra dāvane.*
Indra vājāya ghṛṣvaye.

Indra, lord ruler of the world and its wealth and power, the most enlightened scholars and celebrants praise and pray to you in the holiest words for the gift of food and energy, power and progress beyond challenge.

प्र ते॑ वोचाम वी॒र्या॑३॒॑ या म॑न्दसा॒न आरु॑जः।
पुरो॒ दासी॑र॒भीत्य॑ ॥ १० ॥

10. *Pra te vocāma vīryā yā mandasāna ārujaḥ.*
Puro dāsīrabhītya.

Indra, lord of might, joyous and brilliant victor, we sing and celebrate those warlike exploits of yours in which you stormed the fortresses of slavery and broke them open into freedom.

ता ते॑ गृणन्ति वे॒धसो॒ यानि॑ च॒कर्थ॒ पौंस्या॑।
सु॒तेष्वि॑न्द्र गिर्वणः ॥ ११ ॥

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11. *Tā te gṛṇanti vedhaso yāni cakartha pauṁsyā.*
Suteṣvindra girvaṇaḥ.

Indra, lord of victorious might, in those lands which you awakened into the joy of freedom, the celebrants, men of knowledge and wisdom all, sing in praise of you and celebrate those valorous deeds of yours which you performed in there as for your children.

अवीवृधन्त गोतमा इन्द्र त्वे स्तोमवाहसः ।
ऐषु धा वीरवद्यशः ॥ १२ ॥

12. *Avīvṛdhanta gotamā indra tve stomavāhasaḥ.*
Aiṣu dhā vīravad yaśaḥ.

Indra, lord of light and splendour, men of light and wisdom, best of them all, and the singers of song sing in praise of you and exalt your honour and fame. Pray bless them all with honour and excellence worthy of the brave.

यच्चिद्धि शश्वतामसीन्द्र साधारणस्त्वम् ।
तं त्वा वयं हवामहे ॥ १३ ॥

13. *Yacciddhi śaśvatāmasīndra sādhāraṇastvam.*
Taṁ tvā vayaṁ havāmahe.

Indra, lord of love and justice, fatherly omnipresence for all, since you are general and universal power of all the eternal presences, equal and universal for all, we invoke and pray to you as the one father figure for our good.

अर्वाचीनो वसो भवाऽस्मे सु मत्स्वान्धसः ।
सोमानामिन्द्र सोमपाः ॥ १४ ॥

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14. *Arvācīno vaso bhavā'sme su matsvāndhasaḥ.*
Somānāmindra somapāḥ.

Indra, ancient, eternal and latest and immediate power and presence, haven and home for all, turn to us with divine favours, rejoice with us as guardian of the honour and excellence of humanity, giver and augmenter of food and freshness of energy and the creator and protector of the joy of life and ecstasy of living.

अस्माकं त्वा मतीनामा स्तोम इन्द्र यच्छतु।
अर्वागा वर्तया हरी॥ १५॥

15. *Asmākaṁ tvā matīnāmā stoma indra yacchatu.*
Arvāgā vartayā harī.

Indra, may the song of praise and prayer composed by our wise poets rise and reach you, and then, we pray, turn the horses of your chariot hitherward to us.

पुरोळाशं च नो घसो जोषयासे गिरश्च नः।
वधूयुरिव योषणाम्॥ १६॥

16. *Puroḷāśaṁ ca no ghaso joṣayāse giraśca naḥ.*
Vadhūyuriva yoṣaṇām.

And then taste the delicious sweets of our yajnic hospitality and enjoy the music of our song like a lover cherishing the company of his beloved.

सहस्रं व्यतीनां युक्तानामिन्द्रमीमहे।
शतं सोमस्य खार्यः॥ १७॥

17. *Sahasraṁ vyatīnaṁ yuktānāmindramīmahe.*
Śataṁ somasya khāryaḥ.

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Indra, leader of power, pleasure and excellence, we pray for a thousand top speed generalists and a thousand intensive specialists and a hundred barrels of the soma of national excellence and celebrative joy.

सहस्रा ते शता वयं गवामा च्यावयामसि।
अस्मत्रा राध एतु ते॥ १८॥

18. *Sahasrā te śatā vayaṁ gavāmā cyāvayāmasi.*
Asmatrā rādha etu te.

Indra, lord of excellence and beneficence, we activate and accelerate a hundred and thousand schemes of development of research and extension of knowledge, enrichment and fertility of lands and improvement of cows, other cattle wealth and milk products, and hope that the wealth and prosperity of your social order would benefit us all.

दश ते कलशानां हिरण्यानामधीमहि।
भूरिदा असि वृत्रहन्॥ १९॥

19. *Daśa te kalaśānaṁ hiraṇyānāmadhīmahi.*
Bhūridā asi vṛtrahan.

We study, research and produce tens of jars of liquid gold. Destroyer of ignorance and poverty, you are the giver and creator of unbounded wealth.

भूरिदा भूरि देहि नो मा दभ्रं भूर्या भर।
भूरि घेदिन्द्र दित्ससि॥ २०॥

20. *Bhūridā bhūri dehi no mā dabhraṁ bhūryā bhara.*
Bhūri ghedindra ditsasi.

Indra, giver of unbounded wealth, give us immense wealth, withhold not, give us not little, bear

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and bring us profuse amounts of wealth. For you give and wish to give nothing less than immensity.

भूरिदा ह्यसि श्रुतः पुरुत्रा शूर वृत्रहन्।
आ नो भजस्व राधसि॥ २१॥

21. *Bhūridā hyasi śrutaḥ purutrā śūra vṛtrahan.*
Ā no bhajasva rādhasi.

Indra, destroyer of want and darkness, for sure you are the giver of immensity. Brave and magnificent, you command universal fame and glory. Come, we pray, bless us, you are the giver of success and glory.

प्र ते बभ्रू विचक्षण शंसामि गोषणो नपात्।
माभ्यां गा अनु शिश्रथः॥ २२॥

22. *Pra te babhrū vicakṣaṇa śaṁsāmi goṣaṇo napāt.*
Mābhyāṁ gā anu śiśrathaḥ.

Lord of omniscience and the universal eye, giver of the Divine Word and the earth and her wealth, power and presence imperishable, I praise and celebrate your divine agencies that bear and bring us the wealth of life. Let these divinities keep it up, and allow not the earths and inspirations to slacken.

कनीनकेव विद्रधे नवे द्रुपदे अर्भके।
बभ्रू यामेषु शोभेते॥ २३॥

23. *Kanīnakeva vidradhe nave drupade arbhake.*
Babhrū yāmeṣu śobhete.

Like the two pupils of the eyes, overly strong and lasting, ever new, ever cherished and subtle divine harbingers of the truth, goodness and beauty of existence, let nature's complementaries ever shine

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blissfully in the hours of human yajna.

अरं म उस्रयाम्णेऽरमनुस्रयाम्णे । बभ्रू यामेष्वस्रिधा ॥ २४ ॥

24. *Araṁ ma usrayāmṇe'ramanusrayāmṇe. Babhrū yāmeṣvasridhā.*

May the waves of divine energy, instant, constant and never failing, never hurtful, travelling in the day and in the night, to the upper solstice and the nether solstice, be ever blissful to me in the hours of yajnic life.

Mandala 4/Sukta 33

Rbhavah Devata, Vamadeva Gautama Rshi

प्र ऋभुभ्यो दूतमिव वाचमिष्य उपस्तिरे श्वैतरीं धेनुमीळे ।
ये वातजूतास्तरणिभिरेवैः परि द्यां सद्यो अपसो बभूवुः ॥ १ ॥

1. *Pra ṛbhubhyo dūtamiva vācamiṣya upastire śvaitarīṁ dhenumiḷe. Ye vātajūtāstaraṇibhirevaiḥ pari dyāṁ sadyo apaso babhūvuḥ.*

I send up my words to the Rbhus, scientists, as a messenger, in order that they be broadcast around, and I hope that they would be converted into a subtle, clearer and more powerful message—words which, carried up by currents of energy by their own floating vibrations, immediately rise to the upper layers of space and become acts of nature to come back in the finer form I want.

यदारमक्रन्नृभवः पितृभ्यां परिविष्टी वेषणा दंसनाभिः ।
आदिद्देवानामुप सख्यमायन्धीरासः पुष्टिमवहन्मनायै ॥ २ ॥

2. *Yadāramakrannṛbhavaḥ pitṛbhyāṁ pariviṣṭī veṣaṇā daṁsanābhiḥ. Ādiddevānāmupa sakhyamāyan dhīrāsaḥ puṣṭimavahan manāyai.*

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When the Rbhus, sages and scientists, through service and action, receive instruction from parents and teachers, and have done enough to their own satisfaction and satisfaction of the seniors, they graduate to join the fraternity of the enlightened, and then, constant in study and meditation, bring about maturity and fullness of mind and spirit for independent work.

पुनर्ये चक्रुः पितरा युवाना सना यूपेव जरणा शयाना। ते वाजो विभ्वाँ ऋभुरिन्द्रवन्तो मधुप्सरसो नोऽवन्तु यज्ञम्॥ ३॥

3. *Punarye cakruḥ pitarā yuvānā sanā yūpeva jaraṇā śayānā. Te vājo vibhvāṅ ṛbhurindra-vanto madhupsaraso no'vantu yajñam.*

And then they, the Rbhus, who, with their knowledge and dedicated service, rejuvenate their parents and senior generation grown old, nerveless and almost lying like a broken pillar, and bring them back to their youthful time, thus keeping the tradition young and alive: may they, vigorous geniuses, far reaching in imagination, marvellous in invention, mighty and majestic in achievement, and brilliant and blissful in conduct, come to our yajna of science and research, protect us and promote our progress and advancement far ahead.

यत्संवत्समृभवो गामरक्षन्यत्संवत्समृभवो मा अपिंशन्। यत्संवत्समभरन्भासो अस्यास्ताभिः शमीभिरमृतत्वमाशुः॥ ४॥

4. *Yat saṁvatsamṛbhavo gāmarakṣan yat saṁvatsamṛbhavo mā apiṁśan. Yat saṁvatsama-bharan bhāso asyāstābhiḥ śamībhir-amṛtatva-māśuḥ.*

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The Rbhus, sages and scholars of genius and knowledge, bold and blissful, who protect the cow, mother knowledge and the speech of knowledge, and also the mother earth like nursing a holy child, those who serve the mother tradition and rejuvenate and strengthen every part of its body like a darling love, who bring new vigour and new lights to its body of science and knowledge, they, the Rbhus, attain to immortality in the living history of the advancement of human civilisation by these noble acts of holiness.

ज्येष्ठ आह चमसा द्वा करेति कनीयान्त्रीन्कृणवामेत्याह।
कनिष्ठ आह चतुरस्करेति त्वष्ट ऋभवस्तत्पनयद्वचो वः ॥ ५ ॥

5. *Jyeṣṭha āha camasā dvā kareti kanīyān trīn kṛṇavāmetyāha. Kaniṣṭha āha caturaskareti tvaṣṭa ṛbhavastat panayad vaco vaḥ.*

The eldest of the Rbhus says: Let us make two cups for the drink of soma for the celebration of life's enlightenment. The younger, more brilliant, says: Let us make three. The youngest, most brilliant, says: Let us make four. Tvashta, the teacher, universal lord maker of forms, O Rbhus, honours and praises these words of yours. (Thus knowledge, science and technology grows from one generation of scholars to another.)

The four cups of life may be interpreted as Dharma, righteousness, artha, material goods, 'kama', material and mental fulfilment, and Moksha, ultimate purpose of living and ultimate freedom.

सत्यमूचुर्नर एवा हि चक्रुरनु स्वधामृभवो जग्मुरेताम्।
विभ्राजमानांश्चमसाँ अहेवाऽवेनत्त्वष्टा चतुरो ददृश्वान् ॥ ६ ॥

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6. *Satyamūcurnara evā hi cakruranu svadhām-ṛbhavo jagmuretām. Vibhrājamānāṁścamasāṅ ahevā'venattvaṣṭā caturo dadṛśvān.*

The Rbhus, brave and blessed, speak true what they speak, then they accomplish what they say, and then they achieve this reward of their action. Tvashta, the divine maker, wise and all-seeing eye of the world, who sees the Rbhus' cups of life shining as daylight sees them, loves them and blesses the makers. Thus should men do in life.

द्वादश द्यून्यदगोह्यस्याऽऽतिथ्ये रणन्नृभवः ससन्तः । सुक्षेत्रा-कृण्वन्नन्नयन्त सिन्धून्धन्वातिष्ठन्नोषधीर्निम्नमापः ॥ ७ ॥

7. *Dvādaśa dyūn yadagohyasyā''tithye raṇann-ṛbhavaḥ sasantaḥ. Sukṣetrākṛṇvannanayanta sindhūn dhanvātiṣṭhann-oṣadhīr-nimnamāpaḥ.*

When the scholars and sages of the science of yajna remain on holiday for twelve days in the years, resting and refreshing themselves, enjoying the hospitality of a prominent host, then the sky is overcast, the showers pour, fields are made fertile, the rivers flow and vegetation grows on barren lands, (and this by rain yajna).

रथं ये चक्रुः सुवृतं नरेष्ठां ये धेनुं विश्वजुवं विश्वरूपाम् । त आ तक्षन्त्वृभवो रयिं नः स्ववसः स्वपसः सुहस्ताः ॥ ८ ॥

8. *Rathaṁ ye cakruḥ suvṛtaṁ nareṣṭhāṁ ye dhenuṁ viśvajuvaṁ viśvarupām. Ta ā takṣantvṛbhavo rayiṁ naḥ svavasaḥ svapasaḥ suhastāḥ.*

The Rbhus, who design and manufacture a strong built chariot for people to travel by, create a

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universal language of universal knowledge for the world prevailing all over the world. May they create universal wealth for us all — heroes of noble action, noble protection, and dexterous of hand as they are.

अपो ह्येषामजुषन्त देवा अभि क्रत्वा मनसा दीध्यानाः ।
वाजो देवानामभवत्सुकर्मेन्द्रस्य ऋभुक्षा वरुणस्य विभ्वा ॥ ९ ॥

9. *Apo hyeṣāmajuṣanta devā abhi kratvā manasā dīdhyānāḥ. Vājo devānāmabhavat sukarmendrasya ṛbhukṣā varuṇasya vibhvā.*

The wonderful acts and products of these Rbhus, exceptional scientists, later, the younger intellectuals, themselves brilliant with their mind and work, honour and apply for further development: thus the food and energy becomes the favourite input for the 'devas', following researchers, for higher outputs of finer food and energy, the powerful thunderbolt becomes the arm for Indra, ruler and defender, and the extensive waves of subtle transmission become the perceptive and active agencies of Varuna, the presiding power.

ये हरी मेधयोक्था मदन्त इन्द्राय चक्रुः सुयुजा ये अश्वा ।
ते रायस्पोषं द्रविणान्यस्मे धत्त ऋभवः क्षेमयन्तो न मित्रम् ॥ १० ॥

10. *Ye harī medhayokthā madanta indrāya cakruḥ suyujā ye aśvā. Te rāyaspoṣaṁ draviṇānyasme dhatta ṛbhavaḥ kṣemayanto na mitram.*

The Rbhus, holy thinkers, creators and makers, who, using their intellect and imagination and rejoicing with the revelations of the chants of sacred verses, create

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the circuit of energies, produce the motive powers, and construct the chariot for Indra, ruler and the nation, may, we pray, bring us health and nourishment and wealth and build permanent assets for us as protective and promotive friends doing good to friends.

इदाह्नः पीतिमुत वो मदं धुर्न ऋते श्रान्तस्य सख्याय देवाः। ते नूनमस्मे ऋभवो वसूनि तृतीये अस्मिन्त्सवने दधात॥ ११॥

11. *Idāhnaḥ pītimuta vo madaṁ dhurna ṛte śrāntasya sakhyāya devāḥ. Te nūnamasme ṛbhavo vasūni tṛtīye asmintsavane dadhāta.*

O Rbhus, noble creators and makers, today the holy men bring you soma to celebrate and enjoy. The divines favour not the slothfuls, they extend no hand of friendship unless you are tested in the crucibles of hard work and self sacrifice. May the Rbhus bring us, in truth, the wealths of life in the third session of yajna.

Mandala 4/Sukta 34

Rbhavah Devata, Vamadeva Gautama Rshi

ऋभुर्विभ्वा वाज इन्द्रो नो अच्छेमं यज्ञं रत्नधेयोप यात। इदा हि वो धिषणा देव्यह्नामधात्पीतिं सं मदा अग्मता वः॥ १॥

1. *Ṛbhurvibhvā vāja indro no acchemaṁ yajñaṁ ratnadheyopa yāta. Idā hi vo dhiṣaṇā devyahnā-madhāt pītiṁ saṁ madā agmatā vaḥ.*

Rbhu, the technologist, Vibhva, specialist of natural energy, Vaja, specialist of food and vitality, and Indra, specialist of electricity and power, all harbingers

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of the jewels of wealth, may come and grace this science yajna of ours. Today, the divinity of intelligence brings you the nectar of joy and celebration of success for a drink. May the joy of the occasion inspire you.

विदानासो जन्मनो वाजरत्ना उत ऋतुभिर्ऋभवो मादयध्वम्।
सं वो मदा अग्मत सं पुरन्धिः सुवीरामस्मे रयिमेरयध्वम्॥ २॥

2. *Vidānāso janmano vājaratnā uta ṛtubhirṛbhavo mādayadhvam. Saṁ vo madā agmata saṁ purandhiḥ suvīrāmasme rayimerayadhvam.*

O Rbhus, blest from your very birth with the love of knowledge, commanding knowledge and the power of knowledge, work and rejoice with the scholars according to the seasons. May the peace and pleasure of life reach you, may divine intelligence and the ruling powers of the world with munificence bless you. And may you, for our sake, arouse the wealth of the nations, brave citizens and the coming generations.

अयं वो यज्ञ ऋभवोऽकारि यमा मनुष्वत्प्रदिवो दधिध्वे।
प्र वोऽच्छा जुजुषाणासो अस्थुरभूत विश्वे अग्रियोत वाजाः॥ ३॥

3. *Ayaṁ vo yajña ṛbhavo'kāri yamā manuṣvat-pradivo dadhidhve. Pra vo'cchā jujuṣāṇāso asthurabhuta viśve agriyota vājāḥ.*

O Rbhus, this yajna is enacted for you which, come and take over like the best of men inspired with the bright light of knowledge and expertise. Friends and devotees would stand by you, and you would be the front leaders of the world at the speed of winds.

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अभूदु वो विधते रत्नधेयमिदा नरो दाशुषे मर्त्याय।
पिबत वाजा ऋभवो ददे वो महि तृतीयं सवनं मदाय॥ ४॥

4. *Abhūdu vo vidhate ratnadheyamidā naro dāśuṣe martyāya. Pibata vājā ṛbhavo dade vo mahi tṛtīyaṁ savanaṁ madāya.*

O Rbhus, leaders of humanity, may the yajna of yours be a source of jewel wealth for the common man, for the generous giver and for the organiser and sustainer of the programme. O leaders and pioneers of the speed of winds, carry on with joy, let all enjoy the fruits. I dedicate the final session of the yajna to the ecstatic joy of you all.

आ वाजा यातोप न ऋभुक्षा महो नरो द्रविणसो गृणानाः।
आ वः पीतयोऽभिपित्वे अह्नामिमा अस्तं नवस्वइव ग्मन्॥ ५॥

5. *Ā vājā yātopa na ṛabhukṣā maho naro draviṇaso gṛṇānāḥ. Ā vaḥ pītayo'bhipitve ahnāmimā astaṁ navasva iva gman.*

Come, O potent, brilliant and great Rbhus, best of the leaders of men, commanding the wealth and knowledge of the world, praised and celebrated, come as a rising glowing youth comes home at the end of the day, and may these exhilarating drinks offered to you delight you.

आ नपातः शवसो यातनोपेमं यज्ञं नमसा हूयमानाः।
सजोषसः सूरयो यस्य च स्थ मध्वः पात रत्नधा इन्द्रवन्तः॥ ६॥

6. *Ā napātaḥ śavaso yātanopemaṁ yajñaṁ namasā hūyamānāḥ. Sajoṣasaḥ sūrayo yasya ca stha madhvaḥ pāta ratnadhā indravantaḥ.*

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Rbhus, strong, imperishable heroes and leaders of science and knowledge, invoked and invited with reverence, come and join this yajnic programme of development and production. Loved and loving, eminent scholars, commanding wealth, honour and power, come and accept the delicious treat of the host and protect and promote the good fortune of the community.

सजोषा इन्द्र वरुणेन सोमं सजोषाः पाहि गिर्वणो मरुद्भिः ।
अग्रेपाभिर्ऋतुपाभिः सजोषा ग्नास्पत्नीभी रत्नधाभिः
सजोषाः ॥ ७ ॥

7. *Sajoṣā indra varuṇena somaṁ sajoṣāḥ pāhi girvaṇo marudbhiḥ. Agrepābhirṛtupābhiḥ sajoṣā gnāspatnībhī ratnadhābhiḥ sajoṣāḥ.*

Loved and loving Indra, lord of power and honour, come, share and promote the joy of the soma celebration of honour with Varuna, men of high endeavour and success. Loving friend, praised and celebrated, come, celebrate with the Rudras, people of justice and rectitude in the land, and protect and promote their honour and prestige. Loving, joining, socialising and celebrating with the leading pioneers, planning guardians of the nation according to the change of seasons, wedded couples, households and trustees of the jewel wealth of the land, protect and promote the honour and excellence of life with soma celebrations of joy.

सजोषस आदित्यैर्मादयध्वं सजोषस ऋभवः पर्वतेभिः ।
सजोषसो दैव्येना सवित्रा सजोषसः सिन्धुभी रत्नधेभिः ॥ ८ ॥

8. *Sajoṣasa ādityairmādayadhvaṁ sajoṣasa ṛbhavaḥ parvatebhiḥ. Sajoṣaso daivyenā savitrā sajoṣasaḥ sindhubhī ratnadhebhiḥ.*

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O Rbhus, scientists and intellectuals, create joy and rejoice: Rejoice with the Adityas, scholars of the top order of brilliance in accord with the various phases of the sun, rejoice in harmony with the clouds and the mountains, rejoice together with the divine energy of nature and the life-sustaining light of the sun, and rejoice in confluence with the flowing rivers and the rolling seas and the treasures of the jewel wealth of nature, and share the joy with us too.

ये अश्विना ये पितरा य ऊती धेनुं ततक्षुर्ऋभवो ये अश्वा।
ये अंसत्रा य ऋधग्रोदसी ये विभ्वो नरः स्वपत्यानि चक्रुः ॥ ९ ॥

9. *Ye aśvinā ye pitarā ya ūtī dhenuṁ tatakṣur-ṛbhavo ye aśvā. Ye aṁsatrā ya ṛdhagrodasī ye vibhvo naraḥ svapatyāni cakruḥ.*

Who are the Rbhus? Those who create and activate complementary circuits of energies, who serve the parents and sustain and rejuvenate health anew, who provide protection and promotion, who refine and extend knowledge and the language of knowledge, develop cattle wealth and renew the earth resources, who design and structure fast modes of travel and communication, who design and construct armour against external attacks, who cross the globe unto the sky and space and who command universal knowledge: pioneers and leaders of the best of men who can raise, train and organise a noble younger generation.

ये गोमन्तं वाजवन्तं सुवीरं रयिं धत्थ वसुमन्तं पुरुक्षुम्।
ते अग्रेपा ऋभवो मन्दसाना अस्मे धत्त ये च रातिं गृणन्ति ॥ १० ॥

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10. *Ye gomantaṁ vājavantaṁ suvīraṁ rayiṁ dhattha vasumantaṁ purukṣum. Te agrepā ṛbhavo mandasānā asme dhatta ye ca rātiṁ gṛṇanti.*

Those who create, bear and bring life's wealth full of cows and horses, food and energy, knowledge and speed of progress, all round prosperity, all round sustenance and security, and a brave new generation, and who create, praise and celebrate all such wealth of the world, such Rbhus, heroic scholars, leaders and pioneers, happy creators of joy, may bear and bring such wealth, honour and prosperity for us.

नापाभूत न वोऽतीतृषामाऽनिः शस्ता ऋभवो यज्ञे अस्मिन्।
समिन्द्रेण मदथ सं मरुद्भिः सं राजभी रत्नधेयाय देवाः ॥ ११ ॥

11. *Nāpābhūta na vo'tītṛṣāmā'niḥśastā ṛbhavo yajñe asmin. Samindreṇa madatha saṁ marudbhiḥ saṁ rājabhī ratnadheyāya devāḥ.*

O Rbhus, never go away, never feel depreciated, never depressed. We shall never let you feel deprived, never thirsty for anything, you will ever feel praised and appreciated in this yajnic programme of creative life. Rejoice with Indra, ruler and commander of honour and power, rejoice with the Maruts, dynamic youthful citizens, and with the brilliant ruling leaders, O generous and refulgent creators of joy and prosperity, rejoice for the creation of the jewels of life's beauty more and ever more.

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इहोप यात शवसो नपातः सौधन्वना ऋभवो माप भूत।
अस्मिन्हि वः सवने रत्नधेयं गमन्त्विन्द्रमनु वो मदासः ॥ १ ॥

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1. *Ihopa yāta śavaso napātaḥ saudhanvanā ṛbhavo māpa bhūta. Asmin hi vaḥ savane ratnadheyaṁ gamantvindramanu vo madāsaḥ.*

O Rbhus, mighty strong, imperishable warriors of the bow, come here close to us, do not stay away, never feel dispraised. In this yajna enacted for you, let the honour and joy of creation and celebration be as much for you as for Indra, resplendent lord giver of wealth.

आगन्नृभूणामिह रत्नधेयमभूत्सोमस्य सुषुतस्य पीतिः ।
सुकृत्यया यत्स्वपस्यया चँ एकं विचक्र चमसं चतुर्धा ॥ २ ॥

2. *Āgannṛbhūṇāmiha ratnadheyam-abhūtsomasya suṣutasya pītiḥ. Sukṛtyayā yatsvapasyayā caṁ ekaṁ vicakra camasaṁ caturdhā.*

Let the jewel wealth of the Rbhus' performance come and let the joy of the soma success distilled from nature be here for the people to share who deserve the prize, since with their admirable action and brilliant intelligence and will they have designed and manufactured one chariot fourfold in performance.

व्यकृणोत चमसं चतुर्धा सखे वि शिक्षेत्यब्रवीत । अथैत वाजा अमृतस्य पन्थां गणं देवानामृभवः सुहस्ताः ॥ ३ ॥

3. *Vyakṛṇota camasaṁ caturdhā sakhe vi śikṣet-yabravīta. Athaita vājā amṛtasya panthāṁ gaṇaṁ devānāmṛbhavaḥ suhastāḥ.*

You develop the cup of life to fourfold success of completion and perfection: Dharma, artha (material development), kama (self-fulfilment), and Moksha (ultimate freedom). O friend, teach and say: This is it,

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this is the art of living. And then, O eminent scholars, dynamic scientists, dexterous technologists, join the fraternity of divines and move on to the path of immortality.

किंमयः स्विच्चमस एष आस यं काव्येन चतुरो विचक्र। अथा सुनुध्वं सवनं मदाय पात ऋभवो मधुनः सोम्यस्य॥ ४॥

4. *Kiṁmayaḥ sviccamasa eṣa āsa yaṁ kāvyena caturo vicakra. Athā sunudhvaṁ savanaṁ madāya pāta ṛbhavo madhunaḥ somyasya.*

What in truth is this cup of life which, with your wisdom, you analyse, specify and realise as four-in-one? O sages of vision and imagination, distil the soma-essence of it for the joy of life and drink as well as protect and promote the nectar sweet of honey.

शच्याकर्त पितरा युवाना शच्याकर्त चमसं देवपानम्। शच्या हरी धनुतरावतष्टेन्द्रवाहावृभवो वाजरत्नाः॥ ५॥

5. *Śacyākarta pitarā yuvānā śacyākarta camasaṁ devapānam. Śacyā harī dhanutarāvataṣṭendravāhāvṛbhavo vājaratnāḥ.*

O Rbhus, with your truth of knowledge and holy science, you rejuvenate your parents to youthful health. With truth of vision and imagination, you reveal the fourfold cup of life's beauty and joy for the drink of divinities. With your truth of science and technology you create the power and construct the chariot faster than bullet speed for the ride of Indra, world's presiding power of rule and law. You are really the master creators and controllers of the speed and jewels of life on earth.

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यो वः सुनोत्यभिपित्वे अह्नां तीव्रं वाजासः सवनं मदाय।
तस्मै रयिमृभवः सर्ववीरमा तक्षत वृषणो मन्दसानाः ॥ ६ ॥

6. *Yo vaḥ sunotyabhipitve ahnāṁ tīvraṁ vājāsaḥ savanaṁ madāya. Tasmai rayimṛbhavaḥ sarva-vīramā takṣata vṛṣaṇo mandasānāḥ.*

Whoever for you distils at the end of the day the exciting soma juice of the beauty and joy of life for the celebration of the holiness of existence, for him, O Rbhus, thinkers and wonder workers of the speed of winds, generous as showers from the clouds, spirits of ecstasy, create and give the wealth of an all round brave progeny for times to come.

प्रातः सुतमपिबो हर्यश्व माध्यन्दिनं सवनं केवलं ते।
समृभुभिः पिबस्व रत्नधेभिः सखीँर्याँ इन्द्र चकृषे सुकृत्या ॥ ७ ॥

7. *Prātaḥ sutamapibo haryaśva mādhyandinaṁ savanaṁ kevalaṁ te. Samṛbhubhiḥ pibasva ratnadhebhiḥ sakhīṅ yāṅ indra cakṛṣe sukṛtyā.*

Indra, world ruler of honour and majesty, rider of the chariot of sun rays, drink the soma distilled in the morning. Drink the soma distilled at midday only for you. Drink with the Rbhus, men of science and wisdom, creators of the jewels of wealth, whom you have drafted as friends by your noble action.

ये देवासो अभवता सुकृत्या श्येनाइवेदधि दिवि निषेद।
ते रत्नं धात शवसो नपातः सौधन्वना अभवतामृतासः ॥ ८ ॥

8. *Ye devāso abhavatā sukṛtyā śyenā ivedadhi divi niṣeda. Te ratnaṁ dhāta śavaso napātaḥ saudhan-vanā abhavatāmṛtāsaḥ.*

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The Rbhus who rise to divine virtues by noble actions and, like the eagle, soar to the skies, create and bestow jewels of life on others and, bold and courageous, infallible and imperishable warriors of the bow, they rise on and become immortal.

यत्तृतीयं सवनं रत्नधेयमकृणुध्वं स्वपस्या सुहस्ताः । तदृभवः परिषिक्तं व एतत्सं मदेभिरिन्द्रियेभिः पिबध्वम् ॥ ९ ॥

9. *Yat tṛtīyaṁ savanaṁ ratnadheyam-akṛṇudhvaṁ svapasyā suhastāḥ. Tadṛbhavaḥ pariṣiktaṁ va etat saṁ madebhirindr-iyebhiḥ pibadhvam.*

O Rbhus, generous at heart and dexterous of hand, the third yajnic session and creation of soma replete with the jewel wealth of life's essence which you have accomplished with your noble action, that nectar sweet of soma seasoned and reinforced is here for you. Drink it with the exciting pleasure of your senses, mind and soul.

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अनश्वो जातो अनभीशुरुक्थ्यो३ रथस्त्रिचक्रः परि वर्तते रजः । महत्तद्वो देव्यस्य प्रवाचनं द्यामृभवः पृथिवीं यच्च पुष्यथ ॥ १ ॥

1. *Anaśvo jāto anabhīśurukthyo rathastricakraḥ pari vartate rajaḥ. Mahattadvo devyasya pravācanaṁ dyāmṛbhavaḥ pṛthivīṁ yacca puṣyatha.*

O Rbhus, divine engineers of superhuman order, that admirable three wheel, three engine, three stage chariot of yours, powered without horse, controlled

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without reins, created as your grand realisation of the divine formula, goes round and round over the earth, across the skies unto the regions of space without erring, and the same you control and feed.

रथं॑ ये च॒क्रुः सु॒वृतं॑ सु॒चेत॒सोऽवि॑ह्वरन्तं॒ मन॑स॒स्परि॒ ध्यया॑। ताँ ऊ॒ न्व१॑स्य सव॑नस्य पी॒तय॒ आ वो॑ वाजा ऋभवो वेदयामसि॥ २॥

2. *Rathaṁ ye cakruḥ suvṛtaṁ sucetaso'vihvarantaṁ manasaspari dhyayā. Tāṅ ū nvasya savanasya pītaya ā vo vājā ṛbhavo vedayāmasi.*

Those Rbhus, scientists and engineers of exceptional genius, alert of mind and vision, who created the well structured, well controlled unerring chariot with their thought, imagination and meditation beyond the mind, we recognise and invite to this soma session of scientific yajna for the order of national honour.

तद्वो॑ वाजा ऋभवः सुप्रवाच॒नं दे॒वेषु॑ विभ्वो अभवन्म॑हित्व॒नम्। जिव्री॒ यत्सन्ता॑ पि॒तरा॑ सना॒जुरा॒ पुन॒र्युवा॑ना च॒रथा॑य॒ तक्षथ॥ ३॥

3. *Tadvo vājā ṛbhavaḥ supravācanaṁ deveṣu vibhvo abhavanmahitvanam. Jivrī yatsantā pitarā sanājurā punaryuvānā carathāya takṣatha.*

O Rbhus, fast and imaginative scientists and engineers universally recognised and honoured, that practical realisation of yours of the divine word and formula becomes a great news for the brilliant leaders and scholars, since by that you rejuvenate the parental ancestors old and worn out for long and equip them with new life and energy of youth to go about and

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onward in time.

एकं॒ वि च॑क्र चम॒सं चतु॑र्वयं॒ निश्चर्म॑णो॒ गाम॑रिणीत धी॒तिभिः॑ । अथा॑ दे॒वेष्वमृ॑तत्वमान॒श श्रु॒ष्टी वा॑जा ऋभव॒स्तद्व उ॒क्थ्य॑म् ॥ ४ ॥

4. *Ekaṁ vi cakra camasaṁ caturvayaṁ niścarmaṇo gāmariṇīta dhitībhiḥ. Athā deveṣvamṛtatvamānaśa śruṣṭī vājā ṛbhavas-tadva ukthyam.*

You develop one cup of soma into four, make one versatile chariot into fourfold efficiency, and reclaim and develop barren and eroded land back to fertility with your thought and imagination, and thus immediately you attain to a status of immortality among the divine benefactors of humanity. Rbhus of world fame and high speed of action, such achievement of yours is admirable.

ऋ॒भुतो॑ र॒यिः प्र॑थ॒मश्र॑वस्तमो॒ वाज॑श्रुतासो॒ यमजी॑जन॒न्नरः॑ । वि॒भ्व॒तष्टो॒ वि॒दथे॑षु प्र॒वाच्यो॒ यं दे॑वा॒सोऽव॑था॒ स विच॑र्षणिः ॥ ५ ॥

5. *Ṛbhuto rayiḥ prathamaśravastamo vājaśrutāso yamajījanannaraḥ. Vibhvataṣṭo vidatheṣu pravācyo yaṁ devāso'vathā sa vicarṣaṇiḥ.*

The wealth most meritorious, received through the Rbhus, that which is created by the most famous and dynamic leaders, that which is created by the world famous Rbhus themselves, the person wide awake and perceptive whom the wise and generous divinities protect and promote: this is worthy of honour and celebration at public assemblies.

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स वा॒ज्यर्वा॒ स ऋषि॑र्वच॒स्यया॒ स शूरो॒ अस्ता॒ पृत॑नासु दु॒ष्टर॑ः ।
स रा॒यस्पोषं॒ स सु॒वीर्यं॑ दधे॒ यं वाजो॒ विभ्वाँ॒ ऋ॒भवो॒ यमावि॑षुः ॥ ६ ॥

6. *Sa vājyarvā sa ṛṣirvacasyayā sa śūro astā pṛtanāsu duṣṭaraḥ. Sa rāyaspoṣaṁ sa suvīryaṅ dadhe yaṁ vājo vibhvāṁ ṛbhavo yamāviṣuḥ.*

He is the hero, he is the pioneer, he is the visionary prophet by eloquence, he is the brave, he is the warrior, unchallengeable in battle contests, he wins health and wealth, and he wins strength and prowess whom the Rbhus, world heroes of the speed of winds, protect and patronise.

श्रेष्ठं व॒ः पेशो॒ अधि॑ धायि दर्श॒तं स्तोमो॑ वाजा ऋभव॒स्तं जु॑जुष्टन । धीरा॑सो॒ हि ष्ठा क॒वयो॑ विप॒श्चित॒स्तान्व॑ एना ब्रह्म॒णा वे॑दयामसि ॥ ७ ॥

7. *Śreṣṭhaṁ vaḥ peśo adhi dhāyi darśataṁ stomo vājā ṛbhavastaṁ jujuṣṭana. Dhīrāso hi ṣṭhā kavayo vipaścitastān va enā brahmaṇā vedayāmasi.*

Most distinguished and elevating is the form and position held by you, Rbhus, masters of art and science and pioneers of progress. Accept and appreciate the song of celebration. Stay constant, poets and visionaries, scholars of high wisdom. Such we recognise and honour you by this holy song of praise.

यू॒यम॒स्मभ्यं॒ धि॒षणा॑भ्य॒स्परि॑ वि॒द्वांसो॒ विश्वा॒ नर्या॑णि॒ भोज॑ना । द्यु॒मन्तं॒ वाजं॒ वृष॑शुष्ममुत्त॒मम॒ा नो॑ र॒यिम॑भवस्तक्षता॒ वय॑ः ॥ ८ ॥

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8. *Yūyamasmabhyaṁ dhiśaṇābhyaspari vidvāṁso viśvā naryāṇi bhojanā. Dyumantaṁ vājaṁ vṛṣaśuṣmamuttamamā no rayimṛbhavastakṣatā vayaḥ.*

O Rbhus, scholars and scientists of high order, with your knowledge, art and wisdom, create and provide for us the food, energy and modes of care and comfort we need for the sustenance of humanity. Create and bring us the light of science and progress of technology, strength and power coupled with generosity, highest form of life's wealth and health and age.

इह प्रजामिह रयिं रराणा इह श्रवो वीरवत्तक्षता नः ।
येन वयं चितयेमात्यन्यान्तं वाजं चित्रमृभवो ददा नः ॥ ९ ॥

9. *Iha prajāmiha rayiṁ rarāṇā iha śravo vīravattakṣatā naḥ. Yena vayaṁ citayemātyanyān taṁ vājaṁ citramṛbhavo dadā naḥ.*

Happy, joyous and generous, O Rbhus, create and prepare for us here a noble progeny and a prosperous nation, create wealth here, food, knowledge and honour worthy of the brave here itself by which we may enlighten others too full well. O scholars of science and wisdom, give us that wonderful art and knowledge and all round progress.

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उप नो वाजा अध्वरमृभुक्षा देवा यात पथिभिर्देवयानैः ।
यथा यज्ञं मनुषो विक्ष्वाꣳसु दधिध्वे रण्वाः सुदिनेष्व-
ह्नाम् ॥ १ ॥

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1. *Upa no vājā adhvaramṛbhukṣā devā yāta pathibhirdevayānaiḥ. Yathā yajñaṁ manuṣo vikṣvāsu dadhidhve raṇvāḥ sudineṣvahnām.*

O generous Rbhus, brilliant sages, eminent scholars and leaders of science and progress, come and grace our yajnic programme of non-violent development, come by the paths of divinity so that, happy and joyous, you may take over the humanistic project of the people in these happy days of the season.

ते वो॑ हृ॒दे मन॑से सन्तु य॒ज्ञा जु॒ष्टा॑सो अ॒द्य घृ॒तनि॑र्णिजो गुः । प्र वः॑ सु॒तासो॑ हरयन्त पू॒र्णाः क्रत्वे॒ दक्षा॑य हर्षयन्त पी॒ताः ॥ २ ॥

2. *Te vo hṛde manase santu yajñā juṣṭāso adya ghṛtanirṇijo guḥ. Pra vaḥ sutāso harayanta pūrṇāḥ kratve dakṣāya harṣayanta pītāḥ.*

May those yajnic projects of yours for the creation of happiness and prosperity be satisfying and delightful to your heart and mind, and may the fruits of yajnas served by holy men and fed with ghrta flow to you with fragrance. May the soma cups of joy full to the brim enrapture you and, drunk to the leas, excite and exhilarate you to your best performance.

त्र्यु॒दा॒यं दे॒वहि॑तं॒ यथा॑ व॒ः स्तोमो॑ वाजा ऋभुक्षणो द॒दे वः॑ । जु॒ह्वे॑ मनु॒ष्वदु॑परासु वि॒क्षु यु॒ष्मे सचा॑ बृ॒हद्दि॑वेषु॒ सोम॑म् ॥ ३ ॥

3. *Tryudāyaṁ devahitaṁ yathā vaḥ stomo vājā ṛbhukṣaṇo dade vaḥ. Juhve manuṣvaduparāsu vikṣu yuṣme sacā bṛhaddiveṣu somam.*

Rbhus, eminent scholars and miraculous makers, as your threefold gift of science, technology

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and wealth of power and excellence for the highest of people is a source of bliss and comfort, so do I as one among the same people high and low, dedicated to the vast divinities, offer you the treat of soma, best of wealth and joy as gift, in truth of thought, word and deed, offering loved by the noblest divine souls, the Rbhus.

पीवोऽश्वाः शुचद्रथा हि भूताऽयःशिप्रा वाजिनः सुनिष्काः ।
इन्द्रस्य सूनो शवसो नपातोऽ नु वश्चेत्यग्रियं मदाय ॥ ४ ॥

4. *Pīvo aśvāḥ śucadrathā hi bhūtā'yaḥśiprā vājinaḥ suniṣkāḥ. Indrasya sūno śavaso napāto 'nu vaścetyagriyaṁ madāya.*

O Rbhus, commanding mighty horse power, riding brilliant chariots, clad in corselets of steel, be golden great, tempestuous as winds. Consequently, O children of Indra, universal energy, unassailable images of strength and power, for your joy and celebration, the first and foremost tribute of soma yajna is selected and offered.

ऋभुमृभुक्षणो रयिं वाजे वाजिन्तमं युजम् ।
इन्द्रस्वन्तं हवामहे सदासातमम श्विनम् ॥ ५ ॥

5. *Ṛbhumṛbhukṣaṇo rayiṁ vāje vājintamaṁ yujam. Indrasvantamaṁ havāmahe sadāsātamamaśvinam.*

O Rbhus, in the struggle of life we invoke and call upon the wonder visionary man of art and science, wealth of all kinds, most heroic warrior, cooperative ally, most powerful leader, and furious fighting force ever dependable, inalienable. (That is the Rbhu we want.)

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सेदृ॑भवो॒ यमव॑थ यू॒यमिन्द्र॑श्च॒ मर्त्य॑म्।
स धी॒भिर॑स्तु स॒निता॒ मे॒धसा॑ता॒ सो अर्व॑ता ॥ ६ ॥

6. *Sedṛbhavo yamavatha yūyamindraśca martyam.*
Sa dhībhirastu sanitā medhasātā so arvatā.

O Rbhus, visionaries of science, power and action, whoever the man you and the ruler, Indra, protect and promote, would be the man of dedication and discrimination with actions and intelligence, an admirable ally in the business of life with the fastest modes of movement and progress.

वि नो॑ वाजा ऋभुक्षणः प॒थश्चि॑तन॒ यष्ट॑वे।
अ॒स्मभ्यं॑ सूरयः स्तु॒ता विश्वा॒ आशा॑स्तरी॒षणि॑ ॥ ७ ॥

7. *Vi no vājā ṛbhukṣaṇaḥ pathaścitana yaṣṭave.*
Asmabhyaṁ sūrayaḥ stutā viśvā āśāstarīṣaṇi.

O Rbhus, visionaries and craftsmen of the art and science of life, leaders of the speed of winds, teachers and pioneers bright and brave, open and reveal for us our paths of progress in our yajna of corporate living. We rightfully admire you and humbly pray to you so that we may realise all our hopes and ambitions and ultimately cross the ocean of life.

तं नो॑ वाजा ऋभुक्षण॒ इन्द्र॒ नास॑त्या र॒यिम्।
समश्वं॑ चर्ष॒णिभ्य॒ आ पु॒रु शꣳस्त म॒घत्त॑ये ॥ ८ ॥

8. *Taṁ no vājā ṛbhukṣaṇa indra nāsatyā rayim.*
Samaśvaṁ carṣaṇibhya ā puru śasta maghattaye.

O Rbhus, leaders and pioneers of vision and progress, O lord ruler of the world, Indra, never failing, ever true, teach us, give us that order of wealth and

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speedy progress with power and horse which leads the people to honour and prosperity in life to the full.

Mandala 4/Sukta 38

Dyavaprthivi, Dadhikra Devata, Vamadeva Gautama Rshi

उतो हि वां दात्रा सन्ति पूर्वा या पूरुभ्यस्त्रसदस्युर्नितोशे।
क्षेत्रासां ददथुरुर्वरासां घनं दस्युभ्यो अभिभूतिमुग्रम्॥ १॥

1. *Uto hi vāṁ dātrā santi pūrvā yā pūrubhyastra-sadasyurnitośe. Kṣetrāsāṁ dadathururvarāsāṁ ghanaṁ dasyubhyo abhibhūtimugram.*

O heaven and earth, ruler and commander, generous givers, whatever the gifts of munificence earlier than the earliest for the many recipients, they are all yours: whether they are gifts of fields and fertile lands with generous grants or, as terror for the wicked, you give to the evil doer the crushing bolt and intense fall from grace.

उत वाजिनं पुरुनिष्षिध्वानं दधिक्रामु ददथुर्विश्वकृष्टिम्।
ऋजिप्यं श्येनं प्रुषितप्सुमाशुं चर्कृत्यमर्यो नृपतिं न शूरम्॥ २॥

2. *Uta vājinaṁ puruniṣṣidhvānaṁ dadhikrāmu dadathurviśvakṛṣṭim. Ṛjipyaṁ śyenaṁ pruṣita-psumāśuṁ carkṛtyamaryo nṛpatiṁ na śūram.*

Or, like the brave parental master, you give the war horse, destroyer of many enemies, or the roaring war craft, winner of victories for many people of the world, and the refulgent hero like the rising sun, supporter and defender of humanity, or the simple man

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of rectitude, or the eagle like fighter that pounces upon the target, or the instant flier and pilot or the relentless doer of the master's order.

यं सीमनु प्रवतेव द्रवन्तं विश्वः पूरुर्मदति हर्षमाणः।
पड्भिर्गृध्यन्तं मेधयुं न शूरं रथतुरं वातमिव ध्रजन्तम्॥ ३॥

3. *Yaṁ sīmanu pravateva dravantaṁ viśvaḥ pūrurmadati harṣamāṇaḥ. Paḍbhirgṛdhyantaṁ medhayuṁ na śūraṁ rathaturaṁ vātamiva dhrajantam.*

War horse or the aircraft which, rushing like turbulent waters to the sea, the people of the world admire and celebrate with joy, which, like a brave and tempestuous warrior, advances to the heat of battle by leaps and bounds and grabs the enemy and which, rushing like a wind sheer tears the enemy force apart.

यः स्मारुन्धानो गध्या समत्सु सनुतरश्चरति गोषु गच्छन्।
आविर्ऋीजीको विदथा निचिक्यत्तिरो अरतिं पर्यापा आयोः॥ ४॥

4. *Yaḥ smārundhāno gaḍhyā samatsu sanutaraścarati goṣu gacchan. Āvirṛjīko vidathā nicikyat tiro aratiṁ paryāpa āyoḥ.*

Which in battles stems the united force of the enemy and goes over lands and seas of the earth in majesty, which openly displays its strength of arms and thrust openly, and watches over the grand yajnic programmes of humanity and wards off the enemies and adversities from the life of noble people.

उत स्मैनं वस्त्रमथिं न तायुमनु क्रोशन्ति क्षितयो भरेषु।
नीचायमानं जसुरिं न श्येनं श्रवश्चाच्छा पशुमच्चा यूथम्॥ ५॥

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5. *Uta smainaṁ vastramathiṁ na tāyumanu krośanti kṣitayo bhareṣu. Nīcāyamānaṁ jasuriṁ na śyenaṁ śravaścācchā paśumacca yūtham.*

Just as people cry out for help when a thief attacks their cloth and hearth and home, so do people call out to the fighter warrior in battles for the safety of their hearth and home and herds of cattle wealth when they see the terrible enemy descending like a hawk intending to attack.

उत स्मासु प्रथमः सरिष्यन्नि वेवेति श्रेणिभी रथानाम्। स्रजं कृण्वानो जन्यो न शुभ्वा रेणुं रेरिहत्किरणं ददश्वान्॥ ६॥

6. *Uta smāsu prathamaḥ sariṣyan ni veveti śreṇibhī rathānām. Srajaṁ kṛṇvāno janyo na śubhvā reṇuṁ rerihat kiraṇaṁ dadaśvān.*

Keen to be the first and prime leader in front of these battle formations of the war chariots, creating a garland pattern, graceful like a bridegroom in procession, he goes like the wind raising a cloud of dust and radiating beams of light like the sun.

उत स्य वाजी सहुरिर्ऋतावा शुश्रूषमाणस्तन्वा समर्ये।
तुरं यतीषु तुरयन्नृजिप्योऽधि भ्रुवोः किरते रेणुमृञ्जन्॥ ७॥

7. *Uta sya vājī sahurirṛtāvā śuśrūṣamāṇastanvā samarye. Turaṁ yatīṣu turayannṛjipyo'dhi bhruvoḥ kirate reṇumṛñjan.*

And that hero, mighty and brilliant, dedicated to truth, keen for service in battle in his own person, commanding the strong and smart warriors on fronts, going up and forward by straight paths, tossing up dust in battle, shaking it off from the eyebrows, goes on

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making things straight and favourable for all.

उत स्मास्य तन्यतोरिव द्योर्ह्रादो घायतो अभियुजो भयन्ते।
यदा सहस्रमभि षीमयोधीद्दुर्वर्तुः स्मा भवति भीम ऋञ्जन्॥ ८॥

8. *Uta smāsya tanyatoriva dyorṛghāyato abhiyujo bhayante. Yadā sahasramabhi ṣīmayodhīd durvartuḥ smā bhavati bhīma ṛñjan.*

And when the hero in passion takes up arms in battle, those who face him shake in fear as from the thunder of lightning from the skies, and then when he engages thousands of adversaries he grows terrible and irresistible and comes out victorious.

उत स्मास्य पनयन्ति जना जूतिं कृष्टिप्रो अभिभूतिमाशोः।
उतैनमाहुः समिथे वियन्तः परा दधिक्रा असरत्सहस्रैः॥ ९॥

9. *Uta smāsya panayanti janā jūtiṁ kṛṣṭipro abhibhūtimāśoḥ. Utainamāhuḥ samithe viyantaḥ parā dadhikrā asarat sahasraiḥ.*

And people praise the drive and superior power of this hero of human endeavour and accomplishment for humanity, and the warriors going to battle describe him as the roaring war horse, the booming war craft of the skies and the supreme of arms going with but ahead of thousands.

आ दधिक्राः शवसा पञ्च कृष्टीः सूर्यइव ज्योतिषापस्ततान।
सहस्रसाः शतसा वाज्यर्वा पृणक्तु मध्वा समिमा वचांसि॥ १०॥

10. *Ā dadhikrāḥ śavasā pañca kṛṣṭīḥ sūrya iva jyotiṣāpastatāna. Sahasrasāḥ śatasā vājyarvā pṛṇaktu madhvā samimā vacāṁsi.*

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Just as the sun with its rays fills the skies and space, so does Dadhikra, the roaring war horse, the booming war-craft and the superior war hero with characteristic power and majesty fascinate all the five classes of people. May this hero, tempestuous mover, giver of a hundred and thousand favours to the people bring our words of praise to golden honey sweets of success and fulfilment.

Mandala 4/Sukta 39

Dadhikra Devata, Vamadava Gautama Rshi

आ॒शुं द॑धि॒क्रां तमु॒ नु ष्ट॑वाम दि॒वस्पृ॑थि॒व्या उ॒त च॑र्किराम ।
उ॒च्छन्ती॒र्मामु॒षस॑: सूदय॒न्त्वति॒ विश्वा॑नि दुरि॒ता॑ पर्षन् ॥ १ ॥

1. *Āśuṁ dadhikrāṁ tamu nu ṣṭavāma divaspṛthivyā uta carkirāma. Ucchantīr-māmuṣasaḥ sūdayantvati viśvāni duritāni parṣan.*

Varily we praise the swift Dadhikra, the war horse of earth and skies, and we sing in praise of earth and heaven too. May the glorious dawns inspire and mature me, cleansing me of all the evils and weaknesses of earthly existence.

म॒हश्च॑र्कर्म्यर्व॑तः क्रतु॒प्रा द॑धि॒क्राव्ण॑: पुरु॒वार॑स्य वृष्ण॑: ।
यं पू॒रुभ्यो॑ दीदि॒वांस॒ं नाग्निं॒ द॒दथु॑र्मित्रावरुणा॒ तत॑ुरिम् ॥ २ ॥

2. *Mahaścarkarmyarvataḥ kratuprā dadhikrāvṇaḥ puruvārasya vṛṣṇaḥ. Yaṁ pūrubhyo dīdivāṁ-saṁ nāgniṁ dadathur-mitrāvaruṇā taturim.*

O Mitra and Varuna, President of the Council and commander of the army, dear as pranic energies of life, inspired and enlightened, I praise the mighty war

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horse, Dadhikra, sustainer of sustainers, a shower of blessings, saviour of the people, a gift swift and blazing as fire, which you have given for the sake of noble humanity.

यो अश्वस्य दधिक्राव्णो अकारीत्समिद्धे अग्ना उषसो व्युष्टौ। अनागसं तमदितिः कृणोतु स मित्रेण वरुणेना सजोषाः॥ ३॥

3. *Yo aśvasya dadhikrāvṇo akārīt samiddhe agnā uṣaso vyuṣṭau. Anāgasaṁ tamaditiḥ kṛṇotu sa mitreṇa varuṇenā sajoṣāḥ.*

Whoever does honour and worship to Dadhikra, mighty life sustaining energy of the Divine and offers oblations into the burning fire at the rise of dawn, him Aditi, mother earth and the skies and space, lead to a state of purity from sin and evil and elevate him to a state of love and friendship with Mitra and Varuna, friend and highest authority of humanity.

दधिक्राव्ण इष ऊर्जो महो यदमन्महि मरुतां नाम भद्रम्। स्वस्तये वरुणं मित्रमग्निं हवामह इन्द्रं वज्रबाहुम्॥ ४॥

4. *Dadhikrāvṇa iṣa ūrjo maho yadamanmahi marutāṁ nāma bhadram. Svastaye varuṇaṁ mitramagniṁ havāmaha indraṁ vajrabāhum.*

While we study and discover the food, energy and power gifts of the great Dadhikra, cosmic sustainer of sustaining energies and of the good that the Maruts, powerful people, for sure do for our good and advancement, we at the same time study with devotion Varuna, water energy, Mitra, solar energy, Agni, fire power, and Indra, electricity which wields the arms of

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thunder.

इन्द्रमिवेदुभये वि ह्वयन्त उदीराणा यज्ञमुपप्रयन्तः।
दधिक्रामु सूदनं मर्त्याय ददथुर्मित्रावरुणा नो अश्वम् ॥ ५ ॥

5. *Indramivedubhaye vi hvayanta udīrāṇā yajñamu-paprayantaḥ. Dadhikrāmu sūdanaṁ martyāya dadathurmitrāvaruṇā no aśvam.*

Science researchers and engineers and technologists going to centres of production, and both the rulers and the people, all invoke and develop Indra, electrical energy, Dadhikra, basic energy, flow of waters, and awareness of the modes of comfort which the friendly and generous powers, Mitra and Varuna, at national and international levels, give us as gifts for the people.

दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः।
सुरभि नो मुखा कर त्प्र ण आयूंषि तारिषत् ॥ ६ ॥

6. *Dadhikrāvno akāriṣaṁ jiṣṇoraśvasya vājinaḥ. Surabhi no mukhā karat pra ṇa āyūṁṣi tāriṣat.*

We sing in praise of Dadhikra, divine energy, victorious, all achieving spirit and power, who may, we pray, refine our sense of taste and other refinements and may help us live a full and healthy life across the floods of existence.

Mandala 4/Sukta 40

Dadhikra, Surya Devata, Vamadeva Gautama Rshi

दधिक्राव्ण इदु नु चर्किराम विश्वा इन्मामुषसः सूदयन्तु।
अपामग्नेरुषसः सूर्यस्य बृहस्पतेराङ्गिरसस्य जिष्णोः ॥ १ ॥

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1. *Dadhikrāvṇa idu nu carkirāma viśvā inmāmuṣasaḥ sūdayantu. Apāmagneruṣasaḥ sūryasya bṛhaspaterāṅgirasasya jiṣṇoḥ.*

We study and develop for human purposes the forces of Dadhikra, all victorious cosmic energy which impels various forms of natural energy, and we tap and develop the power sources of water, fire, dawns, sun, Brhaspati and pranas. May all the lights of the dawns and new revelations inspire me and mature my projects.

सत्वा॑ भरि॒षो गवि॒षो दु॑वन्य॒सच्छ्र॑व॒स्यादि॒ष उ॒षस॑स्तु॒रण्य॒सत्। स॒त्यो द्र॒वो द्र॑व॒रः प॑तङ्ग॒रो द॑धि॒क्रावे॑ष॒मूर्जं॒ स्वर्जनत्॥ २॥

2. *Satvā bhariṣo gaviṣo duvanyasacchravasyādiṣa uṣasasturaṇyasat. Satyo dravo dravaraḥ pataṅgaro dadhikrāveṣamūrjaṁ svarjanat.*

Dadhikrava, cosmic energy, potent and omnipresent, all sustaining, all inspiring of sense and mind, responsive to the dedicated enquirer, acting fast in foods, power sources and light of the dawns, true and imperishable, dynamic, flowing, heating, flying, may respond and create food, energy and the joy of life.

उ॒त स्मास्य॒ द्रव॑तस्तुरण्य॒तः प॒र्णं न वेर॑नु॒ वाति॑ प्रग॒र्धिनः॑। श्ये॒नस्ये॑व॒ ध्रज॑तो अङ्क॒सं परि॑ दधि॒क्राव्ण॑ः स॒होर्जा तरि॑त्रतः॥ ३॥

3. *Uta smāsya dravatasturaṇyataḥ parṇaṁ na veranu vāti pragardhinaḥ. Śyenasyeva dhrajato aṅkasaṁ pari dadhikrāvṇaḥ sahorjā taritrataḥ.*

And like the wings of an arrow, everything follows the curves and waves of the motion of this

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Dadhikra, cosmic energy, flowing, running, accelerating, flying, driving and pressing forward like an eagle, and traversing the spaces with terrific power and velocity.

उत स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि। क्रतुं दधिक्रा अनु सन्तवीत्वत्पथामङ्कांस्यन्वापनीफणत्॥ ४॥

4. *Uta sya vājī kṣipaṇiṁ turaṇyati grīvāyāṁ baddho api kakṣa āsani. Kratuṁ dadhikā anu santavītvat pathāmaṅkāṁsyanvāpanīphaṇat.*

And that flying horse, missile of terrific power, Dadhikra, tied and programmed at the mouth, neck and the flanks, carries a warhead at terrific speed, and, following its programmed action, crosses the marks of its course to the target.

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत्। नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतम्॥ ५॥

5. *Haṁsaḥ śuciṣad vasurantarikṣasaddhotā vediṣadatithirduroṇasat. Nṛṣad varasadṛtasad vyomasadabjā gojā ṛtajā adrijā ṛtam.*

Hansa, the divine bird, soul unpolluted, resides in purity in biological forms in the skies, and, as yajnic doer, sits on the vedi in family home among people, the best ones, and rises up to the heights of heavens. It is born of the waters on the earth from the Law of existence and from the clouds. That is the truth, the Law.

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Indra-Varuna Devata, Vamadeva Gautama Rshi

इन्द्रा को वां वरुणा सुम्नमाप स्तोमो हविष्माँ अमृतो न होता। यो वां हृदि क्रतुमाँ अस्मदुक्तः पस्पर्शदिन्द्रावरुणा नमस्वान्॥ १॥

1. *Indrā ko vāṁ varuṇā sumnamāpa stomo haviṣmāṅ amṛto na hotā. Yo vāṁ hṛdi kratumāṅ asmaduktaḥ pasparśadindrāvaruṇā namasvān.*

Indra, O lord of power and glory, O Varuna, lord of justice and rectitude, who could win the favour of your blessing, which song of praise and prayer, expressive of yajnic reverence like an immortal yajaka would win your favour? Which song and tribute, O Indra and Varuna, sung in your honour, expressing humility and surrender as holy offering would touch your heart?

इन्द्रा ह यो वरुणा चक्र आपी देवौ मर्तः सख्याय प्रयस्वान्। स हन्ति वृत्रा समिथेषु शत्रूनवोभिर्वा महद्भिः स प्र शृण्वे॥ २॥

2. *Indrā ha yo varuṇā cakra āpī devau martaḥ sakhyāya prayasvān. Sa hanti vṛtrā samitheṣu śatrūn-avobhirvā mahadbhiḥ sa pra śṛṇve.*

Indra and Varuna, lord of power and of justice, abounding in strength and grace, generous and refulgent, the man who tries in honest action to win your friendship destroys darkness and evil and wins over enemies in battles with great weapons of defence and protection.

इन्द्रा ह रत्नं वरुणा धेष्ठेत्था नृभ्यः शशमानेभ्यस्ता। यदी सखाया सख्याय सोमैः सुतेभिः सुप्रयसा मादयैते॥ ३॥

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2. *Indrā ha ratnaṁ varuṇā dheṣṭhetthā nṛbhyaḥ śaśamānebhyastā. Yadī sakhāyā sakhyāya somaiḥ sutebhiḥ suprayasā mādayaite.*

Indra and Varuna, ruler and the elected people in power, if they hold and govern the jewel wealth of the nation in trust for the people, and the people would then appreciate, approve and admire them, then this way, they, both friends in agreement, for friendship of the people, would be happy and rejoice with the honour and prosperity of the law created with the honest effort of all in unison.

इन्द्रा युवं वरुणा दिद्युमस्मिन्नोजिष्ठमुग्रा नि वधिष्टं वज्रम्।
यो नो दुरेवो वृकतिर्दभीतिस्तस्मिन्मिमाथामभिभूत्योजः॥ ४॥

4. *Indrā yuvaṁ varuṇā didyum-asminnojiṣṭham-ugrāni vadhiṣṭaṁ vajram. Yo no durevo vṛkatir-dabhītis-tasmin mimāthām-abhibhūtyojaḥ.*

Indra, ruler, and Varuna, chief of justice, mighty impassioned powers in this system, wield the light of knowledge and law in the social order. Who ever is malignant, evil doer and terror monger against us, strike the shattering blow of justice and punishment on him and create faith and confidence in the light and lustrous power of the law.

इन्द्रा युवं वरुणा भूतमस्या धियः प्रेतारा वृषभेव धेनोः।
सा नो दुहीयद्यवसेव गत्वी सहस्रधारा पयसा मही गौः॥ ५॥

5. *Indrā yuvaṁ varuṇā bhūtamasyā dhiyaḥ pretārā vṛṣabheva dhenoḥ. Sā no duhiyadyava-seva gatvī sahasradhārā payasā mahī gauḥ.*

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Indra, leader and giver of knowledge and power, and Varuna, embodiment of cherished virtue and intelligence, as Indra, lord of clouds sends down rain showers on earth and fertilises her, so, be the promoters of the intelligence and enlightenment of the children of the earth so that, as the earth, rich in vegetation, overflows with food in a thousand ways, so the knowledge, language and enlightenment of the community may grow a thousandfold and overflow with creative work on the great moving earth.

तोके हिते तनय उर्वरासु सूरो दृशीके वृषणश्च पौंस्ये।
इन्द्रा नो अत्र वरुणा स्यातामवोभिर्दस्मा परितक्म्यायाम्॥ ६॥

6. *Toke hite tanaya urvarāsu sūro dṛśīke vṛṣaṇaśca pauṁsye. Indrā no atra varuṇā syātāmavobhirdasmā paritakmyāyām.*

Indra and Varuna, ruler and administrator, for the good of our children and grand children on these fertile lands on this moving and progressive earth, be the sun for the health and beauty of life, be the cloud for the fertility and virility of the nation. Indra, giver of light and energy, Varuna, lord of law and justice, with all your protections and promotions, be the destroyers of want and suffering, be the harbingers of health and plenty and enlightenment.

युवामिद्ध्यवसे पूर्व्याय परि प्रभूती गविषः स्वापी।
वृणीमहे सख्याय प्रियाय शूरा मंहिष्ठा पितरेव शंभू॥ ७॥

7. *Yuvāmiddhyavase pūrvyāya pari prabhūtī gaviṣaḥ svāpī. Vṛṇīmahe sakhyāya priyāya śūrā maṅhiṣṭhā pitareva śambhū.*

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Indra and Varuna, ruler and sustainer, lord of life and power, giver of freedom and justice, we choose to dedicate ourselves to you for the sake of protection and progress as ever before, great and beneficent friends like brothers, brave and fearless, greatest majestic, and kind as parents as you are. Lovers of the earth and cows, knowledge and the language of Divinity as we are, we opt for you in freedom for the sake of love and friendship.

ता वां धियोऽ वसे वाजयन्तीरा॒जिं न ज॑ग्मुर्युवयूः सु॒दानू। श्रि॒ये न गाव॒ उप॒ सोम॑मस्थुरिन्द्रं॒ गिरो॒ वरु॑णं मे मनी॒षाः॥ ८॥

8. *Tā vāṁ dhiyo'vase vājayantīrājim na jagmuryuvayūḥ sudānū. Śriye na gāva upa somamasthurindraṁ giro varuṇaṁ me manīṣāḥ.*

Indra and Varuna, benevolent energy and inspiration of nature and Divinity, all senses, mind and intelligence in search of efficiency and refinement in the business of life flow to you for the sake of protection and promotion. So may my mind, senses, vision and voices of exploration and celebration turn to Indra and Varuna for light and inspiration and abide by them for beauty and delicacy like the earth and other planets relating to the moon for the sweetness and beauty of their products.

इ॒मा इन्द्रं॒ वरु॑णं मे मनी॒षा अग्म॒न्नु॒प॒ द्रवि॑णमि॒च्छमा॑नाः। उपे॑मस्थुर्जो॒ष्टार॑इव॒ वस्वो॑ र॒घ्वीरि॑व॒ श्रव॑सो॒ भिक्ष॑माणाः॥ ९॥

9. *Imā indraṁ varuṇaṁ me manīṣā agmannupa draviṇamicchamānāḥ. Upemasthurjoṣṭāra iva vasvo raghvīriva śravaso bhikṣamāṇāḥ.*

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These senses and mind of mine keenly desiring to win the wealth and vision of life may proceed to Indra and Varuna, light and power and inspiration of nature and Divinity, and abide thereby, awaiting, getting and enjoying the wealth and wisdom of life like little Brahmacharinis of a girls' institution of education waiting upon their teacher mother.

अश्व्यस्य त्मना रथ्यस्य पुष्टेर्नित्यस्य रायः पतयः स्याम।
ता चक्राणा ऊतिभिर्नव्यसीभिरस्मत्रा रायो नियुतः सचन्ताम्॥ १०॥

10. *Aśvyasya tmanā rathyasya puṣṭernityasya rāyaḥ patayaḥ syāma. Tā cakrāṇā ūtibhirnavyasībhir-asmatrā rāyo niyutaḥ sacantām.*

May we, with our mind and soul, be masters of the lasting wealth of horses and chariots, of achievement and further progress, of health and nourishment, and may those two, Indra and Varuna, ruler and administrator, teacher and preacher, ever active with their latest modes of protection, promotion and progress join us and share our health.

आ नो बृहन्ता बृहतीभिरूती इन्द्रं यातं वरुण वाजसातौ।
यद्दिद्यवः पृतनासु प्रक्रीळान् तस्य वां स्याम सनितारः आजेः॥ ११॥

11. *Ā no bṛhantā bṛhatībhirūtī indra yātaṁ varuṇa vājasātau. Yad didyavaḥ pṛtanāsu prakrīḷān tasya vāṁ syāma sanitāra ājeḥ.*

Indra ruler, and Varuna, administrator and commander, great and majestic, come to us with the best of protection, promotion, progress and welfare and

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join our battle of life so that, participating in the struggles of that battle, joining and shining together with you, we may play our game with the best of capacities.

Mandala 4/Sukta 42

Atma, Indra-Varuna Devata,

Trasadasyu Paurukutsya Rshi

मम॑ द्वि॒ता रा॒ष्ट्रं क्ष॒त्रिय॑स्य वि॒श्वायो॒र्विश्वे॑ अ॒मृता॒ यथा॑ नः ।
क्र॒तुं स॑चन्ते॒ वरु॑णस्य दे॒वा राजा॑मि कृ॒ष्टेरु॑प॒मस्य॑ व॒व्रेः ॥ १ ॥

1. *Mama dvitā rāṣṭraṁ kṣatriyasya viśvāyorviśve amṛtā yathā naḥ. Kratuṁ sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreḥ.*

I am Indra, sovereign spirit of the universe. Twofold is my kingdom: heaven and earth, or, the world of nature and the world of humanity. I am Varuna, highest Intelligence and the Ruling Power of the universe. All the Immortals, divine forces in the service of Varuna are ours, they comprise and conduct the mighty yajna system of the universe. Thus I rule all: the world of humanity, all that is highest and closest in the world of forms, and all that is hidden.

(This mantra is a metaphor of the living, breathing, intelligent, self-organising, autonomous and sovereign system of the universe as macrocosm as well as microcosm. At the macrocosmic level, Indra is the Supreme Sovereign, immanent and transcendent Spirit, and Varuna is the immanent ruling force, intelligence and the law of Rtam. Indra-varuna is a functional version of the Supreme Spirit which is both immanent and transcendent. At the microcosmic level, Indra-Varuna

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is the individual soul with all its faculties of awareness, intelligence, mind and senses. At the world level too, Indra-Varuna may be interpreted as the Ruler and the President-in-council.)

अहं राजा वरुणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः ॥ २ ॥

2. *Ahaṁ rājā varuṇo mahyaṁ tānyasuryāṇi prathamā dhārayanta. Kratuṁ sacante varuṇasya devā rājāmi kṛṣṭerupamasya vavreḥ.*

I am Varuna, ruling spirit of the world, best and highest. For me do the first manifestations of the spirit in nature hold the wealth and power of existence. They are the divine immortals who comprise and conduct the creative yajna, the spirit in body form. I rule the world of humanity, the phenomenal forms and all that is hidden in potentiality.

अहमिन्द्रो वरुणस्ते महित्वोर्वी गभीरे रजसी सुमेके। त्वष्टेव विश्वा भुवनानि विद्वान्त्समैरयं रोदसी धारयं च ॥ ३ ॥

3. *Ahamindro varuṇaste mahitvorvī gabhīre rajasī sumeke. Tvaṣṭeva viśvā bhuvanāni vidvāntsamairayaṁ rodasī dhārayaṁ ca.*

I am Indra, the highest, omnipotent, and transcendent. I am Varuna, highest and best immanent and omniscient. Happy and exalted, having created the vast and deep and firm heaven and earth as Tvashta, cosmic maker, I hold and move in unison the sun and earth and all other regions of the universe.

अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदन ऋतस्य।
ऋतेन पुत्रो अदितेर्ऋतावोत त्रिधातु प्रथयद्वि भूम ॥ ४ ॥

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4. *Ahamapo apinvamukṣamāṇā dhārayaṁ divaṁ sadana ṛtasya. Ṛtena putro aditerṛtāvota tridhātu prathayad vi bhūma.*

I shower the rains of energising and fertilising waters. I hold and rule the sun and cosmic energy in the space of nature within eternal law. By the same eternal law of mine, the child of eternity, the threefold world of natural constituents, sattva, rajas and tamas (thought, energy and matter) manifests and expands and keeps to the law. Thus do I create, hold and rule the universe.

मां नरः स्वश्वा वाजयन्तो मां वृताः समरणे हवन्ते।
कृणोम्याजिं मघवाहमिन्द्र इयर्मि रेणुमभिभूत्योजाः॥ ५॥

5. *Māṁ naraḥ svaśvā vājayanto māṁ vṛtāḥ samaraṇe havante. Kṛṇomyājiṁ maghavāhamindra iyarmi reṇum-abhibhūtyojāḥ.*

The best of men and leaders, equipped with good horses and modes of transport and communication, fighting for strength and sustenance, the chosen ones, knowing me and struggling to attain to me call upon me in the battle of existence. I, Indra, commanding the wealth and power of the world, highest of the lustre and glory in existence, create the battle for their victory and raise the heat of action.

अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम्।
यन्मा सोमासो ममदन्यदुक्थोभे भयेते रजसी अपारे॥ ६॥

6. *Ahaṁ tā viśvā cakaraṁ nakirmā daivyaṁ saho varate apratītam. Yanmā somāso mamadanyadukthobhe bhayete rajasī apāre.*

I do all those acts of creation, sustenance and

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victory. None can restrain or resist the supernal power that's mine, mysterious and unknown. When the flames of my soma yajna rise, the fire crackles and the hymns of celebration reverberate, the boundless heaven and earth shake in fear. There is none that equals me.

विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
त्वं वृत्राणि शृण्विषे जघन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥ ७ ॥

7. *Viduṣṭe viśvā bhuvanāni tasya tā pra bravīṣi varuṇāya vedhaḥ. Tvaṁ vṛtrāṇi śṛṇviṣe jaghanvān tvaṁ vṛtāň ariṇā indra sindhūn.*

That greatness and grandeur of yours all the scholars of the worlds know. O lord omniscient, you yourself speak of it to the selected men of vision. You are the breaker of the clouds, we hear, and you set the rivers aflow and release the waters locked up in lakes and clouds.

अस्माकमत्र पितरस्त आसन्त्सप्त ऋषयो दौर्गहे बध्यमाने ।
त आयजन्त त्रसदस्युमस्या इन्द्रं न वृत्रतुरमर्धदेवम् ॥ ८ ॥

8. *Asmākamatra pitarasta āsantsapta ṛṣayo daurgahe badhyamāne. Ta āyajanta trasadasyu-masyā indraṁ na vṛtraturam-ardhadevam.*

When the seven sages, senses, pranic energies and flowing streams, which are our feeding and sustaining powers like father and mother, are locked up in darkness then, as they join Indra, so they join the sun (wakefulness), who is superior to the darkness of Vrtra and presides over half of this world with his light (until light and life is restored).

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पुरुकुत्सानी हि वामदाशद्भव्येभिरिन्द्रावरुणा नमोभिः ।
अथा राजानं त्रसदस्युमस्या वृत्रहणं ददथुरर्धदेवम् ॥ ९ ॥

9. *Purukutsānī hi vāmadāśaddhavyebhirindrā-varuṇā namobhiḥ. Athā rājānaṁ trasada-syuma-syā vṛtrahaṇaṁ dadathur-ardhadevam.*

O Indra and Varuna, the abundant power of the thunderbolt, light and showers offer you the homage of yajnic inputs of food for consumption and holistic expansion of creative nourishment. And thence, further, you give it on to this earth's ruler, destroyer of darkness and evil, who presides over half the world (and rises in majesty with the break of dawn).

राया वयं ससवांसो मदेम हव्येन देवा यवसेन गावः । तां धेनुमिन्द्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीम् ॥ १० ॥

10. *Rāyā vayaṁ sasavāṁso madema havyena devā yavasena gāvaḥ. Tāṁ dhenum-indrāvaruṇā yuvaṁ no viśvāhā dhattam-anapasphurantīm.*

Let us rejoice with the wealth of peace and refreshment with energy while we sleep, just as the devas, divine powers of nature, are replenished with spirit and joy by the offer of yajnic homage, and cows rejoice with grass. That vibrating energy of life, Indra and Varuna, you bear and bring for us day and night without break. Reveal that language of enlightenment, all calm and undisturbed.

Mandala 4/Sukta 43

Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis

क उ श्रवत्कतमो यज्ञियानां वन्दारु देवः कतमो जुषाते ।
कस्येमां देवीममृतेषु प्रेष्ठां हृदि श्रैषाम सुष्टुतिं सुहव्याम् ॥ १ ॥

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1. *Ka u śravatkatamo yajñiyānāṁ vandāru devaḥ katamo juṣāte. Kasyemāṁ devīmamṛteṣu preṣṭhāṁ hṛdi śreṣāma suṣṭutiṁ suhavyām.*

Who listens? Which of the adorables? Which brilliant divinity loves and entertains the song of prayer and adoration? To whose heart shall we dedicate this eulogy, divine, highly presentable, and dearest to the immortals.

को मृळाति कतम आगमिष्ठो देवानामु कतमः शंभविष्ठः।
रथं कमाहुर्द्रवदश्वमाशुं यं सूर्यस्य दुहितावृणीत ॥ २ ॥

2. *Ko mṛḷāti katama āgamiṣṭho devānāmu katamaḥ śambhaviṣṭhaḥ. Rathaṁ kamāhurdravadaśvamāśuṁ yaṁ sūryasya duhitāvṛṇīta.*

Who is kind and blissful? Which one comes at the fastest and earliest? Which one of the adorable divinities is the most benevolent? Which one is the chariot, power driven, which moves instantly at the fastest, they say, which the daughter of the sun, the Dawn, chooses for the ride?

मक्षू हि ष्मा गच्छथ ईवतो द्यूनिन्द्रो न शक्तिं परितक्म्यायाम्।
दिव आजाता दिव्या सुपर्णा कया शचीनां भवथः शचिष्ठा ॥ ३ ॥

3. *Makṣu hi ṣmā gacchatha īvato dyūnindro na śaktiṁ paritakmyāyām. Diva ājātā divyā suparṇā kayā śacīnāṁ bhavathaḥ śaciṣṭhā.*

Ashvins, complementary powers of nature and humanity, magnificent on the move, you come instantly at the call of time like rays of the sun displaying his power over the smiling earth at the end of night. Coming

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from the heavens, divine with wings of light, by which one of nature's immaculate forces do you become the most powerful and eloquent?

का वां भूदुपमातिः कया न आश्विना गमथो हूयमाना।
को वां महश्चित्त्यजसो अभीक उरुष्यतं माध्वी दस्रा न ऊती ॥ ४ ॥

4. *Kā vāṁ bhūdupamātiḥ kayā na āśvinā gamatho hūyamānā. Ko vāṁ mahaścit-tyajaso abhīka uruṣyataṁ mādhvī dasrā na ūtī.*

Ashvins, what could be the simile or metaphor to describe or define you? On whose invocation and invitation would you come to us? Even though someone might be great, who could be as great and selfless around as you? Sweet powers, destroyers of evil, rise higher and higher for our defence and protection.

उरु वां रथः परि नक्षति द्यामा यत्समुद्रादभि वर्तते वाम्।
मध्वा माध्वी मधु वां प्रुषायन्यत्सीं वां पृक्षो भुरजन्त पक्वाः ॥ ५ ॥

5. *Uru vāṁ rathaḥ pari nakṣati dhyāmā yatsamudrādabhi vartate vām. Madhvā mādhvī madhu vāṁ pruṣāyan yat sīṁ vāṁ pṛkṣo bhurajanta pakvāḥ.*

Great and grand is your chariot that goes round the regions of light, it comes to you from the oceans and from the oceans of spatial waters. Honey sweet you are, honey sweet is your wisdom. You and your wisdom shower us with sweetness of honey when your people at the stage of ripeness reach you for company and advice.

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सिन्धुर्ह वां रसया सिञ्चदश्वान्घृणा वयोऽरुषासः परि ग्मन्। तदू षु वामजिरं चेति यानं येन पती भवथः सूर्यायाः ॥ ६ ॥

6. *Sindhurha vāṁ rasayā siñjadaśvān ghṛṇā vayo'-ruṣāsaḥ pari gman. Tadū ṣu vāmajiraṁ ceti yānaṁ yena patī bhavathaḥ sūryāyāḥ.*

The waters of the flowing rivers and rolling seas evaporate and lend moisture to your horses of sun rays which rise like birds bright and red, and then your chariot, quick and soaring, coming and rising, is seen and known by which you become masters of the dawns.

इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना। उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥ ७ ॥

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatir-vājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ ha śritaḥ kāmo nāsatyā yuvadrik.*

Here itself in this world, O Ashvins, both of you, ever correct and true as you are, of equal mind and rich with the treasures of wealth and speed of light, may that holy and dynamic intelligence and wisdom which attends on you may, we pray, be for us too and may it bless and promote the celebrant who, looking to you with surrender and faith, may achieve the desire of his heart. Our ambition and fulfilment is centred on you only.

Mandala 4/Sukta 44

Ashvinau Devate, Purumidhajamidhau Sauhotrau Rshis

तं वां रथं वयमद्या हुवेम पृथुज्रयमश्विना संगतिं गोः। यः सूर्यां वहति वन्धुरायुर्गिर्वाहसं पुरुतमं वसूयुम् ॥ १ ॥

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1. *Taṁ vāṁ rathaṁ vayamadyā huvema pṛthujra-yamaśvinā sangatiṁ goḥ. Yaḥ sūryāṁ vahati vandhurāyur-girvāhasaṁ purutamaṁ vasūyum.*

Ashvins, complementary currents of cosmic energy of the Divine, today we invoke you and call for that chariot of yours which is wide extended, joins earth and heaven, carries the light and energy of sunrays, ages not, carries the sound and which is abundant in various wealth which never diminishes but continuously enriches the earth.

युवं श्रियमश्विना देवता तां दिवो नपाता वनथः शचीभिः ।
युवोर्वपुर्भि पृक्षः सचन्ते वहन्ति यत्ककुहासो रथे वाम् ॥ २ ॥

2. *Yuvaṁ śriyam-aśvinā devatā tāṁ divo napātā vanathaḥ śacībhiḥ. Yuvor-vapur-abhi pṛkṣaḥ sacante vahanti yatkakuhāso rathe vām.*

Ashvins, children of light, infallible and imperishable, generous and brilliant divinities, with your intelligence, power and expertise, you win that treasure of wealth which the spaces conduct and concentrate in your chariot and thereby provide food and nourishment for your body and mind.

को वामद्या करते रातहव्य ऊतये वा सुतपेयाय वार्कैः ।
ऋतस्य वा वनुषे पूर्व्याय नमो येमानो अश्विना ववर्तत् ॥ ३ ॥

3. *Ko vāmadyā karate rātahavya ūtaye vā sutape-yāya vārkaiḥ. Ṛtasya vā vanuṣe pūrvyāya namo yemāno aśvinā vavartat.*

Ashvins, who with the offer of homage today directs his thoughts and prayers to you for the sake of

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protection and advancement, or for the drink of soma in celebration of success, or to learn and win the truth of eternal Dharma of existence, Rtam? Who with salutations and liberal hospitality prays for favour of your attention toward him?

हिर॒ण्ययेन पुरुभू॒ रथे॑ने॒मं य॒ज्ञं नास॒त्योप॑ यातम्।
पिबा॑थ॒ इन्मधु॑नः सो॒म्यस्य॒ दध॑थो॒ रत्नं॑ विध॒ते जना॑य ॥ ४ ॥

4. *Hiraṇyayena purubhū rathenemaṁ yajñaṁ nāsatyopa yātam. Pibātha inmadhunaḥ somyasya dadhatho ratnaṁ vidhate janāya.*

Ashvins, twin powers of the Divine, universal of form and presence, ever constant in thought and action, come by the golden chariot to join this yajna of ours, drink of this honey sweet of the soma of success and bring the jewels of wealth for the supplicant people of action and endeavour.

आ नो॑ यातं दि॒वो अच्छा॑ पृथि॒व्या हिर॒ण्ययेन सुवृता॒ रथे॑न।
मा वा॑म॒न्ये नि य॑मन्देव॒यन्तः॑ सं यद्द॒दे नाभिः॑ पू॒र्व्या वा॑म् ॥ ५ ॥

5. *Ā no yātaṁ devo acchā pṛthivyā hiraṇyayena suvṛtā rathena. Mā vāmanye ni yaman deva-yantaḥ saṁ yaddade nābhiḥ pūrvyā vām.*

Come well and soon to us by the paths of heaven and earth riding your well structured chariot of gold. Let not others detain you, nor divert you from the natural life link which the forefathers and teachers of old gave you in pursuit of Divinity.

नू नो॑ र॒यिं पु॑रु॒वीरं॑ बृ॒हन्तं॑ दस्रा॒ मिमा॑थामु॒भये॑ष्व॒स्मे।
नरो॒ यद्वा॑मश्विना॒ स्तोम॒मावं॑न्त्स॒धस्तु॑तिमाजमी॒ळ्हासो॑ अग्मन् ॥ ६ ॥

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6. *Nū no rayiṁ puruvīraṁ bṛhantaṁ dasrā mimāthā-mubhayeṣvasme. Naro yad vāmaśvinā stomamā-vantsadhastutim-ājamīḷhāso agman.*

Ashivns, destroyers of evil and misery, brilliant as the sun and gracious cool as the moon, give us the wealth of life comprising brave children, great and vast prosperity for all of us, rulers as well as the people, since the leaders of the nation offer you songs of adoration and teachers of the people shower you with words of prayer in praise of Divinity.

इहेह यद्वां समना पपृक्षे सेयमस्मे सुमतिर्वाजरत्ना।
उरुष्यतं जरितारं युवं ह श्रितः कामो नासत्या युवद्रिक् ॥ ७ ॥

7. *Iheha yadvāṁ samanā papṛkṣe seyamasme sumatir-vājaratnā. Uruṣyataṁ jaritāraṁ yuvaṁ ha śritaḥ kāmo nāsatyā yuvadrik.*

Ashvins, ever constant and true, here itself in this world, may this holy wisdom and knowledge of yours which is peaceable and procurative of science and speed of prosperity and progress, bless us, we pray. Both of you, we pray, protect, promote and elevate the celebrant. Our desire and ambition depends on you and we look forward up to you alone.

Mandala 4/Sukta 45

Ashivns Devata, Vamadeva Gautama Rshi

एष स्य भानुरुदियर्ति युज्यते रथः परिज्मा दिवो अस्य सानवि। पृक्षासो अस्मिन्मिथुना अधि त्रयो दृतिस्तुरीयो मधुनो वि रप्शते ॥ १ ॥

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1. *Eṣa sya bhānurudiyarti yujyate rathaḥ parijmā divo asya sānavi. Pṛkṣāso asmin mithunā adhi trayo dṛtisturīyo madhuno vi rapśate.*

There rises the sun, chariot of the Ashvins in motion. It goes high up on top of the heavens, gaining heights and leaving the regions below. In this are three analogous kinds of food and energy: wind, water and electricity. And there is the fourth, the cloud on top of all, laden with the honey sweets of showers.

उद्वां पृक्षासो मधुमन्त ईरते रथा अश्वास उषसो व्युष्टिषु। अपोर्णुवन्तस्तम आ परीवृतं स्वर्ण शुक्रं तन्वन्त आ रजः॥ २॥

2. *Udvāṁ pṛkṣāso madhumanta īrate rathā aśvāsa uṣaso vyuṣṭiṣu. Aporṇuvantastama ā parīvṛtaṁ svarṇa śukraṁ tanvanta ā rajaḥ.*

On the rise of dawns, honey sweets of foods and energies and the horses and the chariots raise you high up, Ashvins, while they remove the veil of darkness and spread the brilliance of morning light like the glory of heaven all round.

मध्वः पिबतं मधुपेभिरासभिरुत प्रियं मधुने युञ्जाथां रथम्। आ वर्तनिं मधुना जिन्वथस्पथो दृतिं वहेथे मधुमन्तमश्विना॥ ३॥

3. *Madhvaḥ pibataṁ madhupebhirāsabhiruta priyaṁ madhune yuñjāthāṁ ratham. Ā vartaniṁ madhunā jinvathaspatho dṛtiṁ vahethe madhumantamaśvinā.*

Ashvins, drink the sweets with lips addicted to

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the taste of honey. Start the chariot to reach the dear sweets of life. Take to the high road on the way home by the chariot bearing the sweets of success as the sun and wind bear the cloud of showers.

हंसासो ये वां मधुमन्तो अस्रिधो हिरण्यपर्णा उहुव उषर्बुधः ।
उदप्रुतो मन्दिनो मन्दिनिस्पृशो मध्वो न मक्षः सवनानि गच्छथः ॥ ४ ॥

4. *Haṁsāso ye vāṁ madhumanto asridho hiraṇya-parṇā uhuva uṣarbudhaḥ. Udapruto mandino mandinispṛso madhvo na makṣaḥ savanāni gacchathaḥ.*

Flying gracefully like hansa birds, pleasant and agreeable, fleet and comfortable, golden winged morning birds floating across mists and waters, giving the luxurious feel of breezy ecstasy: such are your horses which transport you across the spaces like bees flying to the honey cups of flowers, by which you proceed to the yajnic programmes of humanity creating the honour and excellence of life.

स्वध्वरासो मधुमन्तो अग्नय उस्रा जरन्ते प्रति वस्तोरश्विना ।
यन्निक्तहस्तस्तरणिर्विचक्षणः सोमं सुषाव मधुमन्त-मद्रिभिः ॥ ५ ॥

5. *Svadhvarāso madhumanto agnaya usrā jarante prati vastoraśvinā. Yanniktahastas-taraṇirvica-kṣaṇaḥ somaṁ suṣāva madhumantam-adribhiḥ.*

Holy yajnic performers, creating and bearing honey sweets of vitality, leaders and pioneers brilliant as fire, every morning, welcome and praise the first rays of the sun, while the clean handed, clear eyed, wise

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priest, saviour from sin and disease, grinds with stones the holy plant of soma for honey juice and all wait for your arrival, O Ashvins, harbingers of morning joy.

आ॒के॒नि॒पासो॒ अह॑भि॒र्दवि॑ध्वत॒: स्व॑१॒र्ण शु॒क्रं त॒न्वन्त॒ आ रज॑: । सूर॑श्चि॒दश्वा॑न्युयुजा॒न ई॑यते॒ विश्वाँ॒ अनु॒ स्व॒धया॑ चेतथस्प॒थ: ॥ ६ ॥

6. *Ākenipāso ahabhir-davidhvataḥ svarṇa śukraṁ tanvanta ā rajaḥ. Suraścidaśvān yuyujāna īyate viśvāň anu svadhayā cetathaspathaḥ.*

While the approaching and vitalising morning rays everyday dispel the darkness and spread the brilliant light across the skies like regions of heaven, and the sun, using the rays as chariot horses, goes in majesty, you show the paths of the world by virtue of your own power.

प्र वा॑मवोचमश्विना धिय॒ंधा रथ॒: स्वश्वो॑ अ॒जरो॒ यो अस्ति॑ । येन॑ स॒द्य: परि॒ रजां॑सि या॒थो ह॒विष्म॑न्तं त॒रणिं भो॒ज-मच्छ॑ ॥ ७ ॥

7. *Pra vām-avocam-aśvinā dhiyandhā rathaḥ svaśvo ajaro yo asti. Yena sadyaḥ pari rajāṁsi yātho haviṣmantaṁ taraṇiṁ bhojamaccha.*

Ashvins, path makers of the world, having the knowledge and intelligence that I have attained, I speak to you of the chariot that's yours, which is imperishable, equipped with unfailing horse power, by which you instantly and all time go over the skies and spaces and by which you bear and bring excellent food and energy full of sacrificial vitality that carries us across the seas of life.

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Mandala 4/Sukta 46

Indra-Vayu Devate, Vamadeva Gautama Rshi

(Indra and Vayu are open-ended symbols to be interpreted according to the context of life which the mantra shows: Indra may be interpreted as power and protection, and Vayu as power in motion, energy for motion and advancement.)

अग्रं पिबा मधूनां सुतं वायो दिविष्टिषु।
त्वं हि पूर्वपा असि॥ १॥

1. *Agraṁ pibā madhūnāṁ sutaṁ vāyo diviṣṭiṣu.*
Tvaṁ hi pūrvapā asi.

Vayu, fast as waves of energy, drink the first and best of honeyed drinks distilled in the best of our heavenly acts, since you are the protector and promoter of the earliest arts, acts and nobilities of humanity.

शतेना नो अभिष्टिभिर्नियुत्वाँ इन्द्रसारथिः।
वायो सुतस्य तृम्पतम्॥ २॥

2. *Śatenā no abhiṣṭibhir-niyutvāň indrasārathiḥ.*
Vāyo sutasya tṛmpatam.

Vayu, strong in command of vast forces with Indra as your charioteer, come with hundreds of choice acts and gifts, and enjoy a drink of the best of our preparations to your heart's content.

आ वां सहस्रं हरय इन्द्रवायू अभि प्रयः।
वहन्तु सोमपीतये॥ ३॥

3. *Ā vāṁ sahasraṁ haraya indravāyū abhi prayaḥ.*
Vahantu somapītaye.

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Indra and Vayu, may a thousand horses moving to the choice delicacies transport you hither for a drink of soma.

रथं॑ हिर॑ण्यवन्धुर॒मिन्द्र॑वायू स्वध्व॒रम्।
आ हि स्थाथो॑ दिवि॒स्पृश॑म्॥ ४॥

4. *Ratham hiraṇyavandhuram-indravāyū svadhvaram. Ā hi sthātho divispṛśam.*

Indra and Vayu, come, take to the chariot of golden frame, rising and touching the heavens, serviced and heading to a holy yajnic programme, be there.

रथे॑न पृथुपाज॑सा दा॒श्वांस॒मुप॑ गच्छतम्।
इन्द्र॑वायू इ॒हा ग॑तम्॥ ५॥

5. *Rathena pṛthupājasā dāśvāṁsamupa gaccha-tam. Indravāyū ihā gatam.*

Indra and Vayu, come here by the chariot, big and spacious and powerful, and go to reach the man of charity.

इन्द्र॑वायू अ॒यं सु॒तस्तं दे॒वेभिः॑ स॒जोष॑सा।
पिब॑तं दा॒शुषो॑ गृ॒हे॥ ६॥

6. *Indravāyū ayaṁ stutastaṁ devebhiḥ sajoṣasā. Pibataṁ dāśuṣo gṛhe.*

Indra and Vayu, friends with the devas, generous brilliancies of nature and humanity, distilled is this soma, the best in the house of the generous yajaka, drink to your heart's content.

इ॒ह प्र॒याण॑मस्तु वा॒मिन्द्र॑वायू वि॒मोच॑नम्।
इ॒ह वां॒ सोम॑पीतये॥ ७॥

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7. *Iha prayāṇamastu vāmindravāyū vimocanam. Iha vāṁ somapītaye.*

Indra and Vayu, here may be the end of your journey for the drink of soma and here may the chariot and the horses be released so that you may drink the soma of Moksha.

(This sukta may be interpreted in another way in the light of this mantra: Indra as the soul, Vayu as the prana energy of breath and blood circulation, the chariot as the body and horses as the organs of perception and volition, distillation of soma as creative yajnic action, drinking as the fruit of action, and release of chariot and horses as the freedom of the soul from the body and senses.)

Mandala 4/Sukta 47

Indra, Indra-Vayu Devata, Vamadeva Gautama Rshi

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता॥ १॥

1. *Vāyo śukro ayāmi te madhvo agraṁ diviṣṭiṣu. Ā yāhi somapītaye spārho deva niyutvatā.*

Vayu, lord omnipotent, self-refulgent and generous centre object of universal love, I come to the top of the honey sweets of yajnic creations of light and joy for the life divine, cleansed and pure as I am now. Come for a drink of soma by the chariot and the team of horses.

इन्द्रश्च वायवेषां सोमानां पीतिमर्हथः।
युवां हि यन्तीन्दवो निम्नमापो न सध्र्यक्॥ २॥

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2. *Indraśca vāyaveṣāṁ somānāṁ pītimarhathaḥ.*
Yuvāṁ hi yantīndavo nimnamāpo na sadhryak.

Indra and Vayu, you two love and deserve the drink of these somas distilled in yajnas. Just as waters all together flow to the sea, so do all flows of soma and all movements of dedicated devotees end up when they join you.

वायविन्द्रश्च शुष्मिणा सरथं शवसस्पती।
नियुत्वन्ता न ऊतय आ यातं सोमपीतये॥ ३॥

3. *Vāyavindraśca suṣmiṇā sarathaṁ śavasaspatī.*
Niyutvantā na ūtaya ā yātaṁ somapītaye.

Vayu and Indra, most powerful, commander and ruler of the power and force of existence, controllers of the dynamics of energy, come hither together by the same chariot as two in one for the protection and promotion of our yajna of production, honour and excellence.

या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा।
अस्मे ता यज्ञवाहसेन्द्रवायू नि यच्छतम्॥ ४॥

4. *Yā vāṁ santi puruspṛho niyuto dāśuṣe narā.*
Asme tā yajñavāhasendravāyū ni yacchatam.

Indra and Vayu, omnipotent power and most dynamics Divinity, power and energy of nature, ruler and controller of humanity, leaders and pioneers of the community, and lords of the accomplishment of yajnas, loved and honoured of all, bless us with all those acts and gifts of yours which are surely and certainly divine for the sake of the generous and charitable devotees.

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Mandala 4/Sukta 48

Vayu Devata, Vamadeva Gautama Rshi

वि॒हि होत्रा॒ अवी॑ता॒ विपो॒ न रायो॑ अ॒र्यः ।
वाय॒वा च॒न्द्रेण॒ रथे॑न या॒हि सु॒तस्य॑ पी॒तये॑ ॥ १ ॥

1. *Vihi hotrā avītā vipo na rāyo aryaḥ.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, receiver of the inputs of yajna and carrier of the fragrance, imperishable, lord of wealth as the vibrant scholar, come by the golden chariot as glorious as the moon to our yajna for a drink of soma and for protection and promotion of the honour and excellence of our programme.

नि॒र्युवा॑णो अश॒स्तीर्नि॒युत्वाँ॑ इन्द्र॑सारथिः ।
वाय॒वा च॒न्द्रेण॒ रथे॑न या॒हि सु॒तस्य॑ पी॒तये॑ ॥ २ ॥

2. *Niryuvāṇo aśastīrniyutvāň indrasārathiḥ.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Perennial young, ineffable, constant in motion and velocity, mover of fire, electricity and the sun, Vayu, highpriest of cosmic yajna, come by the golden chariot of the moon for a drink of soma and for protection and promotion of the finest creations of humanity.

अनु॑ कृ॒ष्णे वसु॑धिती ये॒माते॑ वि॒श्वपे॑शसा ।
वाय॒वा च॒न्द्रेण॒ रथे॑न या॒हि सु॒तस्य॑ पी॒तये॑ ॥ ३ ॥

3. *Anu kṛṣṇe vasudhitī yemāte viśvapeśasā.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, both heaven and earth, sustained by your cosmic energy, hold and sustain the wealth of the world

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and are themselves the form and wielders of the forms of the world, moving in accord with your force and law. Come by the chariot of the golden beauty of the moon and drink the soma distilled by us in our yajna.

वहन्तु त्वा मनोयुजो युक्तासो नवतिर्नव।
वायवा चन्द्रेण रथेन याहि सुतस्य पीतये॥ ४॥

4. *Vahantu tvā manoyujo yuktāso navatirnava.*
Vāyavā candreṇa rathena yāhi sutasya pītaye.

Vayu, may the ninety nine forces of cosmic energy yoked to your chariot transport you by the golden chariot of the moon controlled by thought of the mind. Come to our yajna for a drink of soma.

वायो शतं हरीणां युवस्व पोष्याणाम्।
उत वा ते सहस्त्रिणो रथ आ यातु पाजसा॥ ५॥

5. *Vāyo śataṁ harīṇāṁ yuvasva poṣyāṇām.*
Uta vā te sahasriṇo ratha ā yātu pājasā.

Vayu, vibrant ruler of power, force and yajnic development, use a hundred of the best of force and people in your project of development, and let your chariot of a thousandfold wealth and power come to us for our yajna.

Mandala 4/Sukta 49

Indra-Brhaspati Devate, Vamadeva Gautama Rshi

इदं वामास्ये हविः प्रियमिन्द्राबृहस्पती।
उक्थं मदश्च शस्यते॥ १॥

1. *Idaṁ vāmāsye haviḥ priyamindrābṛhaspatī.*
Ukthaṁ madaśca śasyate.

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Indra, O lord intrepidable of ruling power, Brhaspati, O lord protector and promoter of the wide world and its comprehensive knowledge, this is the holy offering of food and this the heartfelt offering of happy tribute made for your acceptance and enjoyment.

अयं वां परि षिच्यते सोम इन्द्राबृहस्पती ।
चारुर्मदाय पीतये ॥ २ ॥

2. *Ayaṁ vāṁ pari ṣicyate soma indrābṛhaspatī.*
Cārurmadāya pītaye.

Indra and Brhaspati, ruler and scholar of eminence, this soma for you is offered as a drink of pleasure and ecstasy of the highest order.

आ न इन्द्राबृहस्पती गृहमिन्द्रश्च गच्छतम् ।
सोमपा सोमपीतये ॥ ३ ॥

3. *Ā na indrābṛspatī gṛhamindraśca gacchatam.*
Somapā somapītaye.

May Indra-Brhaspati, ruler scholar of eminence, and Indra, controller and defender of power, honour and excellence, connoisseurs of the delight of soma, come to our home for a drink of soma. May they protect and promote the honour and prestige of the land.

अस्मे इन्द्राबृहस्पती रयिं धत्तं शतग्विनम् ।
अश्वावन्तं सहस्रिणम् ॥ ४ ॥

4. *Asme indrābṛhasptī rayiṁ dhattaṁ śatagvinam.*
Aśvāvantaṁ sahasriṇam.

May Indra and Brhaspati bear and bring for us a hundredfold wealth of cows, lands and knowledge,

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and may they bring us a thousandfold wealth of horses, transport and progress in science and technology.

इन्द्राबृहस्पती वयं सुते गीर्भिर्हवामहे।
अस्य सोमस्य पीतये ॥ ५ ॥

5. *Indrābṛhaspatī vayaṁ sute gīrbhirhavāmahe.*
Asya somasya pītaye.

Indra and Brhaspati, the soma is extracted and distilled. We invoke and invite you for a drink of this soma.

सोममिन्द्राबृहस्पती पिबतं दाशुषो गृहे।
मादयेथां तदोकसा ॥ ६ ॥

6. *Somamindrābṛhaspatī pibataṁ dāśuṣo gṛhe.*
Mādayethāṁ tadokasā.

Indra and Brhaspati of the house of honour and power, drink the soma in the home of the generous yajamana as your own and give us the honour and pleasure of your company.

Mandala 4/Sukta 50

Brhaspati, Indra-Brhaspati Devate, Vamadeva Gautama Rshi

यस्तस्तम्भ सहसा वि ज्मो अन्तान्बृहस्पतिस्त्रिषधस्थो रवेण। तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ १ ॥

1. *Yastastambha sahasā vi jmo antān bṛhaspatis-triṣadhastho raveṇa. Taṁ pratnāsa ṛṣayo dīdhyā-nāḥ puro viprā dadhire mandrajihvam.*

Brhaspati, the sun, which, positioned in the

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midst of the three regions of earth, skies and heaven, sustains the earth and other planets to the ends with its force and its rays of light and gravitation;

Or, the Lord of mighty universe who is omnipresent in the worlds of earth, skies and the heavens of light and rules the universe to the ends of it with his omnipotence and Word of revelation;

Or, the ruler, who, self-established in knowledge, action, and prayer, rules the world to the ends of the earth with his power and word and force of law;

Or, the eminent scholar, who, master of the three realms of knowledge, Divinity, Prakrti, and the soul with the word of the Veda, rules the heart and intellect of the people to the ends of the earth with his knowledge that is power and his word:

Him, lord of sweet voice and vibrations of communication and gravitation, the ancient seers, shining since the first moments of human existence, vibrant with living knowledge and holy desire, sing, celebrate and advance in human consciousness.

धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्रे।
पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम्॥ २॥

2. *Dhunetayaḥ supraketaṁ mandanto bṛhaspate aghi ye nastatasre. Pṛṣantaṁ sṛpramadabdhamūrvaṁ bṛhaspate rakṣatādasya yonim.*

O Brhaspati, vibrant scholars and heroes are they who inspire the holy and brilliant man of knowledge and centres of advancement, and help us progress in

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culture and achievement. O lord of progress and advancement, protect and promote the home and profession of every such person and institution, creative, brilliant, fearless, and generous and extensive in possibilities.

बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः।
तुभ्यं खाता अवता अद्रिदुग्धा मध्वः श्चोतन्त्यभितो विरप्शम्॥ ३॥

3. *Bṛhaspate yā paramā parāvadata ā ta ṛtaspṛśo ni ṣeduḥ. Tubhyaṁ khātā avatā adridugdhā madhvaḥ ścotantyabhito virapśam.*

Brhaspati, far off and most high is your seat of majesty whence travel and ever abide your rays of light and Law which then touch the oceans of water to break them into vapours so that, like deep dug wells and clouds laden with milky showers of honey sweets, they pour down in abundant rain in your service for you and your people.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन्।
सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि॥ ४॥

4. *Bṛhaspatiḥ prathamaṁ jāyamāno maho jyotiṣaḥ parame vyoman. Saptāsyas-tuvijāto raveṇa vi saptaraśmir-adhamat-tamāṁsi.*

Brhaspati, the cosmic sun, first born of the supreme light of existence in the highest heaven, with seven mouths for consumption of materials and seven rays of light for creation of energy, born among many the mightiest, dispels the darknesses from the world with the thunder and lightning power of its majesty.

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(So should the ruler and the scholar be in knowledge and power.)

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।
बृहस्पतिरुस्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥ ५ ॥

5. *Sa suṣṭubhā sa ṛkvatā gaṇena valaṁ ruroja phaligaṁ raveṇa. Bṛhaspatirusriyā havyasūdaḥ kanikradad vāvaśatīrudājat.*

With a mighty jubilant roar of thunder and terrible shower of electric energy, Brhaspati breaks the crooked cloud, releases the showers, activates the production of food for holy offerings and wins the gratitude of the green earth, fertile cows and rejoicing humanity.

एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर्विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥ ६ ॥

6. *Evā pitre viśvadevāya vṛṣṇe yajñairvidhema namasā havirbhiḥ. Bṛhaspate suprajā vīravanto vayaṁ syāma patayo rayīṇām.*

Thus do we, O lord Brhaspati, offer homage to the father, divine giver of light and rain showers, with food, and salutations, yajnas and oblations of fragrant havis, and we pray that we may be blest with noble and brave progeny, and we may be masters of the wealths of life.

स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।
बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥ ७ ॥

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7. *Sa id rājā pratijanyāni viśvā śuṣmeṇa tasthāvabhi vīryeṇa. Bṛhaspatiṁ yaḥ subhṛtaṁ bibharti valgūyati vandate pūrvabhājam.*

He surely is ruler of the world who faces all the practical battles of life with his own strength and courage, and who holds in faith, honours and worships Brhaspati, lord supreme sustainer of the universe, most cherished and the first immanent lord of life.

स इत्क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम्। तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पूर्व एति॥ ८॥

8. *Sa itkṣeti sudhita okasi sve tasmā iḷā pinvate viśvadānīm. Tasmai viśaḥ svayamevā namante yasmin brahmā rājani pūrva eti.*

Surely he dwells with peace and contentment in his own home, and him nature favours with all her gifts as her loving all-generous child, and to him all people spontaneously bow in reverence, whom Brahma, Lord Supreme as well as visionary of the Vedas, prime Spirit and prime person, favours and blesses as the brilliant ruler with the divine presence.

अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या। अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः॥ ९॥

9. *Apratīto jayati saṁ dhanāni pratijanyānyuta yā sajanyā. Avasyave yo varivaḥ kṛṇoti brahmaṇe rājā tamavanti devāḥ.*

Unchallenged, unopposed, that ruler wins over

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and rules all the wealth and powers, assets and liabilities, whether they belong to the opposition or to his own supporters, who does honour and service to the holy man of Vedic knowledge, who feels he needs protection and support and offers worship and support to the lord omniscient and omnipotent in support of his people. Indeed all the nobilities of humanity and all powers of nature strengthen, support and protect that ruler as the man of God for all his people.

इन्द्रश्च॒ सोमं पिबतं बृहस्पतेऽस्मिन्य॒ज्ञे म॑न्दसा॒ना वृ॑षण्वसू।
आ वां विश॒न्त्विन्द॑वः स्वा॒भुवो॒ऽस्मे र॒यिं सर्व॑वीरं॒ नि य॑च्छतम्॥ १०॥

10. *Indraśca somaṁ pibataṁ bṛhaspate'smin yajñe mandsānā vṛṣaṇvasū. Ā vāṁ viśantvindavaḥ svābhuvo'sme rayiṁ sarvavīraṁ ni yacchatam.*

Brhaspati, master of the knowledge of omniscience, and Indra, lord ruler of the world, both rejoicing and giving showers of wealth and comfort to the people, drink the soma of bliss in this yajna of human excellence. O lords of glory in your own right, may the majesty and sublimity of divinity bless you both and may you create and give us the wealth and honour of a brave and perfect nation with a brave young generation.

बृह॑स्पत इन्द्र॒ वर्धतं नः॒ सचा॒ सा वां सु॒मति॑र्भूत्व॒स्मे। अ॒वि॒ष्टं धियो॑ जिगृ॒तं पुर॑न्धीर्ज॒स्तम॒र्यो व॒नुषा॒मरा॑तीः॥ ११॥

11. *Bṛhaspata indra vardhataṁ naḥ sacā sā vāṁ sumatirbhūtvasme. Aviṣṭaṁ dhiyo jigṛtaṁ puran dhīrjajastamaryo vanuṣāmarātīḥ.*

Brhaspati and Indra, scholar teacher of science

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and Divinity, ruler of the world, lead us on to advancement, we pray, be with us as our own, and may your vision and wisdom be ours for ourselves. Inspire and protect our mind and soul, awaken our thought and action. Lord and master, kind and favourable, help us exhaust and eliminate our weaknesses, want and poverty, dedicated supplicants as we are.

Mandala 4/Sukta 51

Usha Devata, Vamadeva Gautama Rshi

इदमु त्यत्पुरुतमं पुरस्ताज्ज्योतिस्तमसो वयुनावदस्थात्।
नूनं दिवो दुहितरो विभातीर्गातुं कृणवन्नुषसो जनाय ॥ १ ॥

1. *Idamu tyat purutamaṁ purastājjyotistamaso vayunāvadasthāt. Nūnaṁ divo duhitaro vibhātīr-gātuṁ kṛṇavannuṣaso janāya.*

Yonder in the east arises and shines that glorious light of the dawn revealing itself from the depths of night's darkness and inspiring us to wake up and see the light of knowledge. Surely daughters of heaven, the sublime lights of the dawn illuminate the earth for us to see the paths of the day's action.

अस्थुरु चित्रा उषसः पुरस्तान्मिताइव स्वरवोऽध्वरेषु।
व्यू व्रजस्य तमसो द्वारोच्छन्तीरव्रञ्छुचयः पावकाः ॥ २ ॥

2. *Asthuru citrā uṣasaḥ purastān-mitā iva svaravo'-dhvareṣu. Vyū vrajasya tamaso dvārocchantīra-vrañ-chucayaḥ pāvakāḥ.*

The lights of the dawn, various wondrous, shine magnificent in the east like daughters of omniscience, bright and bold like flag posts of yajnas of the day, pure

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and purifying as flames of fire, opening the doors of light from the deep folds of the night's darkness.

उच्छन्तीरद्य चितयन्त भोजान्राधोदेयायोषसो मघोनीः ।
अचित्रे अन्तः पणयः ससन्त्वबुध्यमानास्तमसो विमध्ये ॥ ३ ॥

3. *Ucchantīradya citayanta bhojān rādhodeyā-yoṣaso maghonīḥ. Acitre antaḥ paṇayaḥ sasantva-budhyamānās-tamaso vimadhye.*

Brilliant and blissful magnificent lights of the dawn now in the early hours of the morning wake up and inspire liberal yajakas for the gifts of charity and performance of the morning yajna, while deep down in the folds of impenetrable darkness the slothful misers sleep on, unconscious, unaware and lost in the state of ignorance.

कुवित्स देवीः सनयो नवो वा यामो बभूयादुषसो वो अद्य ।
येना नवग्वे अङ्गिरे दशग्वे सप्तास्ये रेवती रेवदूष ॥ ४ ॥

4. *Kuvitsa devīḥ sanayo navo vā yāmo babhū-yāduṣaso vo adya. Yenā navagve aṅgire daśagve saptāsye revatī revadūṣa.*

O divinities of the dawn, let that ancient chariot of yours which is ever new every morning be ever so great and magnificent by which, rich and luxurious in wealth and grace of beauty, you come and shine for your darling, dear as breath of life, who has nine cows or ten, i.e., earthly virtues, and seven mouths for consumption and many more for creation.

यूयं हि देवीर्ऋतयुग्भिरश्वैः परिप्रयाथ भुवनानि सद्यः ।
प्रबोधयन्तीरुषसः ससन्तं द्विपाच्चतुष्पाच्चरथाय जीवम् ॥ ५ ॥

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5. *Yūyaṁ hi devīr-ṛtayugbhiraśvaiḥ paripra yātha bhuvanāni sadyaḥ. Prabodhayantīruṣasaḥ sasantaṁ dvipāc-catuṣpāc-carathāya jīvam.*

O divine lights of dawn, you always move over and across regions of the world by the rays of light travelling by the straight paths of truth and natural law across the oceans of space, waking up and inspiring the sleeping world of life, humans and animals, to rise and move for the day's activity.

क्व स्विदासां कतमा पुराणी यया विधाना विदधुर्ऋभूणाम्। शुभं यच्छुभ्रा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः ॥ ६ ॥

6. *Kva sivadāsāṁ katamā purānī yayā vidhānā vidadhur-ṛbhūṇām. Śubhaṁ yacchubhrā uṣasaścaranti na vi jñāyante sadṛśīr-ajuryāḥ.*

Where and which of these dawns is that ancient one by which the wonder works of the Rbhus, miraculous artists and experts, were accomplished? Which one of these glorious dawns that go about so blissfully, all alike and unaging? No, not known.

ता घा ता भद्रा उषसः पुरासुरभिष्टिद्युम्ना ऋतजातसत्याः। यास्वीजानः शशमान उक्थैः स्तुवञ्छंसन्द्रविणं सद्य आपे ॥ ७ ॥

7. *Tā ghā tā bhadrā uṣasaḥ purāsurabhiṣṭidyumnā ṛtajātasatyāḥ. Yāsvījānaḥ śaśamāna ukthaiḥ stuvañchaṁsan-draviṇaṁ sadya āpa.*

For sure those were the dawns of ancient time, givers of abundant wealth of one's heart's desire, born of the law of Divinity, rooted in eternal truth and

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rectitude, in which the holy yajaka, worshipping the Divine with songs of praise and celebration, always and immediately achieved the wealth of his choice and desire. They are the same even now, the old ever new.

ता आ चरन्ति समना पुरस्तात्समानतः समना पप्रथानाः।
ऋतस्य देवीः सदसो बुधाना गवां न सर्गा उषसो जरन्ते ॥ ८ ॥

8. *Tā ā caranti samanā purastāt samānataḥ samanā paprathānāḥ. Ṛtasya devīḥ sadaso budhānā gavāṁ na sargā uṣaso jarante.*

They are the celestial lights of Divinity, part of cosmic dynamics, waking up the homesteads to activity and proceeding like streams of cows going to the pastures. Thus do the dawns arise, radiate, wake up life and celebrate the Divine. They rise and act the same way in the east since eternity, radiate equally the same way, illuminating the same way, eternal, ever new, old yet ever young.

ता इन्वेवेव समना समानीरमीतवर्णा उषसश्चरन्ति।
गूहन्तीरभ्वमसितं रुशद्भिः शुक्रास्तनूभिः शुचयो रुचानाः ॥ ९ ॥

9. *Tā innveva samanā samānīr-amītavarṇā uṣasaścaranti. Gūhantīr-abhvamasitaṁ ruśadbhiḥ śukrāstanūbhiḥ śucayo rucānāḥ.*

Thus do the dawns, equal, alike, unobstructed and inviolable, radiate and roam around, covering the vast spatial darkness with light and vesting things with beautiful forms of their own by their catalytic rays of light and blaze, penetrating, pure, purifying, beautiful and edifying.

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र॒यिं दि॑वो दुहितरो विभा॒तीः प्र॒जाव॑न्तं यच्छता॒स्मासु॑ देवीः ।
स्यो॒नादा वः॑ प्रति॒बुध्य॑मानाः सु॒वीर्य॑स्य॒ पत॑यः स्याम ॥ १० ॥

10. *Rayiṁ divo duhitaro vibhātīḥ prajāvantaṁ yacchatāsmāsu devīḥ. Syonādā vaḥ pratibudhyamānāḥ suvīryasya patayaḥ syāma.*

O daughters of the light of heaven, angelic damsels of divinity, bear and bless us with the wealth of progeny so that, illuminative as you are, edified into a state of wakefulness and enlightenment through the peace and bliss of your love and beauty, we, awake and enlightened, may command a blessed force of warlike heroes.

तद्वो॑ दिवो दुहितरो विभा॒तीरुप॑ ब्रुव उषसो य॒ज्ञके॑तुः । व॒यं
स्या॑म य॒शसो॒ जने॑षु॒ तद् द्यौश्च॑ ध॒त्तां पृ॑थि॒वी च॑ दे॒वी ॥ ११ ॥

11. *Tadvo divo duhitaro vibhātīrupa bruva uṣaso yajñaketuḥ. Vayaṁ syāma yaśaso janeṣu tad dyauśca dhattāṁ pṛthivī ca devī.*

O lights of dawn, daughters of the glory of heaven, brilliant, radiating and illuminative as you are, I sing of you as you are, symbol of cosmic yajna, and I pray we may be blest with the glory of divinity, splendour of humanity and the honour and wealth of excellence which the heaven and earth and the daughters of heaven and earth may bear and bring for us.

(Swami Dayananda extends the meaning of the dawns from 'daughters of heaven' to heavenly daughters of humanity', enlightened women, makers of happy homes. A happy home is a very heaven, he says.)

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Mandala 4/Sukta 52

Usha Devata, Vamadeva Gautama Rshi

प्रति॒ ष्या सू॒नरी॒ जनी॑ व्यू॒च्छन्ती॒ परि॒ स्वसु॑ः ।
दि॒वो अ॑दर्शि दुहि॒ता ॥ १ ॥

1. *Prati ṣyā sūnatī janī vyucchantī pari svasuḥ.*
Divo adarśi duhitā.

That joyous dawn, pioneer of the sun, harbinger of the new day, shining at the departure of her sister, the night, rises to view every morning as the daughter of heaven, arousing the world to fresh life.

अश्वे॑व चि॒त्रारु॑षी मा॒ता गवा॑मृ॒तावरी ।
सखा॑भूदु॒श्विनो॑रु॒षाः ॥ २ ॥

2. *Aśveva citrāruṣī mātā gavāmṛtāvarī.*
Sakhābhūdaśvinoruṣāḥ.

Like a graceful mare, crimson red, wondrous bright, mother pioneer of sunrays, shower of nature's light and bliss, the dawn is a friend of the Ashvins, the sun and moon.

उ॒त सखा॑स्य॒श्विनो॑रु॒त मा॒ता गवा॑मसि ।
उ॒तो॒षो॒ वस्व॑ ईशिषे ॥ ३ ॥

3. *Uta sakhāsyaśvinoruta mātā gavāmasi.*
Utoṣo vasva īśiṣe.

O Dawn, while you are a friend of the sun and moon and mother of sunrays, you also command the wealths of the world.

या॒व॒यद् द्वे॑ष॒सं त्वा चिकि॒त्वित्सू॑नृतावरि ।
प्रति॒ स्तोमै॑रभुत्स्महि ॥ ४ ॥

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4. *Yāvayaddveṣasaṁ tvā cikitvitsūnṛtāvari.*
Prati stomairabhutsmahi.

O bright and illuminative dawn, spirit and beauty of truth and holiness, while you dispel hate and anger and inspire love and admiration, let us know and celebrate you with songs of praise and honour.

प्रति॑ भ॒द्रा अ॑दृक्षत॒ गवा॒॑ सर्गा॑ न र॒श्मय॑ः ।
ओषा अ॑प्रा उ॒रु ज्रय॑ः ॥ ५ ॥

5. *Prati bhadrā adṛkṣata gavāṁ sargā na raśmayaḥ.*
Oṣā aprā uru jrayaḥ.

The bright and blessed light rays of the dawn appear moving like herds of cows, like showers of solar energy and like clusters of galaxies: the refulgent dawns filling the wide spaces with light and splendour.

आ॒ प॒प्रुषी॑ विभावरि॒ व्या॑व॒र्ज्योति॑षा॒ तम॑ः ।
उषो॒ अनु॑ स्व॒धाम॑व ॥ ६ ॥

6. *Āpapruṣī vibhāvari vyāvarjyotiṣā tamaḥ.*
Uṣo anu svadhāmava.

Bright and wide awake, inspiring the world with light and awareness, replete with the virtue of divinity, removing the veil of darkness with light, O dawn, protect us, protect and promote all, as you have the power and wakefulness.

आ द्यां त॑नोषि र॒श्मिभि॒रान्तरि॑क्षमु॒रु प्रि॒यम् ।
उष॑ः शु॒क्रेण॑ शो॒चिषा ॥ ७ ॥

7. *Ā dyāṁ tanoṣi raśmibhir-āntarikṣamuru priyam.*
Uṣaḥ śukreṇa śociṣā.

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O dawn, with your rays of light, you radiate and fill the wide heavens and the skies, and the regions of universal love, so do you bless your loved one with the purest light of love and bliss.

(Swami Dayananda interprets the dawn literally as well as metaphorically: The dawn is not only the light of the morning, daughter of the sun, but also the light of the home, blessed and beautiful lady of the house who fills the home with light and virtue and inspires her beloved husband with love and bliss.)

Mandala 4/Sukta 53

Savita Devata, Vamadeva Gautama Rshi

तद्देवस्य सवितुर्वार्यं महद् वृणीमहे असुरस्य प्रचेतसः। छर्दिर्येन दाशुषे यच्छति त्मना तन्नो महाँ उदयान्देवो अक्तुभिः॥ १॥

1. *Tad devasya saviturvāryaṁ mahad vṛṇīmahe asurasya pracetasaḥ. Chardiryena dāśuṣe yachati tmanā tanno mahāṅ udayāndevo aktubhiḥ.*

We love, choose and pray for that great, lovable and cherished energy and refulgence of Savita, self-refulgent, all observant, giver of light, life and breath of energy by which, all by himself, he gives the peace and shelter of a blessed home to the generous yajnic devotee. May the same lord of light and life arise for us day by day and bless us with the bliss of a sweet home.

दिवो धर्ता भुवनस्य प्रजापतिः पिशङ्गं द्रापिं प्रति मुञ्चते कविः। विचक्षणः प्रथयन्नापृणन्नुर्वजीं जनत्सविता सुम्नमुक्थ्यम्॥ २॥

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2. *Devo dhartā bhuvanasya prajāpatiḥ piśaṅgaṁ drāpiṁ prati muñcate kaviḥ. Vicakṣaṇaḥ pratha-yannāpṛṇannurvajījanat savitā sumnamukth-yam.*

Upholder of the heaven of light, sustainer of the universe, Prajapati Savita, lord of light and vision, wears the refulgent mantle of many forms and colours and, all watching, illuminative, radiating and expansive, filling all regions with the life breath of energy, creates and inspires adorable peace and joy of living.

आप्रा॒ रजांसि दि॒व्यानि॒ पार्थि॑वा॒ श्लोकं॑ दे॒वः कृ॑णु॒ते स्वाय॒ धर्म॑णे। प्र बा॒हू अ॑स्राक्सवि॒ता सवी॑मनि निवे॒शय॑न्प्रसु॒व-न्न॒क्तुभि॒र्जग॑त्॥ ३॥

3. *Āprā rajāṁsi divyāni pārthivā ślokaṁ devaḥ kṛṇute svāya dharmaṇe. Pra bāhū asrāksavitā savīmani niveśayan prasuvannaktubhirjagat.*

Savita, self-refulgent creator, giver of light and life, pervades the highest regions of light, the middle regions of the skies and the regions of the earth and creates the poetry of omniscience for the revelation and communication of his own divine law. He extends the arms of his omnipotential power and presence thereby in-vesting and advancing the world of his creation into the honour and excellence of life day and night.

अदा॑भ्यो॒ भुव॑नानि प्र॒चाक॑शद् व्र॒तानि॑ दे॒वः स॑वि॒ताभि र॑क्षते। प्रास्रा॑ग्बा॒हू भुव॑नस्य प्र॒जाभ्यो॑ धृ॒तव्र॑तो म॒हो अज्म॑स्य राजति॥ ४॥

4. *Adābhyo bhuvanani pracākaśad vratāni devaḥ savitābhi rakṣate. Prāsrāgbāhū bhuvanasya prajābhyo dhṛtavrato maho ajmasya rājati.*

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Undaunted and intrepidable, the self-refulgent lord of infinite generosity, Savita, illuminates the worlds of existence and guards and superintends the laws of nature and holy resolutions of humanity. He extends his arms of help and protection for the children of the earth and, wielding his omnipotence of the laws of existence, he shines and rules over the wide regions of the mighty universe.

त्रिर॒न्तरि॑क्षं सवि॒ता म॑हित्व॒ना त्री रजां॑सि परि॒भूस्त्रीणि॑ रोच॒ना। ति॒स्रो दिव॑: पृथि॒वीस्ति॒स्र इ॑न्वति त्रि॒भिर्व्र॒तैर॒भि नो॑ रक्षति॒ त्मना॑॥ ५॥

5. *Trirantarikṣaṁ savitā mahitvanā trī rajāṁsi paribhūstrīṇi rocanā. Tisro devaḥ pṛathivīstisra invati tribhir-vratair-abhi no rakṣati tmanā.*

Lord Savita with his power and presence pervades and inspires threefold middle regions, threefold regions of firmament and spatial oceans, threefold lights of fire, lightning and the sun, three orders of heaven and threefold regions of earth, and with his love and power he guides, protects and fulfils us by the threefold laws of creation, sustenance and dissolution of the world.

बृ॒हत्सु॑म्नः प्रसवी॒ता नि॒वेश॑नो॒ जग॑तः स्था॒तुर॒भय॑स्य॒ यो व॒शी। स नो॑ दे॒वः स॑वि॒ता शर्म॑ यच्छत्व॒स्मे क्षया॑य त्रि॒वरू॑थ॒मंह॑सः॥ ६॥

6. *Bṛhatsumnaḥ prasavītā niveśano jagataḥ sthāturubhayasya yo vaśī. Sa no devaḥ savitā śarma yacchatvasme kṣayāya trivarūthamaṁ-hasaḥ.*

Lord giver of abundant peace and joy, creator

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sustainer, mainstay of the moving and unmoving world and controller of both, may the self-refulgent lord Savita of infinite generosity grant us peace and prosperity of an excellent home for threefold protection of body, mind and soul, elimination of sin and evil and rest in tranquillity.

आगन्देव ऋतुभिर्वर्धतु क्षयं दधातु नः सविता सुप्रजामिषम्। स नः क्षपाभिरहभिश्च जिन्वतु प्रजावन्तं रयिमस्मे समिन्वतु॥ ७॥

7. *Āgandeva ṛtubhir-vardhatu kṣayaṁ dadhātu naḥ savitā suprajāmiṣam. Sa naḥ kṣapābhirahabhiśca jinvatu prajāvantaṁ rayimasme saminvatu.*

May the self-refulgent lord Savita arise, promote the peace and prosperity of our home by every season and bring us abundant food and energy with the bliss of noble progeny. May he inspire us day and night to higher honour and achievement and advance us all round to a settled state of homely wealth for generations to come.

Mandala 4/Sukta 54

Savita Devata, Vamadeva Gautama Rshi

अभूद्देवः सविता वन्द्यो नु न इदानीमह्न उपवाच्यो नृभिः। वि यो रत्ना भजति मानवेभ्यः श्रेष्ठं नो अत्र द्रविणं यथा दधत्॥ १॥

1. *Abhūddevaḥ savitā vandyo nu na idānīmahna upavācyo nṛbhiḥ. Vi yo ratnā bhajati mānavebhyaḥ śreṣṭhaṁ no atra draviṇaṁ yathā dadhat.*

Lord Savita, giver of abundant light and joy, is adorable for all of us, the lord who is now praised and

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worshipped day in and day out by the best of men and leaders of humanity, and who gives for the people abundant good fortune of the jewels of wealth just as he creates and gives the best and highest of wealth for us.

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽ मृतत्वं सुवसि भागमुत्तमम्।
आदिद्दामानं सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः ॥ २ ॥

2. *Devebhyo hi prathamaṁ yajñiyebhyo'mṛtatvaṁ suvasi bhāgamuttamam. Ādiddāmānaṁ savitar-vyūrṇuṣe'nūcīnā jīvitā mānuṣebhyaḥ.*

Savita, lord creator of life, you alone first of all create and inspire the immortal bliss of freedom, the highest gift of divinity for mankind, awarded to the devotees of yajna and divine worship, and then you alone reveal yourself and open up the treasures of divine gifts for the generous people followed by children who keep up the family tradition of piety.

अचित्ती यच्चकृमा दैव्ये जने दीनैर्दक्षैः प्रभूती पूरुषत्वता।
देवेषु च सवितर्मानुषेषु च त्वं नो अत्र सुवतादनागसः ॥ ३ ॥

3. *Acittī yaccakṛmā daivye jane dīnairdakṣaiḥ prabhūtī pūruṣatvatā. Deveṣu ca savitarmānuṣesu ca tvaṁ no atra suvatādanāgasaḥ.*

Whatever our trespass whether out of ignorance, or helplessness, or pride, or arrogance, or sense of power, either among or toward the divine people, or the generous and brilliant, or even ordinary people, for that trespass, O lord Savita, giver of light and inspiration, give us the strength and inspiration to correct ourselves and be free from sin and evil here itself in this life we are human, after all.

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न प्रमिये सवितुर्दैव्यस्य तद्यथा विश्वं भुवनं धारयिष्यति। यत्पृथिव्या वरिमन्ना स्वङ्गुरिर्वर्ष्मन्दिवः सुवति सत्यमस्य तत्॥ ४॥

4. *Na pramiye savitur-daivyasya tad yathā viśvaṁ bhuvanaṁ dhārayiṣyati. Yatpṛthivyā varimannā svaṅgurir-varṣmandivaḥ suvati satyamasya tat.*

Never shall the grandeur of divine Savita be violated and destroyed, grandeur by which he wields and shall ever wield the whole universe, by which he creates the wide expanse of the earth and the glory of high heaven whereon is seen the imprint of his fingers. That grandeur is ever true, imperishable.

इन्द्रज्येष्ठान्बृहद्भ्यः पर्वतेभ्यः क्षयाँ एभ्यः सुवसि पस्त्यावतः। यथायथा पतयन्तो वियेमिर एवैव तस्थुः सवितः सवाय ते॥ ५॥

5. *Indrajyeṣṭhān bṛhadbhyaḥ parvatebhyaḥ kṣayāṅ ebhyaḥ suvasi pastyāvataḥ. Yathāyathā patayanto viyemira evaiva tasthuḥ savitaḥ savāya te.*

Savita, O lord creator, you create the stars and forces great as the sun and cosmic energy, greater than the mighty mountains and the thunderous clouds, and you create the regions and orbits for these wherein they abide like home dwellers. And as these fly around and observe the cosmic law, so they abide for your honour and grandeur doing homage to your glory.

ये ते त्रिरह्नन्सवितः सवासो दिवेदिवे सौभगमासुवन्ति। इन्द्रो द्यावापृथिवी सिन्धुरद्भिरादित्यैर्नो अदितिः शर्म यंसत्॥ ६॥

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6. *Ye te trirahant-savitaḥ savāso divedive saubhagamāsuvanti. Indro dyāvāpṛthivī sinduradbhirādityair-no aditiḥ śarma yaṁsat.*

Savita, lord creator, the created ones such as sun and moon and the human beings, who daily do homage to you thrice every day, may all these, earth and heaven, the sea with waters, mother nature with her solar lights, and Indra, the sun, and lord omnipotent create for us homely sweetness and give us a peaceful home for rest.

Mandala 4/Sukta 55

Vishvedeva Devata, Vamadeva Gautama Rshi

को वस्त्राता वसवः को वरूता द्यावाभूमी अदिते त्रासीथां नः। सहीयसो वरुण मित्र मर्तात्को वोऽध्वरे वरिवो धाति देवाः॥ १॥

1. *Ko vastrātā vasavaḥ ko varūtā dyāvābhūmī adite trāsīthāṁ naḥ. Sahīyaso varuṇa mitra martāt ko vo'dhvare varivo dhāti devāḥ.*

O Vasus, shelter homes of life, which one of you is our saviour, our protector? O heaven and earth, O mother nature, safeguard us. O Mitra and Varuna, friend and lord of justice, who is our protector and defender against the powerful challenging man? O noble people, who bears and brings us the best gifts in yajna?

प्र ये धामानि पूर्व्याण्यर्चान्वि यदुच्छान्वियोतारो अमूराः। विधातारो वि ते दधुरजस्रा ऋतधीतयो रुरुचन्त दस्माः॥ २॥

2. *Pra ye dhāmāni pūrvyāṇyarcān vi yaducchānviyotāro amūrāḥ. Vidhātāro vi te dadhurajasrā ṛatadhītayo rurucanta dasmāḥ.*

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Those who love and respect and have realised the primal seats and sources of divine bliss, who dispel the darkness and illuminate them, wise destroyers of suffering, creators and sustainers of boons of divine bliss, bear and bring immortal bliss without relent, they are the destroyers of want and misery, and they abide by and sustain the laws of truth and shine in glory.

प्र पस्त्या३मदितिं सिन्धुमर्कैः स्वस्तिमीळे सख्याय देवीम् ।
उभे यथा नो अहनी निपात उषासानक्ता करतामदब्धे ॥ ३ ॥

3. *Pra pastyāmaditiṁ sindumarkaiḥ svastimīḷe sakhyāya devīm. Ubhe yathā no ahanī nipāta uṣāsānaktā karatāmadabdhe.*

I praise the divine Aditi, Mother Nature and imperishable Eternity, blessed home of existence and the ocean, with songs of celebration for the sake of friendship and the gift of welfare and happiness, and I pray that just as the two protect and sustain us day and night, so may the night and the dawns, both intrepidable, nourish and sustain us.

व्यर्यमा वरुणश्चेति पन्थामिषस्पतिः सुवितं गातुमग्निः ।
इन्द्राविष्णू नृवदु षु स्तवाना शर्म नो यन्तमम वद्वरूथम् ॥ ४ ॥

4. *Vyaryamā varuṇaśceti panthāmiṣaspatiḥ suvitaṁ gātumagniḥ. Indrāviṣṇū nṛvadu ṣu stavānā śarma no yantamamavadvarūtham.*

May Aryama, lord of justice, and Varuna, supreme ruler, show us the paths of life with light and knowledge. May Agni, leading creator and controller of food and energy, open up the paths of progressive development on earth. May Indra, controller and

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commander of power, and Vishnu, sustainer and protector of a steady state of law and order, both praised and celebrated as leaders of excellence, provide us a life of peace, freedom and security and a sweet home of conjugal bliss and promising progeny.

आ पर्वतस्य मरुतामवांसि देवस्य त्रातुरव्रि भगस्य।
पात्पतिर्जन्यादंहसो नो मित्रो मित्रियादुत न उरुष्येत्॥ ५॥

5. *Ā parvatasya marutāmavāṁsi devasya trāturavri bhagasya. Pātpatirjanyādaṅhaso no mitro mitriyāduta na uruṣyet.*

I pray for protections of the cloud, the mountain and the winds and warriors, and for the gifts of Bhaga, generous giver of power and prosperity, the lord protector and promoter of all. May the ruler of the land save us from sin and crime that might arise, and Mitra, friends, like real friends, protect and advance us in life.

नू रोदसी अहिना बुध्न्येन स्तुवीत देवी अप्येभिरिष्टैः।
समुद्रं न संचरणे सनिष्यवो घर्मस्वरसो नद्योऽ३ अप व्रन्॥ ६॥

6. *Nū rodasī ahinā budhnyena stuvīta devī apyebhiriṣṭaiḥ. Samudraṁ na saṁcaraṇe saniṣyavo gharmasvaraso nadyo apa vran.*

As the sailors who desire to cross the sea study and appraise the sea and sea conditions to sail over, so, O dedicated performers of yajna, study the earth and heaven along with thunder and clouds and the desired water gifts of the skies so that streams of vapour and showers of rain be released for the rivers to flow over land to the sea.

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दे॒वैर्नो॑ दे॒व्यदि॑तिर्नि पा॑तु दे॒वस्त्रा॒ता त्रा॑यता॒मप्र॑युच्छन् ।
न॒हि मि॒त्रस्य॒ वरु॑णस्य धा॒सिमर्हा॑मसि प्र॒मिय॑ं सान्व॒ग्नेः ॥ ७ ॥

7. *Devairno devyaditirni pātu devastrātā trāyatāmaprayucchan. Nahi mitrasya varuṇasya dhāsimarhāmasi pramiyaṁ sānvagneḥ.*

May divine Aditi, Mother Nature, with all her generous forces nourish and sustain us. May divine saviour save, protect and sustain us without relent and neglect. (So may our mother and father guide, protect and sustain us.) And we must not try, much less even feel, that we can hurt or compromise the high position and favour of Mitra, the friend, Varuna, senior guide and judge, and Agni, leader, fire and vital energy.

अ॒ग्निरीशे वस॒व्यस्या॒ऽग्निर्म॒हः सौभ॑गस्य ।
तान्य॒स्मभ्यं रासते ॥ ८ ॥

8. *Agnirīśe vasavyasyā'gnirmahaḥ saubhagasya. Tānyasmabyaṁ rāsate.*

Agni, ruler of action and endeavour, rules the wealth, power and honours of life. Agni, fire, commands the prosperity, good fortune and grandeur of humanity. Agni provides all these for us.

उषो॑ मघो॒न्या व॑ह सू॒नृ॑ते॒ वार्या॑ पु॒रु ।
अ॒स्मभ्यं वाजिनीवति ॥ ९ ॥

9. *Uṣo maghonyā vaha sūnṛte vāryā puru. asmabyaṁ vājinīvati.*

Usha, O lady of morning light, beauty of the home, blest with holy speech of inspiration, commanding wealth and honour, mistress of intelligence

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and speed of progress in action and endeavour, bring us manifold wealth and honour of our cherished desire.

तत् सु नः सविता भगो वरुणो मित्रो अर्यमा।
इन्द्रो नो राधसा गमत्॥ १०॥

10. *Tat su naḥ savitā bhago varuṇo mitro aryamā. Indro no rādhasā gamat.*

That power, prosperity, honour and excellence for us, may Savita, the sun, Bhaga, ruler of wealth and power, Varuna, the chosen leader, Mitra, the friend, Aryama, the chief of justice, and Indra, commander and controller of power and rule of law and order, may bring us with all wealth and success of excellence and joy.

Mandala 4/Sukta 56

Dyavaprthivi Devata, Vamadeva Gautama Rshi

मही द्यावापृथिवी इह ज्येष्ठे रुचा भवतां शुचयद्भिर्र्कैः।
यत्सीं वरिष्ठे बृहती विमिन्वन्रुवद्धोक्षा पप्रथानेभिरेवैः॥ १॥

1. *Mahī dyāvāpṛthivī iha jyeṣṭhe rucā bhavatāṁ śucayadbhir-arkaiḥ. Yatsīṁ variṣṭhe bṛhatī viminvan ruvaddhokṣā paprathānebhir-evaiḥ.*

The great heaven and earth, greatest here both, grow bright and beautiful with pure and purifying showers of light when the sun, radiating and all round pervading both the great and best regions of the universe, rises and roars like a bull in the heavens with wide expansive rays of its glorious radiation.

देवी देवेभिर्यजते यजत्रैरमिनती तस्थतुरुक्षमाणे।
ऋतावरी अद्रुहा देवपुत्रे यज्ञस्य नेत्री शुचयद्भिर्र्कैः॥ २॥

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2. *Devī devebhiryajate yajatrair-aminatī tasthat-urukṣamāṇe. Ṛtāvarī adruhā devaputre yajñasya netrī śucayadbhir-arkaiḥ.*

Divine dyavaprthivi, sun and earth with their divine forces—the sun with light and the earth with her motherly nurture and noble people — both worthy of love and study with dedication, loving and non-violent, abide constant in the universe. They are generous with showers of light and vitality, firm in the cosmic law of truth, replete with waters of life, loving all and hating none, blest with bright and creative progeny — the sun with planets and satellites and the earth with vegetation — carrying on and leading the process of cosmic yajna with their pure and purifying rays of light and vibrations of creative generosity.

स इत्स्वपा॒ भुव॑नेष्वास॒ य इ॒मे द्यावा॑पृथि॒वी ज॒जान॑।
उ॒र्वी ग॑भी॒रे रज॑सी सु॒मेके॑ अव॒ꣳशे धीर॒ः शच्या॒ समै॑रत्॥ ३॥

3. *Sa itsvapā bhuvaneṣvāsa ya ime dyāvāpṛthivī jajāna. Urvī gabhīre rajasī sumeke avaṁśe dhīraḥ śacyā samairat.*

That One alone, lord of omnipotent holy action omnipresent in these worlds of the universe, is the lord who creates the heaven and earth wide and deep with concentrations of particles together in beautiful forms self-sustained without external support. He is the lord eternal and omniscient who moves these with his vision and holy power.

नू रो॑दसी बृ॒हद्भि॑र्नो॒ वरू॑थैः॒ पत्नी॑वद्भिरि॒षय॑न्ती स॒जोषा॑ः।
उ॒रू॒ची विश्वे॑ यज॒ते नि पा॑तं धि॒या स्या॑म र॒थ्य॑ः सदा॒साः॥ ४॥

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4. *Nū rodasī bṛhadbhirno varūthaiḥ patnīva-dbhir-iṣayantī sajoṣāḥ. Urūcī viśve yajate ni pātaṁ dhiyā syāma rathyaḥ sadāsāḥ.*

May the heaven and earth, vast, together loving, kind, favourable and fertile, revered and admired by the world, bless us with vast homes managed by dedicated ladies and may we, with our will and intelligence, achieve and command many chariots and assistants under their protection.

प्र वां॑ महि॒ द्यवी॑ अ॒भ्युप॑स्तुतिं भरामहे।
शुची॒ उप॒ प्रश॑स्तये ॥ ५ ॥

5. *Pra vāṁ mahi dyavī abhyupastutiṁ bharāmahe. Śucī upa praśastaye.*

O resplendent heaven and earth, pure and unsullied, we offer earnest praise in honour to you and approach you with prayers.

पु॒ना॒ने त॒न्वा॑ मि॒थः स्वे॒न॒ दक्षे॑ण राजथः।
ऊ॒ह्याथे॑ स॒नादृ॒तम् ॥ ६ ॥

6. *Punāne tanvā mithaḥ svena dakṣeṇa rājathaḥ. Uhyāthe sanādṛtam.*

Divine and pure heaven and earth, together in body with your innate power and potential, you shine in glory and observe the laws of eternal truth in existence.

म॒ही मि॒त्रस्य॑ साधथ॒स्तर॑न्ती॒ पिप्र॑ती ऋ॒तम्।
परि॑ य॒ज्ञं नि षे॑दथुः ॥ ७ ॥

7. *Mahī mitrasya sādhathas-tarantī pipratī ṛtam. Pari yajñaṁ ni ṣedathuḥ.*

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O mighty heaven and earth, helping friends and devotees to cross the hurdles to attainment, fulfilling the laws of truth to bliss, you preside over the yajnas of life to perfection of success.

Mandala 4/Sukta 57

Kshetrapati, Shuna, Shunasira, Sita Devata, Vamadeva Gautama Rshi

क्षेत्रस्य॒ पति॑ना व॒यं हि॒तेने॑व जयामसि।
गामश्वं पोषयि॒त्न्वा स नो॑ मृळाती॒दृशे॑॥ १॥

1. *Kṣetrasya patinā vayaṁ hiteneva jayāmasi.*
Gāmaśvaṁ poṣayitnvā sa no mṛḷātīdṛśe.

We prosper in life by virtue of the master of the field as by a benefactor or a friendly army. May he, giver of good health and nutriments, develop fertile fields, cows and horses and, in this way, provide peace and joy for us all.

क्षेत्रस्य पते॒ मधु॑मन्तमू॒र्मिं धे॒नुरि॑व॒ पयो॑ अ॒स्मासु॑ धुक्ष्व।
म॒धु॒श्चुतं॑ घृ॒तमि॑व॒ सुपू॑तमृ॒तस्य॑ न॒ः पत॑यो मृळयन्तु॥ २॥

2. *Kṣetrasya pate madhumantam-ūrmiṁ dhen-uriva payo asmāsu dhukṣva. Madhuścutaṁ ghṛtamiva supūtam-ṛtasya naḥ patayo mṛḷayantu.*

Master of the field, as the cow produces milk and you milk the nectar for us, so produce the rippling sweets of honey for us, and so may the masters of running waters, laws of nature and holy action discover the sacred knowledge of science like sanctified ghrta seasoned with honey for the peace and joy of us all.

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मधु॒मती॒रोष॑धी॒र्द्याव॒ आपो॒ मधु॑मन्नो भवत्व॒न्तरि॑क्षम्।
क्षेत्र॑स्य॒ पति॒र्मधु॑मान्नो अ॒स्त्वरि॑ष्यन्तो॒ अन्वे॑नं चरेम॥ ३॥

3. *Madhumatīroṣadhīrdyāva āpo madhumanno bhavatvantarikṣam. Kṣetrasya patir-madhumānno astvarisyanto anvenaṁ carema.*

May the herbs and trees, all vegetation indeed, be full of honey for us. May the heavens of light, the skies and the oceans of earth and space be full of honey for us. May the farmer, master of the field, be gracious with honey for us. And let us join, serve and cooperate with the farmer as well as with nature as we should without hurting, injuring and polluting.

शु॒नं वा॒हाः शु॒नं नर॑ः शु॒नं कृ॑षतु॒ लाङ्ग॑लम्।
शु॒नं व॑र॒त्रा ब॑ध्यन्तां शु॒नमष्ट्रा॒मुदि॑ङ्गय॥ ४॥

4. *Śunaṁ vāhāḥ śunaṁ naraḥ śunaṁ kṛṣatu lāṅgalam. Śunaṁ varatrā badhyantāṁ śunamaṣṭrāmudiṅgaya.*

Let the oxen and horses draw the plough and carry the burdens happily for growth and prosperity. Let the men work happily, let the plough furrow the field neatly, and let the whole process move on happily and effectively for growth and prosperity.

शु॒नासी॒राव्वि॒मां वाचं जुषेथां॒ यद्दि॒वि च॒क्रथु॒ः पय॑ः।
तेने॒मामुप॑ सिञ्चतम्॥ ५॥

5. *Śunāsīrāvimāṁ vācaṁ juṣethāṁ yad divi cakrathuḥ payaḥ. Tenemāmupa siñcatam.*

O Vayu and Aditya, wind and sun, farmer and helpers, listen to this word and follow: the water which

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you create in the regions of light, and which you move in the light of science, pray bring down to irrigate this holy land of the fields.

अर्वाचीं सुभगे भव सीते वन्दामहे त्वा।
यथा नः सुभगाससि यथा नः सुफलाससि ॥ ६ ॥

6. *Arvācī subhage bhava sīte vandāmahe tvā.*
Yathā naḥ subhagāsasi yathā naḥ suphalāsasi.

O charming furrow, be straight and deeply well drawn. We love and celebrate you so that you bring us good fortune, so that you bring us the best fruit of our labour and endeavour.

इन्द्रः सीतां नि गृह्णातु तां पूषानु यच्छतु।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥ ७ ॥

7. *Indraḥ sītāṁ ni gṛhṇātu tāṁ pūṣānu yacchatu.*
Sā naḥ payasvatī duhām-uttarāmuttarāṁ samām.

Let Indra, the farmer, take over and look after the furrow with seed, and may the sun shine warmly over the seed. Let Pusha, fertility of nature, feed and energise the grain. And let the earth mother, full of the milk of life, produce more and more of pure foods year by year for us.

शुनं नः फाला वि कृषन्तु भूमिं शुनं कीनाशा अभि यन्तु वाहैः। शुनं पर्जन्यो मधुना पयोभिः शुनासीरा शुनमस्मासु धत्तम् ॥ ८ ॥

8. *Śunaṁ naḥ phālā vi kṛṣantu bhūmiṁ śunaṁ kīnāśā abhi yantu vāhaiḥ. Śunaṁ parjanyo madhunā payobhiḥ śunāsīrā śunamasmāsu dhattam.*

Let the ploughmen plough the land happily for

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our peace and nourishment. Let the farmers work with the oxen and horses happily for peace and joy. Let the clouds shower with milk and honey joyously for peace and prosperity. Let the share and plough, the ploughmen and their helpers, and the powers of fertility bear and bring us peace, prosperity and joy for us all.

Mandala 4/Sukta 58

Agni, Surya, Apah, Gavah, or Ghrtam Devata, Vamadeva Gautama Rshi

समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना समममृतत्वमानट्।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः ॥ १ ॥

1. *Samudrād-ūrmir-madhumāň udāradupāṁśunā samamṛtatvamānaṭ. Ghṛtasya nāma guhyaṁ yadasti jihvā devānāmamṛtasya nābhiḥ.*

From the seas of earth and space arises the wave of honeyed energy, and close by the sun and soma that is produced in the solar yajna it joins and collects the nectar of immortality. That mysterious identity of cosmic fertility which is for us and for life as a whole flows from the tongue of divinities and originates from the centre of Eternity.

वयं नाम प्र ब्रवामा घृतस्याऽस्मिन्यज्ञे धारयामा नमोभिः।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्गौर एतत् ॥ २ ॥

2. *Vayaṁ nāma pra bravāmā ghṛtasyā'smin yajñe dhārayāmā namobhiḥ. Upa brahmā śṛṇavaccha-syamānaṁ catuḥśṛṅgo'vamīd gaura etat.*

The name and identity of that spirit of energy and immortality we sing and celebrate in divine words

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in this yajna, and, with reverence, surrender and self sacrifice, give it unto ourselves in the soul to hold on to it in life. May the Lord Omniscient so close to us hear it well chanted in celebration, the same Lord of Vak, the eternal Word, who commands the four Vedas as high peaks of knowledge and breathes out the same for us in revelation.

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आ विवेश ॥ ३ ॥

3. *Catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya. Tridhā baddho vṛṣabho roravīti maho devo martyāň ā viveśa.*

Of this mighty self-refulgent Lord, Word and Dharma, four are the high peaks of light and self proclamation: Rgveda, Yajurveda, Samaveda and Atharva-veda; three legs on which it rests: jnana or knowledge, karma or action, and upasana or prayer; two heads: abhyudaya or worldly well being, and Nihshreyas or moksha or ultimate freedom; seven hands or the seven verse forms. Three way bound in faith, action and meditation, it is the thundervoice of Divinity which proclaims itself through the beauty, wonder and terror of nature and the music of the Veda. And this mighty presence of mighty self-refulgent Lord and the self-awareness of omniscience is enshrined in the heart of mortal humans.

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः ॥ ४ ॥

4. *Tridhā hitaṁ paṇibhirguhyamānaṁ gavi devāso ghṛtamanvavindan. Indra ekaṁ sūrya ekaṁ jajāna venādekaṁ svadhayā niṣṭatakṣuḥ.*

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Ghrta, the essence of the nature, purpose and science of life, three way hidden in mystic language and held by natural forces, the enlightened ones discover, create and produce: Indra, cosmic energy, electricity, thunder and lightning, holds and reflects one, the sun holds and radiates another, and the third they discover from their meditation on Divinity with their own vision and intelligence.

एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे। घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम्॥ ५॥

5. *Etā arṣanti hṛdyātsamudrācchatavrajā ripuṇā nāvacakṣe. Ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhya āsām.*

These streams of light and life's energy flow in a hundred streams from the innermost depth of the heart-ocean, but not perceptible to the negative soul. Residing in the golden grove, myself wrapped in golden hue in their midst, I watch the light all round, the gold and the essence of life.

सम्यक्स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः। एते अर्षन्त्यूर्मयो घृतस्य मृगाइव क्षिपणोरीषमाणाः॥ ६॥

6. *Samyak sravanti sarito na dhenā antarhṛdā manasā pūyamānāḥ. Ete arṣantyūrmayo ghṛtasya mṛgā iva kṣipaṇorīṣamāṇāḥ.*

These streams of light and life flow like vibrations of the voice divine, purified and sanctified by the innermost soul of the heart and mind. The streams of ghrta, joy of life, flow like deer flying from the hunter's arrows towards the shelter of the divine saviour.

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सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यह्वाः। घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः ॥ ७ ॥

7. *Sindhoriva prādhvane śūghanāso vātapramiyaḥ patayanti yahvāḥ. Ghṛtasya dhārā aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ pinvamānaḥ.*

The streams of ghrta, life's energy, flow on to join the sea like strong currents of a river rushing on in tumult by simple, straight and holy paths of the bed carved by Divinity, and I, inspired by the waves of ghrta, like a fiery stallion flying, breaking the bounds of world pressures all round by the force of inner vibrations, move on to my divine destination.

अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम्। घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः ॥ ८ ॥

8. *Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ smayamānāso agnim. Gṛtasya dhārāḥ samidho nasanta tā juṣāṇo haryati jātavedāḥ.*

As youthful ladies of love and virtue, inspired with passion and smiling in bliss, proceed to meet agni, enlightened husband, so do streams of ghrta move and flow into the vedi to meet the lighted fire, and the rising fire, loving and gracious, cherishes to receive the flow of the holy yajaka's offer.

कन्याइव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि। यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते ॥ ९ ॥

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9. *Kanyā iva vahatumetavā u añjyañjānā abhi cākaśīmi. Yatra somaḥ sūyate yatra yajño ghṛtasya dhārā abhi tatpavante.*

Where the yajna of holy action and meditation is enacted and the bliss of divine soma is created, there I see all round the flow of the streams of consciousness into that vedi of divine fire wherein, like a maiden in all her beauty, finery and perfume proceeding to meet her bridegroom at the wedding yajna, the individual soul flies and is accepted and sanctified in the supreme spirit of Divinity.

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥ १० ॥

10. *Abhyarṣata suṣṭutiṁ gavyam-ājim-asmāsu bhadrā draviṇāni dhatta. Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumat-pavante.*

Let the voice of holy praise and divine celebration rise and resound, O saints and sages and scholars of eminence, bear and bring us the light of knowledge enshrined in holy speech, lead us to honour, excellence and victory, and help us create wealth for the world leading all to the bliss of peace and common good. Guide, lead and direct this yajna of ours, the streams of honeyed ghrta flow for the fire divine.

धामन्ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्य१न्तरायुषि।
अपामनीके समिथे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम् ॥ ११ ॥

11. *Dhāman te viśvaṁ bhuvanamadhi śritamantaḥ samudre hṛdyantarāyuṣi. Apāmanīke samithe ya ābhṛtastamaśyāma madhumantaṁ ta ūrmim.*

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O Lord, within your presence by your power is sustained the entire world of existence. That same power and presence vibrates in the depths of the oceans, in the cave of the heart, in the breath of life and age, in the waves of water and energy, in the vibrations of thought, and in the heat of action in nature and humanity. That power and presence vibrating in existence, O Lord, we pray, let us realise. Let us flow with that constant flow of vibration of Divinity in and across the fluctuations of mutability.

॥ इति चतुर्थं मण्डलम् ॥

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MANDALA 5

Mandala 5/Sukta 1

Agni Devata, Budha-Gavishthara of Atreya Family Rshis

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम्।
यह्वाइव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ॥ १ ॥

1. *Abodhyagniḥ samidhā janānāṁ prati dhenumivāyatīmuṣāsam. Yahvā iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha.*

Agni is seen and known while rising by the burning samidhas lighted by the yajakas at dawn coming up like a cow early in the morning, and the flames, like branches of a mighty tree, rise brilliantly and touch the sky where there is no pain, no darkness.

अबोधि होता यजथाय देवानूर्ध्वो अग्निः सुमनाः प्रातरस्थात्।
समिद्धस्य रुशददर्शि पाजो महान्देवस्तमसो निरमोचि ॥ २ ॥

2. *Abodhi hotā yajathāya devānūrdhvo agniḥ sumanāḥ prātarasthāt. Samiddhasya ruśadadarśi pājo mahān devastamaso niramoci.*

The yajaka Agni, good at heart, is seen to invoke the divinities and noble sages to the yajna and rises high while the fire keeps burning and rising. The light of the burning fire is seen as a blissful divine power and then the great refulgent sun rises from the night's darkness.

यदीं गणस्य रशनामजीगः शुचिरङ्क्ते शुचिभिर्गोभिरग्निः।
आद्दक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयज्जुहूभिः ॥ ३ ॥

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3. *Yadīṁ gaṇasya raśanāmajīgaḥ śuciraṅkte śucibhirgobhiragniḥ. Āddakṣiṇā yujyate vājayantyuttānāmūrdhvo adhayajjuhūbhiḥ.*

When the pure and lustrous fire of yajna, as the sun, rises with its pure bright flames and takes over the reins of the conduct of the yajnic world around, then the invigorating and powerful dakshina offering is made with the ladles, the flames of fire rise high, and the fire higher and higher up voraciously consumes the offering.

अग्निमच्छा देवयतां मनांसि चक्षूंषीव सूर्ये सं चरन्ति। यदीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अग्रे अह्नाम्॥ ४॥

4. *Aghimacchā devayatāṁ manāṁsi cakṣūṁṣīva sūrye saṁ caranti. Yadīṁ suvāte uṣasā virūpe śveto vājī jāyate agre ahnām.*

The minds of holy celebrants of Divinity turn intently to Agni as their eyes wait for and turn to the rising sun. And when the heaven and earth, both different of form, one bright and the other dark and green, bring forth this Agni at the rise of the dawn, day light appears and the world grows bright.

जनिष्ट हि जेन्यो अग्रे अह्नां हितो हितेष्वरुषो वनेषु।
दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान्॥ ५॥

5. *Janiṣṭa hi jenyo agre ahnāṁ hito hiteṣvaruṣo vaneṣu. Damedame sapta ratnā dadhāno'gnirhotā ni ṣasādā yajīyān.*

Arises Agni, victorious yajaka, the fire and the sun, for sure in advance of the day every morning, benevolent, active in everything good and holy, bright in the woods and every home, bearing sevenfold jewels

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of light and flame, and then settles in yajnic business, carrying the yajna on and on. The yajna must go on.

अग्निर्होता न्यसीदद्यजीयानुपस्थे मातुः सुरभा उ लोके। युवा कविः पुरुनिःष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इद्धः ॥ ६ ॥

6. *Agnirhotā nyasīdadyajīyānupasthe mātuḥ surabhā u loke. Yuvā kaviḥ puruniḥṣṭha ṛtāvā dhartā kṛṣṭīnāmuta madhya iddhaḥ.*

Agni, host and performer of yajna, settles in the lap of the mother, earth and nature, in the beautiful fragrant world and its people, conducting the yajnic business of life which must go on. Young and bold, bright, intelligent and creative, imaginative as a poet, dedicated to all without exception, committed to truth and the law divine, sustainer and controller of the people, he goes on at the centre of everything, bright and blazing, never relenting, never slackening. The yajna must go on.

प्र णु त्यं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः। आ यस्ततान रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन ॥ ७ ॥

7. *Pra ṇu tyaṁ vipramadhvareṣu sādhumagniṁ hotāramīḷate namobhiḥ. Ā yastatāna rodasī ṛtena nityaṁ mṛjanti vājinaṁ ghṛtena.*

Ever and onward, with food, surrender and service in faith, people light, praise and worship that Agni, wise and vibrating, excellent in the accomplishment of yajnic projects, host, priest and organiser of life's business, who pervades heaven and earth with light and fragrance and blesses the people

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with enlightenment. Daily they renew their dedication and commitment with vows of truth, feed the power with ghrta, and refine the light and power to shine it more and more.

मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिवो नः। सहस्रशृङ्गो वृषभस्तदोजा विश्वाँ अग्ने सहसा प्रास्यन्यान्॥ ८॥

8. *Mārjālyo mṛjyate sve damūnāḥ kaviprāśasto atithiḥ śivo naḥ. Sahasraśṛṅgo vṛṣabhastadojā viśvāň agne sahasā prāsyanyān.*

Agni, pure and purifying catalytic power, is refined in itself. Self-controlled and a powerful controller, sung and celebrated by poets, it is a welcome guest, auspicious and beneficent for all of us as a breeze of peace and freshness. Agni, O light of a thousand flames of eminence, generous as cloud showers, blazing lustrous, you are the pioneer, overtaking, conquering, and leading all others forward with your power and force.

प्र सद्यो अग्ने अत्येष्यन्यानाविर्यस्मै चारुतमो बभूथ। ईळेन्यो वपुष्यो विभावा प्रियो विशामतिथिर्मानुषीणाम्॥ ९॥

9. *Pra sadyo agne atyeṣyanyānāviryasmai cārutamo babhūtha. Īḷenyo vapuṣyo vibhāvā priyo viśāma-tithirmānuṣīṇām.*

Agni, lord of light and power, for whosoever you rise on the vedi, light up in the home, or shine in flame in the cave of the heart most lovely and gracious, for him you excel and surpass everything else instantly and forever: adorable, sublime, effulgent, dearest and

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most welcome guest of all communities and habitations of men and women.

तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दूरात्।
आ भन्दिष्ठस्य सुमतिं चिकिद्धि बृहत्ते अग्ने महि शर्म भद्रम्॥ १०॥

10. *Tubhyaṁ bharanti kṣitayo yaviṣṭha balimagne antita ota dūrāt. Ā bhandiṣṭhasya sumatiṁ cikiddhi bṛhatte agne mahi śarma bhadram.*

Agni, most youthful power and presence, devoted people from far and near bear and bring and offer homage and yajaka to you. Listen, know and accept the praise and prayer of the celebrant. May your shelter and protection for us be wide and great, full of peace and well being.

आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम्।
विद्वान्पथीनामुर्वन्तरिक्षमेह देवान्हविरद्याय वक्षि॥ ११॥

11. *Ādya rathaṁ bhānumo bhānumantamagne tiṣṭha yajatebhiḥ samantam. Vidvān pathīnām-urvantarikṣameha devān haviradyāya vakṣi.*

Agni, refulgent lord of knowledge, ascend your strong and brilliant chariot of light today with your adorable powers and associates, and across the wide paths of space bring here the nobilities of eminence of your alliance for joining and sharing our feast of yajnic offerings to the divinities.

अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे।
गविष्ठिरो नमसा स्तोममग्नौ दिवीव रुक्ममुरुव्यञ्चमश्रेत्॥ १२॥

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12. *Avocāma kavaye medhyāya vaco vandāru vṛṣabhāya vṛṣṇe. Gaviṣṭhiro namasā stomamagnau divīva rukmamuruvyañcamaśret.*

We sing this song of adoration in honour of the lord of light and knowledge, holy, potent, and generous. The holy yajaka dedicated to sacred speech and light of heaven, thus, ought to direct his beautiful song of praise and prayer with oblations and salutations rising high to the skies as to the sun in heaven.

Mandala 5/Sukta 2

Agni Devata, Kumara Atreya or Vrsha Jana or both Rshis

कुमा॒रं मा॒ता यु॑व॒तिः सम्बु॑ब्धं गु॒हा बिभ॑र्ति॒ न द॑दाति पि॒त्रे।
अनी॑कमस्य॒ न मि॒नज्जना॑सः पु॒रः प॑श्यन्ति॒ निहि॑त-
मर॒तौ ॥ १ ॥

1. *Kumāraṁ mātā yuvatiḥ samubdhaṁ guhā bibharti na dadāti pitre. Anīkamasya na minajjanāsaḥ puraḥ paśyanti nihitamaratau.*

The youthful mother bears and supports the foetus concealed in the womb, she does not, cannot, give it to the father in the state of immaturity. People cannot hurt its strength and vitality hidden in secret. But when it is born, they see its beauty and vitality before their eyes.

कमे॒तं त्वं यु॑वते कुमा॒रं पेषी॑ बिभर्षि॒ महि॑षी जजान।
पू॒र्वीर्हि गर्भः॑ श॒रदो॑ व॒वर्धाऽप॑श्यं जा॒तं यदसू॑त मा॒ता ॥ २ ॥

2. *Kametaṁ tvaṁ yuvate kumāraṁ peṣī bibharṣi mahiṣī jajāna. Pūrvīrhi garbhaḥ śarado vavardhā'paśyaṁ jātaṁ yadasūta mātā.*

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O youthful lady, sweet is this baby you carry which the consecrated mother bore. I saw the foetus grow and grow for many many years many times before. And I see it born of the mother when she delivered it.

हिरण्यदन्तं शुचिवर्णमारात्क्षेत्रादपश्यमायुधा मिमानम्।
ददानो अस्मा अमृतं विपृक्वत्किं मामनिन्द्राः कृणवन्ननुक्थाः ॥ ३ ॥

3. *Hiraṇyadantaṁ śucivarṇam-ārāt-kṣetrād-apaśya-māyudhā mimānam. Dadāno asmā amṛtaṁ vipṛkvatkiṁ māmanindrāḥ kṛṇavannan-ukthāḥ.*

I see him born of the mother's womb far and near with a golden spoon in his month, pure and bright of form, wielding his weapons of essential potential. And I give him the feed of immortal elixir for life. What can those deny Indra, the soul? What can those who reject knowledge and celebration of Divinity do against me? Nothing.

क्षेत्रादपश्यं सनुतश्चरन्तं सुमद्यूथं न पुरु शोभमानम्।
न ता अगृभ्रन्नजनिष्ट हि षः पलिक्नीरिद्युवतयो भवन्ति ॥ ४ ॥

4. *Kṣetrādapaśyaṁ sanutaścarantaṁ sumadyū-thaṁ na puru śobhamānam. Na tā agṛbhrann-ajaniṣṭa hi ṣaḥ paliknīr-id-yuvatayo bhavanti.*

I see him born of the mother, mother earth and Mother Nature, see him roaming around since eternity by himself like an army on the march, commanding great beauty and grace. When he is born they hold him not, withhold him not, they cannot, and the young mothers, having given him birth, grow old and grey haired, and

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then they grow youthful again.

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास।
य ईं जगृभुरव ते सृजन्त्वाजाति पश्व उप नश्चिकित्वान्॥ ५॥

5. *Ke me maryakaṁ vi yavanta gobhirna yeṣāṁ gopā araṇaścidāsa. Ya īṁ jagṛbhurava te sṛjantvājāti paśva upa naścikitvān.*

Who can take away my wealth alongwith my lands and cows, sense and mind, feeling as if they are the cowherd stealing away my bull alongwith the cows, when in fact Agni himself is their protector and energiser? And those who try to grab them must despair and give up since the lord omniscient continues to protect, create and recreate the human wealth.

वसां राजानं वसतिं जनानामरातयो नि दधुर्मर्त्येषु।
ब्रह्माण्यत्रेरव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु॥ ६॥

6. *Vasāṁ rājānaṁ vasatiṁ janānāmarātayo ni dadhurmartyeṣu. Brahmāṇyatrerava taṁ sṛjantu ninditāro nindyāso bhavantu.*

The law and order of humanity and the human habitations, negative forces try to obstruct and sabotage in the communities among themselves. But the power, potential and intelligence of Atri, enlightened people free from physical, mental and spiritual fears and limitations disinflate that negative effort and the saboteurs themselves become self-condemned.

शुनश्चिच्छेपं निदितं सहस्राद्यूपादमुञ्चो अशमिष्ट हि षः।
एवास्मदग्ने वि मुमुग्धि पाशान्होतश्चिकित्व इह तू निषद्य॥ ७॥

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7. *Śunaścicchepaṁ niditaṁ sahasrād yūpāda-muñco aśamiṣṭa hi ṣaḥ. Evāsmadagne vi mumugdhi pāśān hotaścikitva iha tū niṣadya.*

Agni, O lord of light and ruler of the world, you save even shunah-shepa, the connoisseur lost in senses, reviled and condemned; you save him from a thousand snares of the world so that the man settles back in peace of mind. Same way, O lord and light of the world, come, O highpriest of the yajna of life, grace our yajna here and snap the snares of suffering and slavery off our body, mind and soul.

हृणीयमानो अप हि मदैयेः प्र मे देवानां व्रतपा उवाच। इन्द्रो विद्वाँ अनु हि त्वा चचक्ष तेनाहमग्ने अनुशिष्ट आगाम्॥ ८॥

8. *Hṛṇīyamāno apa hi madaiyeḥ pra me devānāṁ vratapā uvāca. Indro vidvāň anu hi tvā cacakṣa tenāhamagne anuṣiṣṭa āgām.*

The observer of the laws of righteousness and divinity says: Let the element of hate and anger be away from me. Indra, man of knowledge and power, who knows and speaks of you, O Agni, destroyer of the pollution and impurity of body, mind and soul, has spoken to me and, instructed by him, I come to you in search of purity and purgation.

वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा। प्रादेवीर्मायाः सहते दुरेवाः शिशीते शृङ्गे रक्षसे विनिक्षे॥ ९॥

9. *Vi jyotiṣā bṛhatā bhātyagnirāvirviśvāni kṛṇute mahitvā. Pradevīrmāyāḥ sahate durevāḥ śiśīte śṛṅge rakṣase vinikṣe.*

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Agni shines and blazes expansively with mighty rising flames of light, and with its lustre and power illuminates and reveals all things of the world. It sharpens and extends its arms of light and power for the destruction of evil and challenges and throws out the strength and wiles and acts of the clever forces of negation and destruction.

उत स्वानासो दिवि षन्त्वग्नेस्तिग्मायुधा रक्षसे हन्तवा उ। मदे चिदस्य प्र रुजन्ति भामा न वरन्ते परिबाधो अदेवीः ॥ १० ॥

10. *Uta svānāso divi ṣantvagnes-tigmāyudhā rakṣase hantavā u . Made cidasya pra rujanti bhāmā na varante paribādho adevīḥ.*

And let the blazing weapons of fire roaring in the heights of the skies be raised for the destruction of evil forces, for as they strike for the joy and victory of life's positive forces as the very flames of terror, the obstructive forces of evil would fail to avert or oppose them.

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम्। यदीदग्ने प्रति त्वं देव हर्याः स्वर्वतीरप एना जयेम ॥ ११ ॥

11. *Etaṁ te stomaṁ tuvijāta vipro rathaṁ na dhīraḥ svapā atakṣam. Yadīdagne prati tvaṁ deva haryāḥ svarvatīrapa enā jayema.*

Agni, light and power divine among the strong and wise, I, dedicated to knowledge and service, bold and patient, keen to do good in word and action, structure this song of celebration like a skillful engineer designing and making a chariot for you. O lord refulgent,

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if you are kind and gracious to accept it, then by the same song we would win sweet and heavenly waters of life, light and energy for the joy of life.

तुविग्रीवो वृषभो वावृधानोऽशत्रुर्यः समजाति वेदः। इतीममग्निममृता अवोचन्बर्हिष्मते मनवे शर्म यंसद्धविष्मते मनवे शर्म यंसत्॥ १२॥

12. *Tuvigrīvo vṛṣabho vāvṛdhāno'śatrvaryaḥ samajāti vedaḥ. Itīmam-agnim-amṛtā avocan barhiṣmate manave śarma yaṁsaddhaviṣmate manave śarma yaṁsat.*

Agni, strong and graceful power and flame, roaring as a bull and generous as cloud showers, growing and promoting, free from enemies, master ruler and sustainer, creates and bestows wealth and power of the noblest kind: Thus do men of spiritual vision and divine wisdom celebrate this Agni in holy words. May Agni bless the man of generosity and self sacrifice, man of thought and discrimination, with a happy and peaceful life, holy family and a happy home.

Mandala 5/Sukta 3

Agni Devata, Vasushruta Atreya Rshi

त्वमग्ने वरुणो जायसे यत्त्वं मित्रो भवसि यत्समिद्धः।
त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो दाशुषे मर्त्याय॥ १॥

1. *Tvamagne varuṇo jāyaso yat tvaṁ mitro bhavasi yatsamiddhaḥ. Tve viśve sahasasputra devā stvamidro dāśuṣe martyāya.*

Agni, flaming fire, light of knowledge and power of the world, when you are born, you shine like

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Varuna, light of the dawn and spirit of justice and discrimination in mankind. When you are in full blaze of your glory, you are like Mitra, bright sun, friend of all. In you reside and abide all the powers of nature's divinity, O child of omnipotence, and you are Indra, giver of honour and excellence for the man of charity and generosity.

त्वमर्यमा भवसि यत्कनीनां नाम स्वधावन्गुह्यं बिभर्षि।
अञ्जन्ति मित्रं सुधितं न गोभिर्यद्दम्पती समनसा कृणोषि॥ २॥

2. *Tvamaryamā bhavasi yat kanīnāṁ nāma svadhāvan guhyaṁ bibharṣi. Añjanti mitraṁ sudhitaṁ na gobhiryaddampatī samanasā kṛṇoṣi.*

Agni, lord of energy and living vitality, when you bear the mysterious name of youth among men and women, you become Aryama and assume the role of a judge with discrimination. When you join man and woman in wedlock, with equal love of mind and heart, they celebrate you with holy words and hospitality with cow's milk and butter.

तव श्रिये मरुतो मर्जयन्त रुद्र यत्ते जनिम चारु चित्रम्।
पदं यद्विष्णोरुपमं निधायि तेन पासि गुह्यं नाम गोनाम्॥ ३॥

3. *Tava śriye maruto marjayanta rudra yatte janima cāru citram. Padaṁ yadviṣṇorupamaṁ nidhāyi tena pāsi guhyaṁ nāma gonām.*

Agni, you are Rudra, lord of justice and dispensation. For your honour and excellence vibrant people come to you and anoint you and glorify the beautiful and wonderful name that is yours. The office

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of Vishnu, protector and sustainer, is vested in you, by that you protect and maintain the secret name and identity of the lights of stars.

तव श्रिया सुदृशो देव देवाः पुरू दधाना अमृतं सपन्त।
होतारमग्निं मनुषो नि षेदुर्दशस्यन्त उशिजः शंसमायोः ॥ ४ ॥

4. *Tava śriyā sudṛśo deva devāḥ purū dadhānā amṛtaṁ sapanta. Hotāramagniṁ manuṣo ni ṣedurdaṣasyanta uśijaḥ śaṁsamāyoḥ.*

O lord of light and generosity, ruler of the world, by virtue of your light, honour and grace, brilliant scholars of vision, commanding wide powers and immortal knowledge, and the people in general, loving and desiring admirable wealth and beauty of life, establish, serve and expand the fire of various forms of yajna of social and scientific projects, in your honour, holy yajaka and giver of life's benefits.

न त्वद्धोता पूर्वो अग्ने यजीयान्न काव्यैः परो अस्ति स्वधावः।
विशश्च यस्या अतिथिर्भवासि स यज्ञेन वनवद्देव मर्तान् ॥ ५ ॥

5. *Na tvaddhotā pūrvo agne yajīyān na kāvyaiḥ paro asti svadhāvaḥ. Viśaśca yasyā atithirbha-vāsi sa yajñena vanavad-deva martān.*

Agni, there never is a generous giver and yajnic performer before you, nor is there any one higher celebrated by poets in hymns, lord of your own essential wealth and power as you are, worthy of homage. Lord of light and generosity, whoever the host where you are invoked and invited as yajnic deity, you bless the people by the yajna with fulfilment.

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व॒यमग्ने॒ वनु॑याम॒ त्वोता॑ वसू॒यवो॑ ह॒विषा॒ बुध्य॑मानाः ।
व॒यं स॑म॒र्ये वि॒दथे॒ष्वह्नां॑ व॒यं रा॒या सह॑सस्पुत्र॒ मर्ती॑न् ॥ ६ ॥

6. *Vayamagne vanuyāma tvotā vasūyavo haviṣā budhyamānāḥ. Vayaṁ samarye vidatheṣvahnāṁ vayaṁ rāyā sahasasputra martān.*

Agni, lord refulgent ruler of the world, may we grow and prosper, we pray, under your protection, searching for wealth, raising the fire with havi offerings and ourselves rising in wealth and knowledge with the yajna. Let us win in life's contests, in yajnas, day by day, O child of strength and protector of power and valour, and let us be blest with children and grand children.

यो न॒ आगो॑ अ॒भ्येनो॒ भरा॒त्यधी॒दघ॑म॒घशं॑से दधात । ज॒ही चि॑कित्वो अ॒भिश॑स्तिमे॒तामग्ने॒ यो नो॑ म॒र्चय॑ति द्व॒येन॑ ॥ ७ ॥

7. *Yo na āgo abhyeno bharātyadhīdaghamaghaśaṁse dadhāta. Jahī cikitvo abhiśastimetāmagne yo no marcayati dvayena.*

Whoever commits sin and crime against us, may Agni, lord ruler and dispenser of justice, turn that sin and crime upon the sinner and calumniator. May the lord of light and knowledge, Agni, silence that imprecation, whoever be the person that hurts us with double dealing, sin and scandal.

त्वाम॒स्या व्युषि॑ देव॒ पूर्वे॑ दू॒तं कृ॑ण्वा॒ना अ॑यजन्त ह॒व्यैः ।
सं॒स्थे यदग्न॒ ईय॑से रयी॒णां दे॒वो मर्तै॒र्वसु॑भिरि॒ध्यमा॑नः ॥ ८ ॥

8. *Tvāmasyā vyuṣi deva pūrve dūtaṁ kṛṇvānā ayajanta havyaiḥ. Saṁsthe yadagna īyase rayīṇāṁ devo martair-vasubhir-idhyamānaḥ.*

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Agni, refulgent power of light and generosity settled in the midst of this people, yajakas ever since time immemorial honouring you as harbinger of nature's wealth join you and adore you in yajna with oblations of havi. And when you join them and settle in their midst then, raised and fed by the people on fragrant materials, you rise in flames as brilliant lord giver of the wealth of life.

अव॑ स्पृधि पि॒तर॑ं॒ योधि॑ वि॒द्वान्पु॒त्रो यस्ते॑ सहसः सून ऊ॒हे।
क॒दा चि॑कित्वो अ॒भि च॑क्षसे॒ नोऽग्ने॑ क॒दाँ ऋ॑त॒चिद्या॑त-
यासे॥ ९ ॥

9. *Ava sprdhi pitaraṁ yodhi vidvān-putro yaste sahasaḥ sūna ūhe. Kadā ciditvo abhi cakṣase no'gne kadāň ṛtacidyātayāse.*

Agni, born of omnipotence, I think of you, meditate on you: You are the saviour from suffering and mortality as a child is for the parent. You are the scholar of science, visionary of existence and observer of the eternal laws of Dharma. Emulate, excel and save the parent, the protector and the yajaka who lights you in the vedi, fight out and eliminate suffering, sufferance, evil and destruction. Pray when would your eye of grace favour us? When would you inspire us and show the path of rectitude to guide us?

भू॒रि॒ नाम॒ वन्द॑मानो दधाति पि॒ता व॑सो॒ यदि॒ तज्जो॒षया॑से।
कु॒वि॒द्दे॒वस्य॒ सह॑सा चका॒नः सु॒म्नम॒ग्निर्व॑नते वावृधा॒नः॥ १० ॥

10. *Bhūri nāma vandamāno dadhāti pitā vaso yadi tajjoṣayāse. Kuviddevasya sahasā cakānaḥ sumnam-agnir-vanate vāvṛdhānaḥ.*

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O shelter home of life, Agni, father and sustainer of living beings as you are, the worshipper adores you by many names which adoration if you accept and acknowledge with pleasure then the worshipper, loving, adoring and growing like fire by the light and power of the generous lord, creates joy and well being for himself, and Agni too, loving and favouring the adorer by his own divine knowledge and power, waxing with love and kindness, bestows the joy and well being of life upon the supplicant.

त्वम॒ङ्ग जरि॒तारं यविष्ठ विश्वा॑न्यग्ने दुरि॒तानि॑ पर्षि। स्ते॒ना अ॑दृश्रन्रि॒पवो॒ जना॒सोऽ ज्ञा॑तकेता वृजि॒ना अ॑भूवन्॥ ११॥

11. *Tvamaṅga jaritāraṁ yaviṣṭha viśvānyagne duritāti parṣi. Stenā adṛśranripavo janāso-'jñātaketā vṛjinā abhūvan.*

Dearest ruler of the earth, most youthful power of the world, Agni, save the celebrant, purge the supplicant of all the evil and sufferings of the world: thieves are seen prowling around, enemies lying in wait, ignorant people lying in hidden corners, all following crooked ways, flags flying.

इ॒मे यामा॑सस्त्वद्रिग॑भूव॒न्वस॑वे वा॒ तदिदागो॑ अवाचि। नाहा॒यम॒ग्निर॒भिश॑स्तये नो॒ न रीष॑ते वावृधा॒नः परा॑ दात्॥ १२॥

12. *Ime yāmāsas-tvadrig-abhūvan vasave vā tadidāgo avāci. Nāhāyam-agnir-abhiśastaye no na rīṣate vāvṛdhānaḥ parā dāt.*

These celebrants and supplicants observing the law divine are dedicated to you, O lord Agni. Also,

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whatever their weakness or trespass, that too has been confessed to the lord protector and sustainer. We pray may this Agni, lord omniscient and omnipotent, increasingly pleased and gracious, never forsake us and never deliver us unto the maligner or the injurer or the evil of failure and disaster.

Mandala 5/Sukta 4

Agni Devata, Vasushruta Atreya Rshi

त्वामग्ने वसुपतिं वसूनामभि प्र मन्दे अध्वरेषु राजन्। त्वया वाजं वाजयन्तो जयेमाऽभि ष्याम पृत्सुतीर्मर्त्यानाम्॥ १॥

1. *Tvāmagne vasupatiṁ vasūnāmabhi pra mande adhvareṣu rājan. Tvayā vājaṁ vājayanto jayemā'bhi ṣyāma pṛtsutīr-martyānām.*

Agni, lord and brilliant ruler of the world, protector and sustainer of the wealths of life, I serve and celebrate you in the constructive business of cooperative living without hate and violence. With you and under your guidance and inspiration, collecting speed and strength for progress, let us, we pray, win the battles of mortal humanity and be happy.

हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्मे। सुगार्हपत्याः समिषो दिदीह्यस्मद्र्यक्सं मिमीहि श्रवांसि॥ २॥

2. *Havyavāḷagnir-ajaraḥ pitā no vibhurvibhāvā sudṛśīko asme. Sugārhapatyāḥ samiṣo didīhyasmadryak-saṁ mimīhi śravāṁsi.*

Agni, our father, sustainer and ruler, ever youthful and unaging, carrier of holy materials and

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fragrances over and across the world is all pervasive in power and presence, resplendent, all illuminative and all revealing, and blissful in form and appearance. May he provide for us all the healthful food, and energies for a happy household and may he, knowing us well and what is good for us, measure out, determine and grant all the bounds and laws of our wealth and properties, rights and duties, which we must not violate or neglect.

विशां कविं विश्पतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम्।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥ ३ ॥

3. *Viśāṁ kaviṁ viśpatiṁ mānuṣīṇāṁ śuciṁ pāvakaṁ ghṛtapṛṣṭhamagnim. Ni hotāraṁ viśvavidaṁ dadhidhve sa deveṣu vanate vāryāṇi.*

Install Agni in the seat of power, protection and creative governance, Agni the poetic sage and visionary of the people, chief of human settlements, pure and unsullied, the light and fire of the world, strongly based in ghrta and waters, highpriest of the yajnic human organisation, conversant with every detail of the social order, and he procures and rules the choice gifts which people love and desire.

जुषस्वाग्न इळया सजोषा यतमानो रश्मिभिः सूर्यस्य।
जुषस्व नः समिधं जातवेद आ च देवान्हविरद्याय वक्षि ॥ ४ ॥

4. *Juṣasvāgna iḷayā sajoṣā yatamāno raśmibhiḥ sūryasya. Juṣasva naḥ samidhaṁ jātaveda ā ca devān haviradyāya vakṣi.*

Agni, all knowing lord of light and destroyer of

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enemies, pervasive across the earth and pleased with world voice, joining the sunrays and working with them, come, join our yajna lighted and rising with the fuel on fire, enjoy yourself and bring the noblest generous powers of nature and humanity along to partake of the fruits of our corporate endeavour of yajna.

जुष्टो॒ दमू॑ना॒ अति॑थिर्दुरो॒ण इ॒मं नो॑ य॒ज्ञमुप॑ याहि वि॒द्वान्।
विश्वा॑ अग्ने अभि॒युजो॑ वि॒हत्या॑ श॒त्रूय॒तामा भ॑रा॒ भोज॑नानि॥ ५॥

5. *Juṣṭo damūnā atithirduroṇa imaṁ no yajñam-upa yāhi vidvān. Viśvā agne abhiyujo vihatyā śatrū-yatāmā bharā bhojanāni.*

Agni, enlightened scholar, ruler of the world, loved and honoured as a member of the family and welcome visitor to the house, having challenged and eliminated all the opposing forces of hate and enmity in the world, come to this yajna of ours and bring us cherished foods and delicacies.

व॒धेन॒ दस्यु॑ं प्र हि चा॒तय॑स्व॒ वय॑ः कृण्वा॒नस्त॒न्वे॒३॒ स्वायै।
पिपर्षि॒ यत्स॑हसस्पुत्र दे॒वान्त्सो अ॑ग्ने पाहि नृ॒तम॒ वाजे॑ अ॒स्मान्॥ ६॥

6. *Vadhena dasyuṁ pra hi cātayasva vayaḥ kṛṇvā-nastanve svāyai. Piparṣi yatsahasasputra devā-ntso agne pāhi nṛtama vāje asmān.*

Agni, enlightened ruler of the world, born and risen as the very child of strength and honour, drive away the wicked, thieves and robbers, augmenting the food and energy for your own body politic. O best of men and leaders, protect and promote the noble

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enlightened people and replenish the powers of nature and thus strengthen and promote us in our joint endeavour of living.

व॒यं ते॑ अग्न उ॒क्थैर्वि॑धेम व॒यं ह॒व्यैः पा॑वक भद्रशोचे। अ॒स्मे र॒यिं वि॒श्ववा॑रं॒ समि॑न्वा॒स्मे विश्वा॑नि॒ द्रवि॑णानि धेहि॥ ७॥

7. *Vayaṁ te agna ukthairvidhema vayaṁ havyaiḥ pāvaka bhadraśoce. Asme rayiṁ viśvavāraṁ saminvāsme viśvāni draviṇāni dhehi.*

Agni, noble ruler of life and humanity of the earth, pure and purifying power, rising in flames of piety and well being, with holy songs of celebrative knowledge and practical work and with correct inputs of yajnic materials, we offer you homage and service for human progress and all round welfare. For us, create, collect and receive the wealth of universal value and hold in trust the honour and prestige of the entire human nation.

अ॒स्माक॑मग्ने अध्व॒रं जु॑षस्व॒ सह॑सः सूनो त्रिषधस्थ ह॒व्यम्। व॒यं दे॒वेषु॑ सु॒कृतः॑ स्याम॒ शर्म॑णा नस्त्रि॒वरू॑थेन पाहि॥ ८॥

8. *Asmākamagne adhvaraṁ juṣasva sahasaḥ sūno triṣadhastha havyam. Vayaṁ deveṣu sukṛtaḥ syāma śarmaṇā nastrivarūthena pāhi.*

Agni, blazing light and fire, child of omnipotence, ruler of three worlds, join and bless our non-violent yajna of creation and production for the good of life. Let us be blest, we pray, to be followers of universal Dharma and piety of action, and protect and promote us with peace and comfort in a happy home of threefold bliss for body, mind and soul through three

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seasons for the human family.

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरितातिं पर्षि।
अग्ने अत्रिवन्नमसा गृणानोऽस्माकं बोध्यविता तनूनाम्॥ ९॥

9. *Viśvāni no durgahā jātavedaḥ sindhuṁ na nāvā duritāti parṣi. Agne atrivannamasā gṛṇāno'smākaṁ bodhyavitā tanūnām.*

Agni, lord ruler commanding knowledge of the world of existence, constantly supported by relentless active assistants, as a sailor helps travellers to cross the sea by boat, so do you, we pray, help us cross the most difficult obstacles of the world. Served and celebrated with homage and service with surrender, you are the protector and sustainer of our bodies and material interests, this be gracious to know we know.

यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि।
जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम्॥ १०॥

10. *Yastvā hṛdā kīriṇā manyamāno 'martyaṁ martyo johavīmi. Jātavedo yaśo asmāsu dhehi prajābhiragne amṛtatvamaśyām.*

While I, a mortal man, invoke, sing and celebrate your gifts and glory, immortal lord omnipresent in the world of existence, I pray with a sincere heart in full awareness of your omniscience and omnipotence as a supplicant, give us the gift of honour and excellence and bless us that with good progeny we may attain the state of immortality and ultimate freedom.

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यस्मै॒ त्वं सु॒कृते॑ जातवेद उ लो॒कम॑ग्ने कृ॒णव॑: स्यो॒नम्।
अ॒श्विन॑ं स पु॒त्रिणं वी॒रव॑न्तं॒ गोम॑न्तं र॒यिं न॑शते स्व॒स्ति॥ ११॥

11. *Yasmai tvaṁ sukṛte jātaveda u lokamagne kṛṇavaḥ syonam. Aśvinaṁ sa putriṇaṁ vīravantaṁ gomantaṁ rayiṁ naśate svasti.*

Whoever the person doing noble work in piety, for whom, O Jataveda, lord all knowing the things born, Agni, lord refulgent ruler of the world, you create and provide a lovely life of freedom and action, he attains a wealth of horses, dynamic self-progress, noble children, brave warriors, lands and cows, and above all the bliss of well being.

Mandala 5/Sukta 5

Apri Sukta, Mantrawise Devata, Vasushruta Atreya Rshi

सुस॑मिद्धाय शो॒चिषे॑ घृ॒तं ती॒व्रं जु॑होतन।
अ॒ग्नये॑ जा॒तवे॑दसे॥ १॥

1. *Susamiddhāya śociṣe ghṛtaṁ tīvraṁ juhotana. Agnaye jātavedase.*

For success and self-fulfilment, ardenly offer hot and sharply catalytic ghrta into the intense fire, lighted, rising and radiant in the vedi, Jataveda, fire of life vibrating in everything in existence including yourself.

For self-realisation in meditation, collect and concentrate your mind and consciousness into focus and direct it into the light of Divinity all pervasive, and shining in the cave of your heart also.

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नरा॒शंसः॑ सुषूदती॒मं य॒ज्ञमदा॑भ्यः ।
क॒विर्हि मधु॑हस्त्यः ॥ २ ॥

2. *Narāśaṁsaḥ suṣūdatīmaṁ yajñamadābhyaḥ.*
Kavirhi madhuhastyaḥ.

Only the best of men admired by humanity effects such a yajna, the man intrepidable, whatever the circumstances, the man of poetic vision, so generous that sweetness and charity flows from his hand like honey dripping from the honey suckle.

ई॒ळि॒तो अ॑ग्न॒ आ व॒हेन्द्रं॒ चि॒त्रमि॒ह प्रि॒यम् ।
सु॒खै रथे॑भिरू॒तये॑ ॥ ३ ॥

3. *Īḷito agna ā vahendraṁ citramiha priyam.*
Sukhai rathebhirūtaye.

Served and celebrated in yajna, O light of life, Agni, hastening hither-ward by holy chariots for our protection and advancement, bring into the world the dearest wonderful wealth of honour and excellence with peace, comfort and freedom from fear.

ऊर्णं॑म्रदा॒ वि प्र॑थस्वा॒ऽभ्य॒॑र्का अ॑नूषत ।
भवा॑ नः शुभ्र सा॒तये॑ ॥ ४ ॥

4. *Ūrṇamradā vi prathasvā'bhyarkā anūṣata.*
Bhavā naḥ śubhra sātaye.

O ruling light of the world, soft, softening and protective, the mantric songs resound, arise and expand, bright and pure. Be gracious for our good and give us our share of wealth, honour and enlightenment in the social system.

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देवीर्द्वारो॒ वि श्र॑यध्वं सुप्राय॒णा न॑ ऊ॒तये॑।
प्रप्र॑ य॒ज्ञं पृ॑णीतन॥ ५॥

5. *Devīrdvāro vi śrayadhvaṁ suprāyaṇā na ūtaye.*
Prapra yajñaṁ pṛṇītana.

O celestial doors of light divine, open welcome wide for us to walk through to the heavenly shades of peace and protection, expand, beautify and beatify the yajna of life for us.

सु॒प्रती॑के॒ वयो॒वृधा॑ य॒ह्वी ऋ॒तस्य॑ मा॒तरा॑।
दो॒षामु॒षास॑मीमहे॥ ६॥

6. *Supratīke vayovṛdhā yahvī ṛtasya mātarā.*
Doṣāmuṣāsamīmahe.

We arise, welcome and honour the night and the dawn of day, both gracious and blissful of form, energisers of life, mighty strong, observers of nature's law and makers of yajna.

वात॑स्य॒ पत्म॑न्नी॒ळिता दैव्या॒ होता॑रा॒ मनु॑षः।
इ॒मं नो॑ य॒ज्ञमा ग॑तम्॥ ७॥

7. *Vātasya patmannīḷitā daivyā hotārā manuṣaḥ.*
Imaṁ no yajñamā gatam.

Divine performers of yajna, night and the dawn of day, blessed benefactors of humanity, celebrated in songs of praise and prayer, come by flight of the winds to grace this yajna of ours.

इळा॒ सर॑स्वती म॒ही ति॒स्रो दे॒वीर्म॑यो॒भुवः॑।
ब॒र्हिः सी॑दन्त्व॒स्रिधः॥ ८॥

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8. *Iḷā sarasvatī mahī tisro devīrmayobhuvaḥ.*
Barhīḥ sīdantvasridhaḥ.

Ila, divine knowledge of infinite omniscience, Sarasvati, divine language of existencial knowledge, and the divine spirit of mother earth, three divine givers of material, mental and spiritual bliss, may, we pray, come and sanctify our holy grass on the vedi and bless our yajna without delay and without fail.

शिवस्त्वष्टरिहा गहि विभुः पोष उत त्मना।
यज्ञेयज्ञे न उदव॥ ९॥

9. *Śivastvaṣṭarihā gahi vibhuḥ poṣa uta tmanā.*
Yajñeyajñe na udava.

Shiva, lord of peace and bliss, Tvashta, destroyer of suffering, spirit of the universe all pervasive, come to us in our business of health and growth by your own love and grace and protect and advance us all round in every performance of ours, yajna by yajna.

यत्र वेत्थ वनस्पते देवानां गुह्या नामानि।
तत्र हव्यानि गामय॥ १०॥

10. *Yatra vettha vanaspate devānāṁ guhyā nāmāni.*
Tatra havyāni gāmaya.

Lord of sun rays and master of vegetation and forests, wherever you know are the secret abodes of the divine powers of nature and their names and definitions, there guide our yajna to reach for knowledge and further development.

स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भ्यः।
स्वाहा देवेभ्यो हविः॥ ११॥

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11. *Svāhāgnaye varuṇāya svāhendrāya marud-bhyaḥ. Svāhā devebhyo haviḥ.*

Let there be right words of description and exact definition for Agni, light and fire energy. Let there be right words of knowledge and choice for Varuna, right values and judgement. Let there be right actions for Indra, power, energy, honour and excellence for the Maruts, the people. Let there be honour and holy care for the divinities of nature and nobilities of humanity. Let there be right materials as inputs for the holy scientific yajna of development and growth in gratitude to nature and the Lord Divine.

Mandala 5/Sukta 6

Agni Devata, Vasushruta Atreya Rshi

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः। अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥ १ ॥

1. *Agniṁ taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ. Astamarvanta āśavo'staṁ nityāso vājina iṣaṁ stotṛbhya ā bhara.*

Agni is that power and presence of energy, I believe, which pervades everything and in which and by which all things abide and function. The cows abide in it, move by it and end up into it. Horses abide in it, move by it and end into it. So do all fast moving streams and objects, permanent forms, and all forms of energy move by it and retire into it. O scholar of Agni, universal energy, produce and bring up food and energy for the celebrants and supplicants for Agni. This energy is originally set in motion by Agni, the Cosmic omnipotent Spirit. (In the mantra agni is described as astam, i.e.,

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set into motion.)

सो अ॒ग्निर्यो वसु॑र्गृ॒णे सं यमा॒यन्ति॑ धे॒नवः॑। समर्वं॑न्तो रघु॒द्रुवः॑ सं सु॒जा॒तासः॑ सू॒रय॒ इषं॑ स्तो॒तृभ्य॒ आ भ॑र॥ २॥

2. *So agniryo vasurgṛṇe saṁ yamāyanti dhenavaḥ. Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ stotṛbhya ā bhara.*

That is Agni which is the abiding power, pervasive and moving force, and that is what I study and celebrate. The cows and horses, stars and planets and the rays of light, and sound and word come from, move by and go unto it, from which and into which and by which the slow moving ones move and function; and by which and toward which brave and eminent scholars rise to fame and create and produce the wealth of food and energy for the celebrants and supplicants.

अ॒ग्निर्हि वा॒जिनं॒ वि॒शे ददा॑ति वि॒श्वच॑र्षणिः। अ॒ग्नी रा॒ये स्वा॒भुव॑ं स प्री॒तो या॑ति॒ वार्य॒मिषं॑ स्तो॒तृभ्य॒ आ भ॑र॥ ३॥

3. *Agnirhi vājinaṁ viśe dadāti viśvacarṣaṇiḥ. Agnī rāye svābhuvaṁ sa prīto yāti vāryamiṣaṁ stotṛbhya ā bhara.*

Agni, light and energy of existence, alone provides fast modes of transport for the people. Studied and developed for wealth, Agni provides automatic and self-sustaining energy for the people. O scholar scientist, create and bring choice foods and energies for the celebrants and supplicants.

आ तॅ॑ अग्न इधीमहि द्यु॒मन्तं॑ देवा॒जर॑म्। यद्ध॒ स्या ते॒ पनी॑यसी स॒मिद्दी॒दय॑ति॒ द्यवी॑षं स्तो॒तृभ्य॒ आ भ॑र॥ ४॥

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4. *Ā te agna idhīmahi dyumantaṁ devājaram. Yaddha syā te panīyasī samiddīdayati dyavīṣaṁ stotṛbhya ā bhara.*

Let us kindle you, light and fire of life, generous divinity, refulgent and unaging so that the wonderfully admirable light of your blaze shines in heaven and you bring food and energy for the celebrants.

आ तें अग्न ऋचा हविः शुक्रस्य शोचिषस्पते। सुश्चन्द्र दस्म विश्पते हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर॥ ५॥

5. *Ā te agna ṛcā haviḥ śukrasya śociṣaspate. Suścandra dasma viśpate havyavāṭ tubhyaṁ hūtaya iṣaṁ stotṛbhya ā bhara.*

Agni, light of life, lord of power, purity and splendour, golden beautiful, generous, sustainer of the people and carrier of fragrant oblations across the spaces, fragrant offers are made to you with the chant of holy verses in praise of your identity, attributes and functions. Generous creative power, create and bring food and energy for the celebrants.

प्रो त्ये अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम्। ते हिन्विरे त इन्विरे त इषण्यन्त्यानुषगिषं स्तोतृभ्य आ भर॥ ६॥

6. *Pro tye agnayo'gniṣu viśvaṁ puṣyanti vāryam. Te hinvire ta invire ta iṣaṇyantyānuṣag-iṣaṁ-stotṛbhya ā bhara.*

Those radiations of your energy into other forms of energies feed, invigorate and develop the wealth and growth of life in existence. They inspire, impel and collect, they expel, expand and organise, and thus they

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animate the circuitous dynamics of centripetal and centrifugal forces in systemic unison of the universe. O living power, create and bring food and energy for the celebrants.

तव॒ त्ये अ॑ग्ने अ॒र्चयो॒ महि॑ व्रा॒धन्त॑ वा॒जिनः॑। ये पत्वा॑भिः श॒फानां व्र॒जा भु॒रन्त॒ गोना॒मिषं॑ स्तो॒तृभ्य॒ आ भ॑र॥ ७॥

7. *Tava tye agne arcayo mahi vrādhanta vājinaḥ. Ye patvabhiḥ śaphānāṁ vrajā bhuranta gonāmiṣaṁ stotṛbhya ā bhara.*

Agni, O mighty power of the universe, those mighty radiations of your flames of energy feed and animate all objects into motion in space and they, with the radiating waves of your power, energise, expand and hold in poise the orbits of motions for the stars, planets and the galaxies. O mighty power, create and hold the food and energy of life and bless the celebrants.

नवा॑ नो अग्न॒ आ भ॑र स्तो॒तृभ्यः॑ सुक्षि॒तीरिषः॑। ते स्या॑म॒ य आ॑नृ॒चुस्त्वादू॑तासो॒ दमे॑दम॒ इषं॑ स्तो॒तृभ्य॒ आ भ॑र॥ ८॥

8. *Navā no agna ā bhara stotṛbhyaḥ sukṣitīriṣaḥ. Te syāma ya ānṛcus-tvādūtāso damedama iṣaṁ stotṛbhya ā bhara.*

Agni, mighty power and light of knowledge, bring us new forms of food and energy and give us new revelations of blissful earths and stars in existence. And we pray, may we, who worship and celebrate you, be your messengers in every home. O lord, bring us the food and energy of life and light of knowledge ever new for us, your celebrants and supplicants.

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उ॒भे सु॑श्चन्द्र स॒र्पिषो॒ दर्वी॑ श्रीणीष आ॒सनि॑। उ॒तो न॒ उत्पु॑पूर्या उ॒क्थेषु॑ शवसस्पत॒ इषं॑ स्तो॒तृभ्य॒ आ भ॑र॥ ९॥

9. *Ubhe suścandra sarpiṣo darvī śrīṇīṣa āsani. Uto na ut papūryā uktheṣu śavasaspata iṣaṁ stotṛbhya ā bhara.*

Agni, mighty lord of golden glory in form, creator and wielder of universal energy, you catalyse two ladlefuls of liquid fuel in your crucible for impulsion and expulsion in cosmic metabolism. Thus, O lord, fulfil us too in holy tasks of yajna and create and bring food and energy for the celebrants.

ए॒वाँ अ॒ग्निम॑जु॒र्यमु॒र्गी॒र्भिर्य॒ज्ञेभि॑रानु॒षक्। दध॑द॒स्मे सु॒वीर्यं॑मु॒त त्यदा॒श्वश्व्य॒मिषं॑ स्तो॒तृभ्य॒ आ भ॑र॥ १०॥

10. *Evāṅ agnim-ajur-yamur-gīrbhir-yajñebhir-ānuṣak. Dadhadasme suvīryamuta tyadāśvaś-vyamiṣaṁ stotṛbhya ā bhara.*

Thus do the celebrants and supplicants positively dedicated to Agni study and apply natural energy for practical purposes by holy speech and yajnic structures of research and experimentation, so that agni may hold and bring us lustrous strength and dynamic energy of electric speed and success.

O lord of power and energy, create and bring food and energy for the celebrants.

Mandala 5/Sukta 7

Agni Devata, Isha Atreya Rshi

सखा॑यः सं व॑ः स॒म्यञ्च॒मिषं॒ स्तोमं॑ चा॒ग्नये॑। वर्षि॑ष्ठाय क्षिती॒नामू॒र्जो नप्त्रे॒ सह॑स्वते॥ १॥

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1. *Sakhāyaḥ saṁ vaḥ samyañcamiṣaṁ stomaṁ cāgnaye. Varṣiṣṭhāya kṣitīnāmūrjo naptre sahasvate.*

O friends, all your food and energy well collected and all your song of description and celebration is for Agni and is dedicated to Agni, lord giver of light and energy, highest of the powers and abodes in the universe, power manifest in divine manifestations of energy and the power omnipotent over all.

कुत्रा चिद्यस्य समृतौ रण्वा नरो नृषदने।
अर्हन्तश्चिद्यमिन्धते संजनयन्ति जन्तवः ॥ २ ॥

2. *Kutrā cidyasya samṛtau raṇvā naro nṛṣadane. Arhantaścidyamindhate saṁjanayanti jantavaḥ.*

Where is that Agni on whose revelation and arrival in the home-steads of humanity, people, the best and highest of them, rejoice? which scholars and sages light and raise? and which even the least of living beings generate?

सं यदिषो वनामहे सं हव्या मानुषाणाम्।
उत द्युम्नस्य शवस ऋतस्य रश्मिमा ददे ॥ ३ ॥

3. *Saṁ yadiṣo vanāmahe saṁ havyā mānuṣāṇām. Uta dyumnasya śavasa ṛatasya raśmimā dade.*

When we join together and pray for foods and energy forms, and the oblations of holy materials into the fire for the good of humanity rise in fragrance, then Agni with its power takes over the reins of rain showers and abundance of wealth and well being.

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स स्मा कृणोति केतुमा नक्तं चिद् दूर आ सते।
पावको यद्वनस्पतीन्प्र स्मा मिनात्यजरः॥ ४॥

4. *Sa smā kṛṇoti ketumā naktaṁ ciddūra ā sate.*
Pāvako yad-vanaspatīn pra smā mināty ajaraḥ.

He, the power unaging, pure and purifying, gives signals of his light and guidance even for those who are far away when he leaves behind the night and rides the waves of light over the tops of trees.

अव स्म यस्य वेषणे स्वेदं पथिषु जुह्वति।
अभीमह स्वजेन्यं भूमा पृष्ठेव रुरुहुः ॥ ५॥

5. *Ava sma yasya veṣaṇe svedaṁ pathiṣu juhvati.*
Abhīmaha svajenyaṁ bhūmā pṛṣṭheva ruruhuḥ.

On whose rise, as the sun's, and in whose service people shed the sweat of their brow in pursuit of the paths of life, to that Agni and the sun, the entire people of the earth look up and rise as children rise on the back of the parent.

यं मर्त्यः पुरुस्पृहं विदद्विश्वस्य धायसे।
प्र स्वादनं पितूनामस्तातिं चिदायवे॥ ६॥

6. *Yaṁ martyaḥ puruspṛhaṁ vidadviśvasya dhāyase. Pra svādanaṁ pitūnām-astatātiṁ cidāyave.*

For the service of Agni, unaging sustainer of the world, let mortal man know and attain to Agni, favourite love of all, because Agni is supreme among the pleasures of life and Agni is the ultimate home of living beings, in fact, of everything in existence.

स हि ष्मा धन्वाक्षितं दाता न दात्या पशुः।
हिरिश्मश्रुः शुचिदन्नृभुरनिभृष्टतविषिः॥ ७॥

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7. *Sa hi ṣmā dhanvākṣitaṁ dātā na dātyā paśuḥ.*
Hiriśmaśruḥ śucidannṛbhuranibhṛṣṭataviṣiḥ.

Like a generous man with a golden beard and pure white teeth, Agni, wise and expert with his forces intact, his effulgence undiminished, watches all and, like a liberal giver, gives to the dedicated supplicant a dwelling in the skies.

शुचिः ष्म यस्मा अत्रिवत्प्र स्वधितीव रीयते।
सुषूरसूत माता क्राणा यदानशे भगम्॥ ८॥

8. *Śuciḥ ṣma yasmā atrivat pra svadhitīva rīyate.*
Suṣūrasūta mātā krāṇā yadānaśe bhagam.

For him, i.e., the supplicant yajaka, the man free from threefold suffering of body, mind and soul, Agni, bright and pure, releases the honour and splendour of life like currents of thunder power, which mother nature spontaneously generates for him and which flows to him incessantly.

आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे।
ऐषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः॥ ९॥

9. *Ā yaste sarpirāsute'gne śamasti dhāyase.*
Aiṣu dyumnam-uta śrava ā cittaṁ martyeṣu dhāḥ.

Agni, lord of light, giver of peace and power, when the ghrta has been offered into the fire and the flames arise, then let there be a shower of peace for the bearer of oblations, your gift for the yajaka. O lord, bear and bring wealth of honour and excellence, food and energy, and a noble mind with wisdom and vision and vest the same in these dedicated people.

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इति॑ चिन्म॒न्युम॒धिज॒स्त्वादा॑त॒मा प॒शुं द॑दे। आद॑ग्ने अपृ॑ण॒-
तोऽत्रिः॑ सासह्या॒द॒स्यू॒नि॒षः सा॑सह्या॒न्नॄ॒न्॥ १०॥

10. *Iti cinmanyum-adhrijas-tvādātamā paśuṁ dade. Ādagne apṛṇato'triḥ sāsahyād-dasyūn-iṣaḥ sāsahyān-nṝn.*

This is the song of praise and prayer, O lord, Agni, giver of light, peace and power. Born among the dedicated aspirants, I accept the gift of peace and passion, power and property and cattle wealth. Let man be Atri, free from threefold suffering of body, mind and soul. Let man challenge the ungenerous and fight out the impending dangers, human as well as natural, and hold on to noble men and aspirations.

Mandala 5/Sukta 8

Agni Devata, Isha Atreya Rshi

त्वाम॑ग्न ऋ॒ता॒यव॒ः समी॑धिरे प्र॒त्नं प्र॒त्नास॑ ऊ॒तये॑ सहस्कृत।
पु॒रु॒श्च॒न्द्रं य॑ज॒तं वि॒श्वधा॑यस॒ं दमू॑नसं गृ॒हप॑तिं॒ वरे॑ण्यम्॥ १॥

1. *Tvāmagne ṛtāyavaḥ samīdhire pratnaṁ pratnāsa ūtaye sahaskṛta. Puruścandraṁ yajataṁ viśva-dhāyasaṁ damūanasaṁ gṛhapatiṁ vareṇyam.*

You, light of the world, life of life, Agni, the lovers of Truth and universal law dedicated to yajna since time immemorial kindle and install in the home for protection and progress: Agni, ancient and eternal born of omnipotence, golden glorious, worthy of reverence, sustainer of the universe, self-controlled and abiding in divine law, head of human family, chosen and worthy of choice.

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(Swami Dayananda applies this hymn by implication and extension to home life and the homely fire yajna, of which the head and yajamana is the married couple. Agni, further, may be interpreted as the head of a state and of the world government elected and anointed by common consent.)

त्वामग्ने अतिथिं पूर्व्यं विशः शोचिष्केशं गृहपतिं नि षेदिरे।
बृहत्केतुं पुरुरूपं धनस्पृतं सुशर्माणं स्ववसं जरद्विषम्॥ २॥

2. *Tvāmagne atithiṁ pūrvyaṁ viśaḥ śociṣkeśaṁ gṛhapatiṁ ni ṣedire. Bṛhatketuṁ pururūpaṁ dhanaspṛtaṁ suśarmāṇaṁ svavasaṁ jaradviṣam.*

Agni, light of life, people have enshrined and consecrated you in their heart and home: Agni, a welcome guest on the rounds, ancient presence with flames of fire for locks of hair, master of the home, high beacon of light, pervasive in all forms of the world, creator, lover and giver of wealth, neatly settled in homes, commanding noble and sure modes of protection and progress, pure, cleansed and free from hate and poisonous enmity.

त्वामग्ने मानुषीरीळते विशो होत्राविदं विविचिं रत्नधातमम्।
गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृतश्रियम्॥ ३॥

3. *Tvāmagne mānuṣīrīḷate viśo hotrāvidaṁ viviciṁ ratnadhatamam. Guhā santaṁ subhaga viśvadarśataṁ tuviṣvaṇasaṁ suyajaṁ ghṛtaśriyam.*

Agni, human communities all adore you enshrined in the heart, knower of the yajakas and the delicacies of yajna, discriminator between right and

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wrong, positive and negative, good and evil, highest treasurehold of the jewels of wealth, gracious and glorious with honour and excellence, light of the universe, loud and bold in universal service, directly accessible in yajna and rising in flames by ghrta.

त्वामग्ने धर्णसिं विश्वधा वयं गीर्भिर्गृणन्तो नमसोप सेदिम।
स नो जुषस्व समिधानो अङ्गिरो देवो मर्तस्य यशसा सुदीतिभिः ॥ ४ ॥

4. *Tvāmagne dharṇasiṁ viśvadhā vayaṁ gīrbhirgṛṇanto namasopa sedima. Sa no juṣasva samidhāno aṅgiro devo martasya yaśasā sudītibhiḥ.*

Agni, lord of light and sustainer of the world, celebrating you in many ways with holy songs of praise and prayer, we sit by you with reverence, with offers of oblations in the holy fire. O lord Angira, pervasive in every particle of the universe, bright and generous, kindled and rising in flames by the mortals' offers of havi, be gracious, accept our homage and bless us with honour and excellence in life.

त्वमग्ने पुरुरूपो विशेविशे वयो दधासि प्रत्नथा पुरुष्टुत।
पुरूण्यन्ना सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाधृषे ॥ ५ ॥

5. *Tvamagne pururūpo viśeviśe vayo dadhāsi pratnathā puruṣṭuta. Purūṇyannā sahasā vi rājasi tviṣiḥ sā te titviṣāṇasya nādhṛṣe.*

Agni, pervading in all the many forms of existence, praised and celebrated by all since time immemorial, you bear and bring abundant food and health and life for every individual and every

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community. You shine with might and splendour, and that splendour of yours, glorious one, no one dare challenge.

त्वामग्ने समिधानं यविष्ठ्य देवा दूतं चक्रिरे हव्यवाहनम्।
उरुज्रयसं घृतयोनिमाहुतं त्वेषं चक्षुर्ददिरे चोदयन्मति ॥ ६ ॥

6. *Tvāmagne samidhānaṁ yaviṣṭhya devā dūtaṁ cakrire havyavāhanam. Urujrayasaṁ ghṛtayonimāhutaṁ tveṣaṁ cakṣurdadhire codayanmati.*

Agni, ever youngest, unaging power of existence, kindled and shining in flames, bright and generous sages and scholars among humanity and divinities of nature make you the carrier and disseminator of fragrant energies of life and health, and install and enshrine you in the vedi, ghrta fed, wide expansive, brilliant, watchful and inspirer of intelligence, ever invoked and invited.

त्वामग्ने प्रदिव आहुतं घृतैः सुम्नायवः सुषमिधा समीधिरे।
स वावृधान ओषधीभिरुक्षितो भि ज्रयांसि पार्थिवा वि तिष्ठसे ॥ ७ ॥

7. *Tvāmagne pradiva āhutaṁ ghṛtaiḥ sumnāyavaḥ suṣamidhā samīdhire. Sa vāvṛdhāna oṣadhībhirukṣito'bhi jrayāṁsi pārthivā vi tiṣṭhase.*

Agni, light of life invoked and received from the revelations of heaven, enlightened people in pursuit of self-realisation enkindle and raise you in the vedi with fuel and ghrta of the holiest kind. They light you in the heart with the fuel of their sense and mind and self-awareness. And you, rising with the fuel and sprinkled with ghrta, ever abide expansive in all their

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business of earthly existence.

Mandala 5/Sukta 9

Agni Devata, Gaya Atreya Rshi

त्वामग्ने हविष्मन्तो देवं मर्तास ईळते ।
मन्ये त्वा जातवेदसं स हव्या वक्ष्यानुषक् ॥ १ ॥

1. *Tvāmagne haviṣmanto devaṁ martāsa īḷate.*
Manye tvā jātavedasaṁ sa havyā vakṣyānuṣak.

You, O fire divine, mortals bearing havis with reverence in homage, honour, celebrate and worship, and I meditate on your presence in omniscience to pray: Radiate the holy light and fragrance all round and let it come to me also, generous one.

अग्निर्होता दास्वतः क्षयस्य वृक्तबर्हिषः ।
सं यज्ञासश्चरन्ति यं सं वाजासः श्रवस्यवः ॥ २ ॥

2. *Agnirhotā dāsvataḥ kṣayasya vṛktabarhiṣaḥ. Saṁ yajñāsaścaranti yaṁ saṁ vājāsaḥ śravasyavaḥ.*

Agni is the high-priest of Nature's abundance for humanity, blessing the house of the liberal devotee ready to kindle the holy fire, since all nutriments, energies and all yajnic gifts of Divinity coexist and work with Agni.

उत स्म यं शिशुं यथा नवं जनिष्टारणी ।
धर्तारं मानुषीणां विशामग्निं स्वध्वरम् ॥ ३ ॥

3. *Uta sma yaṁ śiśuṁ yathā navaṁ janiṣṭāraṇī.*
Dhartāraṁ mānuṣīṇāṁ viśāmagniṁ svadhvaram.

And just as two arani woods produce the fire, and just as mother and father beget and nurse a new

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born baby, so do we kindle, raise and serve the holy fire of yajna and worship the lord of life, sustainer of human communities and high-priest of cosmic yajna.

उत स्म॑ दुर्गृभीयसे पु॒त्रो न ह्वार्या॑णाम्।
पु॒रू यो दग्धा॒सि॒ वना॑ऽग्ने॑ प॒शुर्न यव॑से॥ ४॥

4. *Uta sma durgṛbhīyase putro na hvāryāṇām.*
Purū yo dagdhāsi vana'gne paśurna yavase.

You who burn up vast forests and devour grasses like a hungry animal are a product of tortuous waves of energy, too tempestuous and too difficult to grab.

अध॑ स्म॒ यस्या॒र्चय॑ः स॒म्यक्सं॒यन्ति॑ धू॒मिन॑ः। यदी॒मह॑ त्रि॒तो दि॒व्युप॒ ध्मातेव॒ धम॑ति॒ शिशी॑ते ध्मा॒तरी॑ यथा॥ ५॥

5. *Ādha sma yasyārcayaḥ samyaksaṁyanti dhūminaḥ. Yadīmaha trito divyupa dhmāteva dhamati śiśīte dhmātarī yathā.*

Fire whose flames mixed together with smoke rise up and shine when the yajaka or the yogi, thrice excelling others in body, mind and soul, lights up the fire, refines, intensifies and raises the flames close to and into the heights of heaven just like a smelter blowing and intensifying the fire with the blower.

तवा॒हम॑ग्न ऊ॒तिभि॑र्मि॒त्रस्य॑ च॒ प्रश॑स्तिभिः।
द्वेषो॒युतो॒ न दु॑रि॒ता तु॒र्याम॒ मर्त्या॑नाम्॥ ६॥

6. *Tavāhamagna ūtibhirmitrasya ca praśastibhiḥ.*
Dveṣoyuto na duritā turyāma martyānām.

O light and fire of life, Agni, may we, with your protections and friendly exhortations, cross over the sins and weaknesses of mortal humanity as we overcome

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the hate and enmity of the wicked.

तं नो॑ अग्ने अ॒भी नरो॑ र॒यिं स॑हस्व॒ आ भ॑र। स क्षे॑पय॒त्स पो॑षय॒द्भुव॒द्वाज॑स्य सा॒तय॑ उ॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे ॥ ७ ॥

7. *Taṁ no agne abhī naro rayiṁ sahasva ā bhara. Sa kṣepayat sa poṣayad bhuvadvājasya sātaya utaidhi pṛtsu no vṛdhe.*

O lord of patience and power, Agni, create the right leaders among us. Bless us with the wealth of life. Inspire and move us to act. Come, be with us for the achievement of food, energy and prosperity. Help us win and make progress in our battles of life.

Mandala 5/Sukta 10

Agni Devata, Gaya Atreya Rshi

अग्न॒ ओजि॑ष्ठ॒मा भ॑र द्यु॒म्नम॒स्मभ्य॑मध्रिगो।
प्र नो॑ रा॒या परी॑णसा॒ रत्सि॑ वा॒जाय॒ पन्था॑म् ॥ १ ॥

1. *Agna ojiṣṭhamā bhara dyumnamasmabhya-madhrigo. Pra no rāyā parīṇasā ratsi vājāya panthām*

Agni, irresistible power of motion and advancement for the aspirants, bring us the most brilliant honour and excellence of life. Bless us with abundant wealth, open the path of progress and guide us on the way.

त्वं नो॑ अग्ने अद्भुत क्रत्वा॒ दक्ष॑स्य म॒ंहना॑।
त्वे अ॑सु॒र्य॑मारुहत्क्रा॒णा मि॒त्रो न य॒ज्ञिय॑ः ॥ २ ॥

2. *Tvaṁ no agne adbhuta kratvā dakṣasya maṁhanā. Tve asuryamāruhat krāṇā mitro na yajñiyaḥ.*

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Agni, unique unrivalled power of the world, help us advance by yajnic action and the greatness of our experts. The man rising in divine strength and intelligence and acting in your service is adorable for us.

त्वं नो॑ अग्न एषा॒ं गयं पु॒ष्टिं च॑ वर्धय।
ये स्तोमे॑भि॒ः प्र सू॒रयो॒ नरो॑ म॒घान्या॑न॒शुः ॥ ३ ॥

3. *Tvaṁ no agna eṣāṁ gayaṁ puṣṭiṁ ca vardhaya.*
Ye stomebhiḥ pra sūrayo naro maghānyānaśuḥ.

For us, Agni, lord of light and knowledge, increase and exalt the health and home of these, men of vision and splendour, sages, scholars, teachers, leaders and all, bright and brave who, with songs of praise and prayer, have come to attain the honour and excellence of existence.

ये अ॑ग्ने चन्द्र ते॒ गिर॑ः शुम्भन्त्यश्व॑राधसः। शुष्मे॑भिः शुष्मिणो॒
नरो॑ दि॒वश्चि॒द्येषां बृ॒हत्सु॑की॒र्तिर्बो॑धति॒ त्मना॑ ॥ ४ ॥

4. *Ye agne candra te giraḥ śumbhantyaśvarādhasaḥ.*
Śuṣmebhiḥ śuṣmiṇo naro divaścidyeṣāṁ bṛhatsu-
kīrtirbodhati tmanā.

Agni, lord of beauty, majesty and ecstasy, the words of your voice, potent and pregnant with sense and power, shine and reverberate all round in space with the message of action and achievement at the fastest, the wise expansive vibrancy of which, a shower from heaven, by itself, awakens and inspires the leading people of imagination with flames of fire.

तव॒ त्ये अ॑ग्ने अ॒र्चयो॒ भ्राज॑न्तो यन्ति धृष्णु॒या।
परि॑ज्मानो॒ न वि॒द्युतः॑ स्वा॒नो रथो॒ न वा॑ज॒युः ॥ ५ ॥

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5. *Tava tye agne arcayo bhrājanto yanti dhṛṣṇuyā.*
Parijmāno na vidyutaḥ svāno ratho na vājayuḥ.

Agni, those flames of your light and fire, bright and blazing, go round with might and majesty like cosmic waves of lightning energy commanding the kingdom of the world, as if by a roaring chariot leading to victory.

नू नो॑ अग्न ऊ॒तये॑ स॒बाध॑सश्च रा॒तये॑। अ॒स्माका॑सश्च सू॒रयो॒ विश्वा॒ आशा॑स्तरी॒षणि॑॥ ६॥

6. *Nū no agna ūtaye sabādhasaśca rātaye.*
Asmākāsaśca sūrayo viśvā āśāstarīṣaṇi.

And now Agni, for our protection and progress and for the relief and advancement bound in limitations, come so that all our leaders, bright and bold, may cross over all the bounds in all the directions of space.

त्वं नो॑ अग्ने अङ्गिरः स्तु॒तः स्तवा॑न॒ आ भ॑र। होत॑र्विभ्वा॒सहं॑ र॒यिं स्तो॒तृभ्य॒ः स्तव॑से च न उ॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे॥ ७॥

7. *Tvaṁ no agne aṅgiraḥ stutaḥ stavāna ā bhara.*
Hotarvibhvāsahaṁ rayiṁ stotṛbhyaḥ stavase ca na utaidhi pṛtsu no vṛdhe.

Agni, light of the world, dear as breath of life, generous sage and scholarly yajaka, liberal giver, praised by devotees and approving and praising the celebrants, bring us wealth for the devotees and the worshipper good enough to challenge the mighty, and come for us so that we may win the battles of life and grow higher and higher.

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Mandala 5/Sukta 11

Agni Devata, Sutambhara Atreya Rshi

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥ १ ॥

1. *Janasya gopā ajaniṣṭa jāgṛviragniḥ sudakṣaḥ suvitāya navyase. Ghṛtapratīko bṛhatā divispṛśā dyumadvi bhāti bharatebhyaḥ śuciḥ.*

Agni, fire energy, friend and protector of man, ever awake, versatile power, it arises for the latest good of humanity. Feeding and rising on the fuel of ghrta, shining pure and magnificent with heat and light touching the skies, it shines and gives light for those who feed and keep the fire burning.

यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समीधिरे।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः ॥ २ ॥

2. *Yajñasya ketuṁ prathamaṁ purohitamagnim narastriṣadhasthe samīdhire. Indreṇa devaiḥ sarathaṁ sa barhiṣi sidanni hotā yajathāya sukrutaḥ.*

Agni is the leader, mark of the science of yajna, first highpriest in the process, which the leading lights among people kindle and establish in three stages of life in three departments of the acquisition of knowledge, observance of Dharma and performance of karma, in three regions of earth, sky and the solar sphere. And Agni takes the prime seat on the grass on the vedi with Indra, power, devas, divine givers of nature, as it

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comes with its chariot which carries it with fragrance to all regions. It is the sanctifier for yajnic initiation, conduct and congregation, and it is the very light, beauty and grace of the holy project.

असंमृष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः ।
घृतेन त्वावर्धयन्नग्न आहुत धूमस्ते केतुरभवद्दिवि श्रितः ॥ ३ ॥

3. *Asaṁmṛṣṭo jāyase mātroḥ śucirmandraḥ kaviru-datiṣṭho vivasvataḥ. Ghṛtena tvāvardhayannagna āhuta dhūmaste keturabhavad-divi śritaḥ.*

Agni, born of parents natural, unadorned and free, pure and radiant, charming, with the gift of being the leading light rising from the sun, when you are invoked and invited, people raise and advance you with oblations of ghrta and then your light and fragrance as the flag of your majesty rises to the regions of the sun.

अग्निर्नो यज्ञमुप वेतु साधुयाऽग्निं नरो वि भरन्ते गृहेगृहे ।
अग्निर्दूतो अभवद्धव्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम् ॥ ४ ॥

4. *Agnirno yajñamupa vetu sādhuyā 'gniṁ naro vi bharante gṛhegṛhe. Agnirdūto abhavaddha-vyavāhano'gniṁ vṛṇānā vṛṇate kavikratum.*

May Agni come straight to our yajnic actions of social value. Leading and enlightened people light and raise Agni in every home. Agni is the disseminator of the fragrance of yajna over lands and spaces. Intelligent people of holy action take to Agni, the power that effects creative actions of the enlightened for social good.

(Swami Dayananda interprets agni in the sense of the enlightened leading heights of society who help

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people to do good to the community. Agni is thus not only the divine fire but also the leader, teacher and the preacher.)

तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वर्धयन्ति च॥ ५॥

5. *Tubhyedamagne madhumattamaṁ vacastubhyaṁ manīṣā iyamastu śaṁ hṛde. Tvāṁ giraḥ sindu-mivāvanīrmahīrā pṛṇanti śavasā vardhayanti ca.*

Agni, this sweetest song of honour and adoration is presented to you. The holy sentiment and prayer is addressed to you in praise of your holiness and peace at heart. The great holy voices protect, promote and fulfil you and make you stronger with power just as great rivers flow and add to the depth and power of the sea.

त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वनेवने।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः॥ ६॥

6. *Tvāmagne aṅgiraso guhā hitam-anvavindañchiśriyāṇaṁ vanevane. Sa jāyase mathyamānaḥ saho mahat tvāmāhuḥ sahasasputram-aṅgiraḥ.*

Angira, life breath of the universe, light and fire of the world, Agni, pervading every forest, every ray of light and every living being, holy yajakas dedicated to you as to the breath of life awaken and realise you through meditation in the cave of the heart when you are hidden as a mysterious flame, and you, stirred through contemplation, concentrated and enkindled, rise

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as a great power of light and victory. Rightly they call you manifestation of the omnipotent.

Mandala 5/Sukta 12

Agni Devata, Sutambhara Atreya Rshi

प्राग्नयेे बृहते यज्ञियाय ऋतस्य वृष्णे असुराय मन्म।
घृतं न यज्ञ आस्ये३ सुपूतं गिरं भरे वृषभाय प्रतीचीम्॥ १॥

1. *Prāgnaye bṛhate yajñiyāya ṛtasya vṛṣṇe asurāya manma. Ghṛtaṁ na yajña āsye supūtaṁ giraṁ bhare vṛṣabhāya pratīcīm.*

As in yajna, we bear and bring and offer oblations of ghrta into the vedi, so do I compose and bring the language of inner consciousness purified in meditation and offer it in honour of Agni, great, adorable in yajna, giver of the showers of water and the light of truth, life breath of the world, inspirer of thought, and generous giver of strength and power.

ऋतं चिकित्व ऋतमिच्चिकिद्ध्यृतस्य धारा अनु तृन्धि पूर्वीः। नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः॥ २॥

2. *Ṛtaṁ cikitva ṛtamiccikiddhyṛtasya dhārā anu tṛndhi pūrvīḥ. Nāhaṁ yātuṁ sahasā na dvayena ṛtaṁ sapāmyaruṣasya vṛṣṇaḥ.*

Agni, light of the world, you know the law and dynamics of world order. Know the truth and sincerity of our yajna and worship, and release the showers of eternal light of truth and open the doors of nature's generosity. I follow the generous and brilliant lord's path of truth and rectitude but not by violence nor with

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duplicity. I follow the path of honesty and sincerity.

कया॑ नो अग्न ऋ॒तय॑न्नृ॒तेन॒ भुवो॒ नवे॑दा उ॒चथ॑स्य॒ नव्यः॑ ।
वेदा॑ मे दे॒व ऋ॑तु॒पा ऋ॒तूनां नाहं पतिं॑ सनि॒तुर॒स्य रा॒यः ॥ ३ ॥

3. *Kayā no agna ṛtayannṛtena bhuvo navedā ucathasya navyaḥ. Vedā me deva ṛtupā ṛtūnāṁ-nāhaṁ patiṁ sanitурasya rāyaḥ.*

For what reason, Agni, you being the latest scholar and observer of the laws of truth by the laws of truth, would you not know of the earth and of our songs of adoration? Lord protector and observer of the laws and cycle of the seasons, generous and brilliant, give me the knowledge. I do not well know the lord giver and protector of the wealth of life.

के ते॑ अग्ने रि॒पवे॒ बन्ध॑नास॒ः के पा॒यव॑ः सनिषन्त द्यु॒मन्त॑ः ।
के धा॒सिम॑ग्ने॒ अनृ॑तस्य पान्ति॒ क आस॑तो॒ वच॑सः सन्ति गो॒पाः ॥ ४ ॥

4. *Ke te agne ripave bandhanāsaḥ ke pāyavaḥ saniṣanta dyumantaḥ. Ke dhāsimagne anṛtasya pānti ka āsato vacasaḥ santi gopāḥ.*

Agni, ruler of humanity, what are your injunctions and prohibitions of law and order to deal with the opposite forces? Who are the guards and what are the safeguards? Who are your allies? Who the leading lights? Who preserve and maintain food supplies and food resources? Who are the people and what the elements that shelter falsehood? What are the safeguards against false and malicious words and reports?

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सखायस्ते विषुणा अग्न एते शिवासः सन्तो अशिवा अभूवन्। अधूर्षत स्वयमेते वचोभिर्ऋजूयते वृजिनानि ब्रुवन्तः ॥ ५ ॥

5. *Sakhāyaste viṣuṇā agna ete śivāsaḥ santo aśivā abhūvan. Adhūrṣata svayamete vacobhir-ṛjūyate vṛjināni bruvantaḥ.*

Agni, bright ruler, those friends and allies of yours, wide spread and intelligent, who were favourable earlier but have become unfavourable and negative later would of themselves be destroyed, all these, by their own words, speaking crooked things to simple people of rectitude. See they are eliminated.

यस्ते अग्ने नमसा यज्ञमीट्ट ऋतं स पात्यरुषस्य वृष्णः।
तस्य क्षयः पृथुरा साधुरेतु प्रसर्स्राणस्य नहुषस्य शेषः ॥ ६ ॥

6. *Yaste agne namasā yajñamīṭṭa ṛtaṁ sa pātyaruṣasya vṛṣṇaḥ. Tasya kṣayaḥ pṛthurā sādhuretu prasarsrāṇasya nahuṣasya śeṣaḥ.*

O brilliant ruler, Agni, whoever the man with reverence and holy oblations in yajna serves your yajna of the social order, he protects and promotes the rule of truth and rectitude, the rule of the generous, brilliant and non-violent ruler. May his house as the house of the ruler go on rising high and higher, from good to better, the house of the progressive man on sound foundations of economic surplus and all round security.

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Mandala 5/Sukta 13

Agni Devata, Sutambhara Atreya Rshi

अर्चन्तस्त्वा हवामहेऽ र्चन्तः समिधीमहि।
अग्ने अर्चन्त ऊतये ॥ १ ॥

1. *Arcantastvā havāmahe'rcantaḥ samidhīmahi.*
Agne arcanta ūtaye.

Agni, light of life, brilliant ruler, reverend teacher and scholar, singing hymns of adoration we invoke you. Singing songs of joy we enkindle and celebrate you. With homage and reverence, we come and pray for protection, light and advancement.

अग्नेः स्तोमं मनामहे सिध्रमद्य दिविस्पृशः।
देवस्य द्रविणस्यवः ॥ २ ॥

2. *Agneḥ stomaṁ manāmahe sidhramadya divispṛśaḥ. devasya draviṇasyavḥ.*

With desire for the creation and achievement of the wealth and power of brilliant Agni, we study and concentrate on fire energy in focus and structure a joyous song of success in praise of the rich and generous power touching the lights of heaven and for sure that would make the achievement possible.

अग्निर्जुषत नो गिरो होता यो मानुषेष्वा।
स यक्षद्दैव्यं जनम् ॥ ३ ॥

3. *Agnirjuṣata no giro hotā yo mānuṣeṣvā.*
Sa yakṣad-daivyaṁ janam.

May Agni, life and light and fire of the world, yajaka, creator and giver of wealth among the people,

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hear and accept our prayer, come and join the brilliant creative geniuses and bless us with wealth.

त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः ।
त्वया यज्ञं वि तन्वते ॥ ४ ॥

4. *Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ.*
Tvayā yajñaṁ vi tanvate.

Agni, you are all pervasive, loving and integrative, creator and giver, cherished and venerable leader for choice. By you is the yajna of life and the yajna of the social order enacted and extended.

त्वामग्ने वाजसातमं विप्रा वर्धन्ति सुष्टुतम् ।
स नो रास्व सुवीर्यम् ॥ ५ ॥

5. *Tvāmagne vājasātamaṁ viprā vardhanti suṣṭutam. Sa no rāsva suvīryam.*

Agni, praised and celebrated power, creator giver of food and energy and winner of victories, intelligent people serve, develop and raise you to the heights. May Agni give us valour, virility and honour.

अग्ने नेमिरराँइव देवाँस्त्वं परिभूरसि ।
आ राधश्चित्रमृञ्जसे ॥ ६ ॥

6. *Agne nemirarāँ iva devāँstvaṁ paribhūrasi.*
Ā rādhaś-citram-ṛñjase.

Agni, just as the felly of a wheel holds and surrounds the spokes of the wheel, you hold and reign over the brilliancies and divinities of nature and humanity, and you create and refine all the wonderful varieties of the world's wealth for us.

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Mandala 5/Sukta 14

Agni Devata, Sutambhara Atreya Rshi

अग्निं स्तोमेन बोधय समिधानो अमर्त्यम्।
हव्या देवेषु नो दधत्॥ १॥

1. *Agniṁ stomena bodhaya samidhāno amatryam.*
Havyā deveṣu no dadhat.

Light the immortal holy fire, physical, mental and spiritual, with a celebrative song of its attributes and qualities. Refulgent, it bears the wealth of life in nature's variations, carries the fragrance of oblations to these divinities and brings us the gifts of divinity to bless the nobilities of humanity.

तमध्वरेष्वीळते देवं मर्ता अमर्त्यम्। यजिष्ठं मानुषे जने॥ २॥

2. *Tamadhvareṣvīḷate devaṁ martā amartyam.*
Yajiṣṭhaṁ mānuṣe jane.

That refulgent immortal divine fire bearing rich gifts, loved and most loving among the human community, the mortals light, serve and worship in creative, productive and holiest projects of yajna, love and non-violence in the service of the Lord and humanity.

तं हि शश्वन्त ईळते स्रुचा देवं घृतश्चुता। अग्निं हव्याय वोळ्हवे॥ ३॥

3. *Taṁ hi śaśvanta īḷate srucā devaṁ ghṛtaścutā.*
Agniṁ havyāya voḷhave.

Agni, that divine refulgent generous power, the humans, immortal souls, with ladles dripping with ghrta, sprinkle, serve and worship so that it may carry their

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offerings across the spaces and bring them the sweets of yajna.

अग्निर्जातो अरोचत घ्नन्दस्यूञ्ज्योतिषा तमः ।
अविन्दद् गा अपः स्वः ॥ ४ ॥

4. *Agnirjāto arocata ghnan dasyūñjyotiṣā tamaḥ.*
Avindadgā apaḥ svaḥ.

Agni, lighted, raised and manifesting, rises radiant and, destroying the negativities, dispelling the darkness and driving away the wicked with its blazing light, reaches over the earth and rays of the sun, waters in the middle regions of the skies and touches the lights of heaven.

अग्निमीळेन्यं कविं घृतपृष्ठं सपर्यत ।
वेतु मे शृणवद्धवम् ॥ ५ ॥

5. *Agnimīḷenyaṁ kaviṁ ghṛtapṛṣṭhaṁ saparyata.*
Vetu me śṛṇavaddhavam.

Serve, develop, honour and worship Agni, adorable, poetic visionary of omniscience, shining bright on ghrta and rooted in fertility. May Agni hear and accept my invocation and prayer and come to bless my yajnic business of life.

अग्निं घृतेन वावृधुः स्तोमेभिर्विश्वचर्षणिम् ।
स्वाधीभिर्वचस्युभिः ॥ ६ ॥

6. *Agniṁ ghṛtena vāvṛdhuḥ stomebhir-viśvacarṣaṇim. Svādhībhir-vacasyubhiḥ.*

The devotees light, raise and exalt Agni, light of life, ever wakeful watcher of the world, with songs of adoration, deeply meditative and highly eloquent,

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created by realised souls with words of Divinity in the state of samadhi.

Mandala 5/Sukta 15

Agni Devata, Dharuna Angirasa Rshi

प्र वेधसे कवये वेद्याय गिरं भरे यशसे पूर्व्याय। घृतप्रसत्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥ १ ॥

1. *Pra vedhase kavaye vedyāya giraṁ bhare yaśase pūrvyāya. Ghṛtaprasatto asuraḥ suśevo rāyo dhartā dharūṇo vasvo agniḥ.*

I bear and offer words of adoration in honour of Agni, omniscient presence, visionary creator, glorious and eternal lord worth knowing. Pleased with the offer of ghrta and sincere devotion in yajna, Agni is the breath of life, gracious, giver and commander of the wealth of existence, sustainer of the universe and ultimate haven of the world.

ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन्। दिवो धर्मन्धरुणे सेदुषो नॄञ्जातैरजाताँ अभि ये ननक्षुः ॥ २ ॥

2. *Ṛtena ṛtaṁ dharūṇaṁ dharayanta yajñasya śāke parame vyoman. Devo dharman dharuṇe saduṣo nṝñjātairajātāň abhi ye nanakṣuḥ.*

Those who know and realise the unborn eternals of existence by the forms and functioning of the manifested mutables, and sit by the leading lights abiding by the sustainer of the laws of heavenly stars, would know the mysteries and power of yajna in the highest heaven, abide by the sustainer of the laws of Rtam, and realise the Truth, observing the laws by themselves.

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अंहोयुर्वस्तन्वस्तन्वते वि वयो महद्दुष्टरं पूर्व्याय। स संवतो नवजातस्तुतुर्यात्सिंहं न क्रुद्धमभितः परि ष्ठुः ॥ ३ ॥

3. *Aṅhoyuvas-tanvas-tanvate vi vayo mahad-duṣṭaraṁ pūrvyāya. Sa saṁvato navajātas-tuturyāt siṅhaṁ na kruddham-abhitaḥ pari ṣṭhuḥ.*

Those who eliminate sin and perplexity grow inwardly in the self and offer incomparable gifts of austerities and meditation for the eternal power, Agni within. And he, the lordly power newly arisen in the soul, would, like a passionate lion, destroy the hostile powers prowling around.

मातेव यद्भरसे पप्रथानो जनंजनं धायसे चक्षसे च।
वयोवयो जरसे यद्दधानः परि त्मना विषुरूपो जिगासि ॥ ४ ॥

4. *Māteva yadbharase paprathāno janaṁjanaṁ dhāyase cakṣase ca. Vayovayo jarase yaddadhā-naḥ pari tmanā viṣurūpo jigāsi.*

Agni, rising and expansive, you bear and sustain every person like a mother, taking and giving food for nourishment and enlightenment. You go to everyone, shine as fire within for a new lease of life even for the weak, and in this way you glorify life, and by yourself go on self-revealing, taking on new and universal forms of life.

वाजो नु ते शवसस्पात्वन्तमुरुं दोघं धरुणं देव रायः।
पदं न तायुर्गुहा दधानो महो राये चितयन्नत्रिमस्पः ॥ ५ ॥

5. *Vājo nu te śavasas-pātvantam-uruṁ doghaṁ dharuṇaṁ deva rāyaḥ. Padaṁ na tāyurguhā dadhāno maho rāye citayann-atrim-aspaḥ.*

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Agni, light of life, generous giver, may your omnipotence protect the strength and courage of humanity to the highest degree, our plenty and prosperity to the utmost bounds, and may you, we pray, protect the wealth of humanity like a guard holding his foot firmly down. And revealing the light of divinity in the cave of the heart, enlightening the devotee for great spiritual wealth, you bless all with the vision of Divinity.

Mandala 5/Sukta 16

Agni Devata, Puru Atreya Rshi

बृहद्वयो हि भानवेऽर्चा देवायाग्नये।
यं मित्रं न प्रशस्तिभिर्मर्तासो दधिरे पुरः॥ १॥

1. *Bṛhadvayo hi bhānave'rcā devāyāgnaye. Yaṁ mitraṁ na praśastibhirmartāso dadhire puraḥ.*

For heat and light, energy and power, and for vision and excellence in life, study, develop and revere that mighty inexhaustible Agni with vast and rich inputs, which like a friend, people have lighted and instituted as a prime and divine power with high praise and celebrations since the earliest times.

स हि द्युभिर्जनानां होता दक्षस्य बाह्वोः।
वि हव्यमग्निरानुषग्भगो न वारमृण्वति॥ २॥

2. *Sa hi dyubhir janānāṁ hotā dakṣasya bāhvoḥ. Vi havyam-agnirānuṣag-bhago na vāramṛṇvati.*

With light and power, and with holy acts, Agni, highpriest of humanity, giver of the strength of arms, bears our inputs to the divinities of nature and, like a friend, brings us cherished gifts of nature and Divinity.

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Agni makes the development and achievement possible like Bhaga, excellence incarnate.

अस्य स्तोमे॑ मघोनः॑ सख्ये॒ वृद्धशो॑चिषः।
विश्वा॒ यस्मि॑न्तुवि॒ष्वणि॒ सम॒र्ये शुष्म॑मादधुः॥ ३॥

3. *Asya stome maghonaḥ sakhye vṛddhaśociṣaḥ.*
Viśvā yasmin tuviṣvaṇi samarye śuṣmamādadhuḥ.

In the song and celebration of this mighty power of excellence, in the friendship of this lord of high light and majesty, in this roaring power and energy, in this noble master of wealth and all round prosperity, Agni, in which all mankind place their faith and trust, let us all abide, invest, preserve and develop our power and potential, and from this let us receive our strength and fragrance of life.

अधा॒ ह्य॑ग्न एषां सु॒वीर्य॑स्य मं॒हना॑।
तमिद्यह्वं न रोद॑सी॒ परि॒ श्रवो॑ बभूवतुः॥ ४॥

4. *Adhā hyagna eṣāṁ suvīryasya maṁhanā.*
Tamidyahvaṁ na rodasī pari śravo babhūvatuḥ.

Agni, lord refulgent of power and glory, bless these heroes with the gifts of strength and noble valour. As the heaven and earth go round that mighty sun in orbit and homage, so do the honour and valour of life's dynamics move round you.

नू न॒ एहि॒ वार्य॒मग्ने॑ गृणा॒न आ भ॑र। ये व॒यं ये च॑ सू॒रयः॑
स्व॒स्ति धाम॑हे॒ सचो॒तैधि॑ पृ॒त्सु नो॑ वृ॒धे॥ ५॥

5. *Nū na ehi vāryamagne gṛṇāna ā bhara. Ye vayaṁ ye cha sūryaḥ svasti dhāmahe sacotaidhi pṛtsu no vṛdhe.*

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Agni, come and bless us now as ever, come roaring, rejoicing and joining our celebration, bring us the gifts we cherish. All of us here and all the brilliant brave wholly dedicated to you pray for peace and joy. Come as a friend, our own, promote and advance us in the battles of life's dynamics.

Mandala 5/Sukta 17

Agni Devata, Puru Atreya Rshi

आ यज्ञैर्देवं मर्त्य इत्था तव्यांसमूतये।
अग्निं कृते स्वध्वरे पूरुरीळीतावसे ॥ १ ॥

1. *Ā yajñairdeva martya itthā tavyāṁsamūtaye.*
Agniṁ kṛte svadhvare pūrurīḷītāvase.

Come Agni, generous self-refulgent life of the world, the entire humanity thus, having organised holy projects of peace and non-violence, invokes and invites you, potent power, with yajnas for the sake of protection and advancement in knowledge, power and achievement.

अस्य हि स्वयशस्तर आसा विधर्मन्मन्यसे।
तं नाकं चित्रशोचिषं मन्द्रं परो मनीषया ॥ २ ॥

2. *Asya hi svayaśastara āsā vidharman manyase.*
Taṁ nākaṁ citraśociṣaṁ mandraṁ paro manīṣayā.

O man, honourable in your own right by your own virtue, dedicated to your particular duties of Dharma, with best of thought and mind, with your words of mouth, for sure, praise that Agni, bliss beyond suffering, wonderfully brilliant, charming and gracious,

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and supreme over all.

अस्य वासा उ अर्चिषा य आयुक्त तुजा गिरा।
दिवो न यस्य रेतसा बृहच्छोचन्त्यर्चयः॥ ३॥

3. *Asya vāsā u arciṣā ya āyukta tujā girā.*
Devo na yasya retasā bṛhacchocantyarcayaḥ.

O man, blest with the holy speech of communion and the divine light of this Agni, by whose energy-showers streams of adoration shine all round widely like rays of the sun, by that same holy light and divine speech destroy the want and suffering of existence.

अस्य क्रत्वा विचेतसो दस्मस्य वसु रथ आ।
अधा विश्वासु हव्योऽग्निर्विक्षु प्र शस्यते॥ ४॥

4. *Asya kratvā vicetaso dasmasya vasu ratha ā.*
Adhā viśvāsu havyo'gnirvikṣu pra śasyate.

By the yajna and holy action of this brilliant generous power, creators of positives and destroyers of negatives, men of wisdom and discernment, achieve wealth and circulation of wealth by modes of transport and communication. And then Agni, venerable power for development, is valued and honoured among all human habitations.

नू न इद्धि वार्यमासा सचन्त सूरयः। ऊर्जो नपाद्भिष्टये
पाहि शग्धि स्वस्तय उतैधि पृत्सु नो वृधे॥ ५॥

5. *Nū na iddhi vāryamāsā sacanta sūrayaḥ. Ūrjo napādabhiṣṭaye pāhi śagdhi svastaya utaidhi pṛtsu no vṛdhe.*

Brave men of knowledge, wisdom and brilliance study, produce and bring us cherished gifts of Agni, fire

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and electricity, gifts of divinity, by word of mouth and steady application. Agni, O power of permanence, for all our good, protect and promote energy, be strong and strengthen us for all our good and well-being, and stand by us for our success and advancement in our battles of the business of life.

Mandala 5/Sukta 18

Agni Devata, Dvita Mrktavaha Atreya Rshi

प्रातर॒ग्निः पु॑रुप्रि॒यो वि॒शः स्त॑वे॒तातिथिः।
विश्वा॑नि॒ यो अम॑र्त्यो ह॒व्या मर्ते॑षु॒ रण्य॑ति॥ १॥

1. *Prātaragniḥ purupriyo viśaḥ stavetātithiḥ. Viśvāni yo amartyo havyā marteṣu raṇyati.*

Let Agni, beloved of all people, freely roaming around as a visitor, be welcomed and honoured early morning, the immortal spirit and power which pervades, energises and beatifies all acts and things worth doing, giving and receiving among the mortals.

द्वि॒ताय॑ मृ॒क्तवा॑हसे॒ स्वस्य॒ दक्ष॑स्य मं॒हना॑।
इन्दुं॒ स ध॑त्त आनु॒षक्स्तो॒ता चि॑त्ते अमर्त्य॥ २॥

2. *Dvitāya mṛktavāhase svasya dakṣasya maṁhanā. Induṁ sa dhatta ānuṣak stotā citte amartya.*

Agni, immortal spirit and power, by virtue of the grandeur of your own potential bring light and sweetness, power and prosperity for dvita, dedicated celebrant twice born, educated and cultured, who loves free knowledge and bears the knowledge and power for your service only.

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तं वो॑ दी॒र्घायु॑शोचिषं गि॒रा हु॑वे म॒घोना॑म्।
अरि॑ष्टो॒ येषा॑ं॒ रथो॒ व्य॑श्वदाव॒न्नीय॑ते ॥ ३ ॥

3. *Taṁ vo dirghāyuśociṣaṁ girā huve maghonāṁ.*
Ariṣṭo yeṣāṁ ratho vyaśvadāvannīyate.

O dedicated celebrants, for you with holy words of prayer I invoke Agni, harbinger of light and power, good health and long age, that presiding power of yajna, that welcome visitor. O lord giver of speed, power and progress, Agni, I pray for them whose chariot, blest with light, power and prosperity as they are, rolls on unchallenged.

चि॒त्रा वा॒ येषु॒ दीधि॑तिरा॒सन्नु॒क्था पान्ति॒ ये।
स्ती॒र्णं ब॒र्हिः स्व॑र्ण॒रे॒ श्रवां॑सि दधिरे॒ परि॑॥ ४ ॥

4. *Citrā vā yeṣu dīdhitirāsannukthā pānti ye.*
Stīrṇaṁ barhiḥ svarṇare śravāṁsi dadhire pari.

Who are the holy visitors like Agni? Who are the dedicated celebrants and yajnic devotees of Agni? Those in whom the light of Divinity shines bright and various, who preserve and promote holy songs of dedication and pursue yajnic actions, and who spread holy grass on the vedi, propagate knowledge, and bear and offer holy materials in yajnic projects of love and non-violence among people for the sake of peace and ultimate freedom of salvation.

ये मे॑ पञ्चा॒शतं॒ द॒दुरश्वा॑नां स॒धस्तु॑ति। द्यु॒मद॑ग्ने॒ मह्यि॒ श्रवो॑ बृ॒हत्कृ॑धि म॒घोनां॑ नृ॒वद॑मृत नृ॒णाम्॥ ५ ॥

5. *Ye me pañcāśataṁ daduraśānāṁ sadhastuti.*
Dyumadagne mahi śravo bṛhatkṛdhi magho-nāṁ nṛvadamṛta nṛṇām.

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Those who give me fifty modes of speed and progress in life alongwith their description and words of thanks to Divinity, for those men of power and excellence among the leaders of humanity, O lord of light and heavenly knowledge, Agni, spirit of immortality, just like a human friend and leader, create and bring honour and glory of vast and universal order.

Mandala 5/Sukta 19

Agni Devata, Vavri Atreya Rshi

अभ्यवस्थाः प्र जायन्ते प्र वव्रेर्व्रिश्चिकेत।
उपस्थे मातुर्वि चष्टे॥ १॥

1. *Abhyavasthāḥ pra jāyante pra vavrervavriściketa.*
Upasthe māturvi caṣṭe.

For the man of attainment, adverse circumstances do arise. Let the man in the real situation accept this eventuality. And then, let him be close to mother Divinity for light and rise to face it successfully.

जुहुरे वि चितयन्तोऽनिमिषं नृम्णं पान्ति।
आ दृळ्हां पुरं विविशुः॥ २॥

2. *Juhure vi citayanto'nimiṣaṁ nṛmṇaṁ pānti.*
Ā dṛḷhāṁ puraṁ viviśuḥ.

Those who challenge adverse circumstances and sit by Agni, light of Divinity, day and night without a wink of sleep, they enter the adamantine city celestial.

आ श्वैत्रेयस्य जन्तवो द्युमद्वर्धन्त कृष्टयः।
निष्कग्रीवो बृहदुक्थ एना मध्वा न वाजयुः॥ ३॥

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3. *Ā śvaitreyasya jantavo dyumadvardhanta kṛṣṭayaḥ. Niṣkgarīvo bṛhaduktha enā madhvā na vājayuḥ.*

Living beings of spatial waters, common men on earth, the man wearing a golden necklace, and the priest chanting loud hymns, loving and wanting food and energy sweet as honey, all grow by the energy of vital fire and, with holy chant and yajnic action, develop the light and power of brilliant Agni.

प्रियं दुग्धं न काम्यमजामि जाम्योः सचा।
घर्मो न वाजजठरोऽ दब्धः शश्वतो दभः॥ ४॥

4. *Priyaṁ dugdhaṁ na kāmyam-ajāmi jāmyoḥ sacā. Gharmo na vājajaṭharo'dabdhaḥ śaśvato dabhaḥ.*

Friend and associate of heaven and earth, intrepidable, eternal, dynamic, like the vital fire of the body which assimilates all it receives for energy, I, living fire of existence, receive and assimilate all I love as delicious milk and remain unconquered.

क्रीळन्नो रश्म आ भुवः सं भस्मना वायुना वेविदानः। ता अस्य सन्धृषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः॥ ५॥

5. *Krīḷanno raśma ā bhuvaḥ saṁ bhasmanā vāyunā vevidānaḥ. Tā asya sandhṛṣajo na tigmāḥ susaṁśitā vakṣyo vakṣaṇesthāḥ.*

Agni, radiant as rays of the sun, sporting with the wind and self-declaring with heat and ash, come and be good to us, and so too may be those potent flames of yours, fierce, fiery, sharp and penetrating, fully collected and intensified in form in vehicles and batteries for transport and communication.

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Mandala 5/Sukta 20

Agni Devata, Prayaswantah Atreyah Rshis

यमग्ने वाजसातम॒ त्वं चि॒न्मन्यसे र॒यिम्।
तं नो॑ गी॒र्भिः श्र॒वाय्यं देव॒त्रा प॑नया॒ युज॑म्॥ १॥

1. *Yamagne vājasātama tvaṁ cinmanyase rayim.*
Taṁ no gīrbhiḥ śravāyyaṁ devatrā panayā yujam.

Agni, scholar of eminence, expert in matters of food, energy, success and victory in the affairs of life, whatever you think is the real wealth worthy to be heard of, acknowledged, and, accepted for application as friendly and companionable power, speak to us among the generous and illuminative divines in words of truth in faith with admiration.

ये अ॑ग्ने॒ नेर॑यन्ति ते वृ॒द्धा उ॒ग्रस्य॒ शव॑सः।
अप॒ द्वेषो॒ अप॒ ह्वरो॒ऽन्यव्र॑तस्य सश्चिरे॥ २॥

2. *Ye agne nerayanti te vṛddhā ugrasya śavasaḥ.*
Apa dveṣo apa hvaro'nyavratasya saścire.

Agni, these senior dedicated devotees of yours, who take to the strength of your power and passion for truth, do not waver in their faith, they keep away from malice, crookedness, double dealing and tortuous behaviour.

होता॑रं त्वा वृणीम॒हेऽग्ने॒ दक्ष॑स्य॒ साध॑नम्।
य॒ज्ञेषु॑ पू॒र्व्यं गि॒रा प्र॒यस्व॑न्तो हवामहे॥ ३॥

3. *Hotāram tvā vṛṇīmahe'gne dakṣasya sādha-nam.*
Yajñeṣu pūrvyaṁ girā praysvanto havā-mahe.

Agni, we opt for dedication to you, original

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yajaka, generous giver, agent and instrument of strength and success, and, creatively endeavouring in our yajnic programmes, we invoke and invite you with the holy voice of faith.

इत्था यथा त ऊतये सहसावन्दिवेदिवे। राय ऋतायं सुक्रतो गोभिः ष्याम सधमादो वीरैः स्याम सधमादः ॥ ४ ॥

4. *Itthā yathā ta ūtaye sahasāvan divedive. Rāya ṛtāya sukrato gobhiḥ ṣyāma sadhamādo viraiḥ syāma sadhamādaḥ.*

O lord giver of strength and light of life, enlighten us so that we may, under your protection, advance on way to wealth and rectitude day by day, and by our words and voice be your companions and co-dwellers in the home, blest with brave children.

Mandala 5/Sukta 21

Agni Devata, Sasa Atreya Rshi

मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि।
अग्ने मनुष्वदङ्गिरो देवान्देवयते यज ॥ १ ॥

1. *Manuṣvattvā ni dhīmahi manuṣvat-samidhī-mahi. Agne manuṣvadaṅgiro devān-devayate yaja.*

Agni, light of life, like a living human presence we meditate on you. Like a living human power, we enkindle, serve and develop you. O breath of life, Angira, like a human power and sagely presence, inspire the brilliant and generous sages with the light of life for the sake of those who love the divinities.

त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे।
स्रुचस्त्वा यन्त्यानुषक्सुजात सर्पिरासुते ॥ २ ॥

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2. *Tvaṁ hi mānuṣe jane'gne suprīta idhyase.*
Srucastvā yantyānuṣak sujāta sarpirāsute.

Agni, fire of life, loved and kindled, you shine and blaze in the human community. Excellent in form and beauty by birth and nature you are, and ladles full of ghrta move to you in love and faith and, on the oblations of ghrta, you rise and shine among humanity.

त्वां विश्वे॑ स॒जोष॑सो दे॒वासो॑ दू॒तम॑क्रत।
स॒प॒र्यन्त॑स्त्वा कवे य॒ज्ञेषु॑ दे॒वमी॑ळते ॥ ३ ॥

3. *Tvāṁ viśve sajoṣaso devāso dūtamakrata.*
Saparyantastvā kave yajñeṣu devamīḷate.

All the divine powers of nature and all brilliant sages of humanity in one accord, with love and reverence for you, install you as the conductor and carrier of their yajna forward. Serving you, O visionary of poetic excellence, they honour and worship you as a divine power in their yajnas of creative and corporate projects.

दे॒वं वो॑ देवय॒ज्ययाऽग्निमी॑ळीत॒ मर्त्यः॑। समि॑द्धः शुक्र दीदिह्यृ॒तस्य॒ योनि॒मास॑दः स॒सस्य॒ योनि॒मास॑दः ॥ ४ ॥

4. *Devaṁ vo devayajyayā'gnimīḷīta martyaḥ.*
Samiddhaḥ śukra dīdihyṛtasya yonimāsadaḥ
sasasya yonimāsadaḥ.

O sages and scholars, with your service in yajnas of love and non-violence in honour of the divinities of nature and noble humanity, man serves and worships the generous and radiant Agni. O radiant power and presence, Agni, pure and potent, lighted and raised to the full, shine on, illuminate the truth of existence and

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the flow of life from the particle onward and reveal the chain of cause and effect in the process of evolution.

Mandala 5/Sukta 22

Agni Devata, Vishvasama Atreya Rshi

प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे।
यो अध्वरेष्वीड्यो होता मन्द्रतमो विशि॥ १॥

22. *Praviśvasāmannatrivadarcā pāvakasociṣe.*
Yo adhvareṣvīḍyo hotā mandratamo viśi.

O vishvasaman, master of all world power and property, songs of praise and prayer, peace and tranquillity, shine, illuminate, develop, honour and sing in celebration of Agni, blazing as fire, pure and potent power and presence of nature and humanity, yajaka, creator and giver, most enlightened and blissful among people, worthy of song and celebration in yajnic projects. Celebrate Agni like Atri, man of vast knowledge and freedom from suffering.

न्य१ग्निं जातवेदसं दधाता देवमृत्विजम्।
प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः॥ २॥

2. *Nyagniṁ jātavedasaṁ dadhātā devamṛtvijam.*
Pra yajña etvānuṣagadyā devavyacastamaḥ.

Hold on to Agni, meditate, worship the power omnipresent in things born, generous Divinity, cosmic yajaka in seasons of time, holiest friend and companion, haven and home of divinities such as earth and heaven, and ultimately the power that winds up the cosmic game. May that Power and Presence, most intimate, reveal Itself in the heart, the friend, the Self.

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चिकित्विन्मनसं त्वा देवं मर्तास ऊतये।
वरेण्यस्य तेऽवस इयानासो अमन्महि॥ ३॥

3. *Cikitvinmanasaṁ tvā devaṁ martāsa ūtaye. Vareṇyasya te'vasa iyānāso amanmahi.*

Agni, refulgent lord of life and giver of light, we mortals, approaching the generous lord of supreme intelligence worthy of choice for protection and enlightenment, meditate on your presence and pray for the favour of your grace.

अग्ने चिकिद्ध्यस्य नं इदं वचः सहस्य। तं त्वा सुशिप्र दम्पते स्तोमैर्वर्धन्त्यत्रयो गीर्भिः शुम्भन्त्यत्रयः॥ ४॥

4. *Agne cikiddhyasya na idaṁ vacaḥ sahasya. Taṁ tvā suśipra dampate stomairvardhan-tyatrayo gīrbhiḥ śumbhantyatrayaḥ.*

Agni, giver of strength and courage, listen to this word of our prayer for light, protection and advancement. O lord of gracious visor and presiding power of the home and family, celebrants free from three kinds of suffering, of body, mind and soul, exalt you with songs of celebration, supplicants free from three kinds of passion, hate, anger and greed, adore you with words of worship.

Mandala 5/Sukta 23

Agni Devata, Dyumna Vishvacharshani Atreya Rshi

अग्ने सहन्तमा भर द्युम्नस्य प्रासहा रयिम्।
विश्वा यश्चर्षणीरभ्यासा वाजेषु सासहत्॥ १॥

1. *Agne sahantamā bhara dyumnasya prāsahā rayim. Viśvā yaścarṣaṇīrabhyā sā vājeṣu sāsahat.*

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Agni, commander of honour, power and majesty, bring us that wealth of strength and courage of the conviction, honour and dignity most forbearing, challenging and victorious which may instantly face, fight and overthrow all the opposing forces against humanity in the battles of life.

तमग्ने पृतनाषहं रयिं सहस्व आ भर ।
त्वं हि सत्यो अद्भुतो दाता वाजस्य गोमतः ॥ २ ॥

2. *Tamagne pṛtanāṣahaṁ rayiṁ sahasva ā bhara.*
Tvaṁ hi satyo adbhuto dātā vājasya gomataḥ.

Agni, commander of valour and power, forbearing, challenging and victorious, bring us that overwhelming wealth of fighting force and stability which may face and overthrow the opposing forces of the enemy. You are the pillar of truth indispensable, wonderful, generous giver of food, energy and endurance, wonderful and in possession of cows, lands and the right language of communication.

विश्वे हि त्वा सजोषसो जनासो वृक्तबर्हिषः ।
होतारं सद्मसु प्रियं व्यन्ति वार्या पुरु ॥ ३ ॥

3. *Viśve hi tvā sajoṣaso janāso vṛktabarhiṣaḥ.*
Hotāraṁ sadmasu priyaṁ vyanti vāryā puru.

Agni, all people, all friendly and allied forces ready in arms for the call, come and make choice offers of things required, without reservation, to you, host and yajaka, dear most welcome in homes and seats of government.

स हि ष्मा विश्वचर्षणिरभिमाति सहो दधे । अग्न एषु क्षयेष्वा
रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥ ४ ॥

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4. *Sa hi ṣmā viśvacarṣaṇirabhimāti saho dadhe. Agna eṣu kṣayeṣvā revannaḥ śukra dīdihi dyumat pāvaka dīdihi.*

Agni, that all watchful commander of the world brings us challenging strength and victorious force. Agni, light of life and ruler of the world, in these homes and places, shine, lord of wealth, shine for us, fire pure and light illuminating, shine in command of the wealth and honour of humanity.

Mandala 5/Sukta 24

Agni Devata, Bandhu, Subandhu, Shrutabandhu, Viprabandhu Gopayana or Laupayana Rshis

अग्ने॒ त्वं नो॒ अन्त॑म उ॒त त्रा॒ता शि॒वो भ॑वा वरू॒थ्यः॥ १॥

1. *Agne tvaṁ no antama uta trātā śivo bhavā varūthyaḥ.*

Agni, lord of light, fire of life, you are our closest friend and saviour. Be good and gracious, the very spirit and security of the home for the inmates.

वसु॑र॒ग्निर्वसु॑श्रवा॒ अच्छा॑ नक्षि द्यु॒मत्त॑मं र॒यिं दाः॥ २॥

2. *Vasuragnir-vasuśravā acchā nakṣi dyumatta-maṁ rayiṁ dāḥ.*

Agni, you are the home and shelter of the world. Pure and purifier, you create and give the food for life and energy, wealth and honour. Give us the food, energy and light of life. Come and pervade this home as the very spirit and security.

स नो॑ बोधि श्रु॒धी हव॑मुरु॒ष्या णो॑ अघाय॒तः सं॑मस्मात्॥ ३॥

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3. *Sa no bodhi śrudhī havamuruṣyā ṇo aghāyataḥ samasmāt.*

Such is Agni. May the lord awaken us, listen, enlighten us. Hear our prayer, save us from all sin. We want no sin. We love no sin and evil.

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ४ ॥

4. *Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ.*

Lord most pure and purifying, light of illumination, with all our friends, for sure, we pray to you for peace and life's well being.

Mandala 5/Sukta 25

Agni Devata, Vasuyavah Atreya Rshis

अच्छा वो अग्निमवसे देवं गासि स नो वसुः ।
रासत्पुत्र ऋषूणामृतावा पर्षति द्विषः ॥ १ ॥

1. *Acchā vo agnimavase devaṁ gāsi sa no vasuḥ. Rāsat putra ṛṣūṇāmṛtāvā parṣati dviṣaḥ.*

Sing well of Agni, light of Divinity, with enthusiasm, for your protection and progress. He, spirit of truth and rectitude, who inspires the sages with the light of truth and life's stability may, we pray, give us wealth and stability. Agni is a saviour as a son is, overcomes hate and enmity and takes us across the seas of life.

स हि सत्यो यं पूर्वे चिद्देवासश्चिद्यमीधिरे ।
होतारं मन्द्रजिह्वमित्सुदीतिभिर्विभावसुम् ॥ २ ॥

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2. *Sa hi satyo yaṁ pūrve cid devāsaścid yamīdhire.*
Hotāraṁ mandrajihvamit sudītibhirvibhāvasum.

That alone is true, unquestionable and inviolable whom the seniors and brilliant sages kindle and install on the vedi, the leader and ruler, liberal giver and host of yajna, sweet and serious of tongue and commander of wealth and splendour by virtue of his innate light and flames of holy fire.

(Swami Dayananda applies this mantra to the choice and investiture of a ruler.)

स नो॑ धी॒ती वरि॑ष्ठया॒ श्रेष्ठ॑या च सु॒म॒त्या।
अग्ने॑ रा॒यो दि॑दीहि नः सुवृ॒क्तिभि॑र्वरेण्य॥ ३॥

3. *Sa no dhītī variṣṭhayā śreṣṭhayā ca sumatyā.Agne rāyo didīhi naḥ suvṛktibhir-vareṇya.*

Agni, O lord of our love and choice, life of life, light of the world, give us the stability of mind and intelligence and, alongwith the highest, choicest and best thought and understanding, kindle and bring us splendid wealth with do's and don'ts of holy teaching.

अ॒ग्निर्दे॒वेषु॑ राजत्य॒ग्निर्मर्ते॑ष्वाविशन् ।
अ॒ग्निर्नो॑ हव्य॒वाह॑नोऽ ग्निं धी॒भिः स॑पर्यत॥ ४॥

4. *Agnirdeveṣu rājatyagnir-marteṣvāvísan.*
Agnirno havyavāhano'gniṁ dhībhiḥ saparyata.

Agni, life of life, light of existence, revealing intelligence, natural energy, leading light, pervades, energises, inspires, shines, illuminates and enlightens as it is present in divinities such as earth, and nobilities such as scholars and sages, and vibrates in all mortals.

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O scholars and sages, serve, pursue, and develop Agni with the best of your intelligence and understanding.

अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम्।
अतूर्तं श्रावयत्पतिं पुत्रं ददाति दाशुषे॥ ५॥

5. *Agnis-tuviśravastamaṁ tuvibrahmāṇamuttamam.*
Atūrtaṁ śrāvayatpatiṁ putraṁ dadāti dāśuṣe.

Agni, generous light of yajna, gives to a liberal yajaka and man of charity progeny fond of study and listening, abundant in food and wealth, widely read in sacred lore, most virtuous and invincible, who brings honour and glory to the parents.

अग्निर्ददाति सत्पतिं सासाह यो युधा नृभिः।
अग्निरत्यं रघुष्यदं जेतारमपराजितम् ॥ ६॥

6. *Agnirdadāti satpatiṁ sāsāha yo yudhā nṛbhiḥ.*
Agniratyaṁ raghuṣyadaṁ jetāramaparājitam.

Agni, lord of light and ruler, gives us a leader, ruler, and progeny who protects and supports the good, who fights and wins over evil with arms and forces, and to this invincible victor he gives transport and communications of fastest efficiency.

यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो।
महिषीव त्वद्रयिस्त्वद्वाजा उदीरते॥ ७॥

7. *Yad vāhiṣṭhaṁ tadagnaye bṛhadarca vibhāvaso.*
Mahiṣīva tvad rayistvad vājā udīrate.

The fastest transport, fastest communication, lightning adoration is for Agni, lord of light and power. Shine high and wide and intense, blazing power, and as all greatness and grandeur flows from you, so do all

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wealth, all energy and all victories flow from you.

तव॑ द्यु॒मन्तो॑ अ॒र्चयो॒ ग्रावे॑वोच्यते बृ॒हत्।
उ॒तो ते॑ तन्य॒तुर्यथा॒ स्वा॒नो अ॑र्त॒ त्मना॑ दि॒वः ॥ ८ ॥

8. *Tava dyumanto arcayo grāvevocyate bṛhat.*
Uto te tanyaturyathā svāno arta tmanā divaḥ.

Blazing are your flames of fire, radiant your rays of light. Your identity is proclaimed like rumble of the cloud, and your voice like thunder and lightning radiates from heavens by itself.

ए॒वाँ अ॒ग्निं व॑सू॒यव॑ः सहसा॒नं व॑वन्दिम।
स नो॒ विश्वा॒ अति॒ द्विष॒ः पर्ष॑न्ना॒वेव॑ सु॒क्रतु॑ः ॥ ९ ॥

9. *Evāň agniṁ vasūyavaḥ sahasānaṁ vavandima.*
Sa no viśvā ati dviṣaḥ parṣannāveva sukratuḥ.

Thus do we, aspiring for wealth and power, adore and celebrate you, lord of forbearance, challenge and victory. May Agni, omnipotent lord of holy action, save us and, like a boat over seas, help us cross over all hate and enmity of the world.

Mandala 5/Sukta 26

Agni Devata, Vasuyavah Atreya Rshis

अग्ने॑ पावक रो॒चिषा॑ म॒न्द्रया॑ देव जि॒ह्वया॑।
आ दे॒वान्व॑क्षि॒ यक्षि॑ च ॥ १ ॥

1. *Agne pāvaka rociṣā mandrayā deva jihvayā.*
Ā devān vakṣi yakṣi ca.

Agni, light of Divinity, fire of life, generous and brilliant giver of knowledge and enlightenment, with a sweet and lustrous tongue, bright and blissful, you bear

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and bring the divinities of nature and nobilities of humanity to the vedi and serve them from here with light and energy.

तं त्वा घृतस्नवीमहे चित्रभानो स्वर्दृशम्।
देवाँ आ वीतये वह॥ २॥

2. *Taṁ tvā ghṛtasnavīmahe citrabhāno svardṛśam.*
Devāṅ ā vītaye vaha.

Agni, pure and purifier, light of fire feeding on ghrta, showerer of life's beauty and grace, shining with manifold lustre, indeed the very light and bliss of heaven, we pray: With a sweet and lustrous tongue of flame full of bliss, bring for us the nobilities and divinities of nature and humanity for a feast of pleasure and enlightenment and serve them with love and reverence.

वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि।
अग्ने बृहन्तमध्वरे॥ ३॥

3. *Vītihotraṁ tvā kave dyumantaṁ samidhīmahi.*
Agne bṛhantam-adhvare.

Agni, creative visionary of the light of heaven, in our yajnic project of love and non-violence, we invoke and enkindle you, universally great, self-refulgent and giver of the gifts of peace and enlightenment.

अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये।
होतारं त्वा वृणीमहे॥ ४॥

4. *Agne viśvebhirā gahi devebhir-havyadātaye.*
Hotāraṁ tvā vṛṇīmahe.

Agni, light and fire of yajna, spirit of creation

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and cooperation, come with all the divinities and nobilities of nature and humanity for the presentation of the fruits of yajnic creation. We elect and invite you as the presiding priest and the chief yajaka.

यजमानाय सुन्वत आग्ने सुवीर्यं वह।
देवैरा सत्सि बर्हिषि ॥ ५ ॥

5. *Yajamānāya sunvata āgne suvīryaṁ vaha.*
Devairā satsi barhiṣi.

Agni, giver of the prizes of yajna, come with the divinities, sit with the nobilities on the holy grass in the holy assembly, bearing noble vigour and splendour for the host of yajna who prepares and offers the pleasure and power of peace and excellence in the yajna and bless him and all.

समिधानः सहस्त्रजिदग्ने धर्माणि पुष्यसि।
देवानां दूत उक्थ्यः ॥ ६ ॥

6. *Samidhānaḥ sahasrajidagne dharmāṇi puṣyasi.*
Devānaṁ dūta ukthyaḥ.

Agni, burning and blazing, winning a thousand forces over, you protect and promote the universal values of knowledge and practical conduct in cooperation. Surely you are the adorable harbinger of the bounties of God and nature for humanity.

न्यग्निं जातवेदसं होत्रवाहं यविष्ठ्यम्।
दधाता देवमृत्विजम् ॥ ७ ॥

7. *Nyagniṁ jātavedasaṁ hotravāhaṁ yaviṣṭhyam.*
Dadhātā devam-ṛtvijam.

Hold on to Agni, light and fire of life, pervasive

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in all things in existence, bearer of yajna fragrance, most youthful energy, and divine yajaka of nature and humanity.

प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ।
स्तृणीत बर्हिरासदे ॥ ८ ॥

8. *Pra yajña etvānuṣagadyā devavyacastamaḥ.*
Stṛṇīta barhirāsade.

May the yajna, creative and fragrant activity of mankind and nature, spread around in due order and reach the bounds of divinities pervasive unto the ends of the expansive universe. Come ye devout performers, spread the holy grass for the yajnas and expansion of the fire and fragrance.

एदं मरुतो अश्विना मित्रः सीदन्तु वरुणः ।
देवासः सर्वया विशा ॥ ९ ॥

9. *Edaṁ maruto aśvinā mitraḥ sīdantu varuṇaḥ.*
Devāsaḥ sarvayā viśā.

May the Maruts, dynamic leaders, Ashvins, complementary powers like teachers and preachers, friends, Varuna, judges, and brilliant nobilities with all the people come, and sit on this vedi for yajna.

Mandala 5/Sukta 27

Agni and Indra-Agni Devata, Tryaruna Traivrshna, Trasadasyu, Paurukutsa, Ashva-medha Bharata, or Atri Bhauma Rshis

अनस्वन्ता सत्पतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अग्ने दशभिः सहस्रैर्वैश्वानर त्र्यरुणश्चिकेत ॥ १ ॥

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1. *Anasvantā satpatirmāmahe me gāvā cetiṣṭho asuro maghonaḥ. Traivṛṣṇo agne daśabhiḥ sahasrair-vaiśvānara tryaruṇaściketa.*

Agni, life and leader of humanity, the Lord, protector and sustainer of the true and the good, giver of higher knowledge, mighty powerful and dear as breath of life, shower of bliss for and from the earth and heaven and the sky, commanding existence, omniscience and beatitude, has blest me with tens, hundreds and thousands of cows and transports. I honour and exalt the lord of all wealth and power and pray the lord may know my people and my gifted power and potential and protect the same.

यो मे॑ श॒ता च॑ विंश॒तिं च॒ गोना॑ं॒ हरी॑ च यु॒क्ता सु॒धुरा॒ ददा॑ति ।
वैश्वा॑नर॒ सुष्टु॑तो वावृधा॒नोऽ ग्ने॒ यच्छ॒ त्र्य॑रुणाय॒ शर्म॑ ॥ २ ॥

2. *Yo me śatā ca viṁśatiṁ ca gonāṁ harī ca yuktā sudhurā dadāti. Vaiśvānara suṣṭuto vāvṛdhāno'gne yaccha tryaruṇāya śarma.*

Agni, life and light pervasive in the world, leader of entire humanity, honoured, exalted and exalting in the universe, you give me teams of twenty and hundred cows and horses yoked to well structured and firmly balanced chariots, pray give a happy and comfortable home for the man aspiring for the truth, beauty and goodness of life.

ए॒वा ते॑ अग्ने सु॒म॒तिं च॑का॒नो नवि॑ष्ठाय नव॒मं त्र॒सद॑स्युः । यो
मे॒ गिर॑स्तुविजा॒तस्य॑ पू॒र्वीर्यु॒क्तेना॒भि त्र्य॑रुणो गृ॒णाति॑ ॥ ३ ॥

3. *Evā te agne sumatiṁ cakāno naviṣṭhāya navamaṁ trasadasyuḥ. Yo me girastuvijātasya pūrvīryuktenābhi tryaruṇo gṛṇāti.*

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O lord of light and life, Agni, thus does Trasadasyu, the man terror for the wicked, aspiring for favour of your attention and kindness, Tryaruna, blest with physical health, mental insight and spiritual vision, with concentrative mind sings anew in praise of you, lord ever fresh and most youthful, who 'for me (i.e.Trasadasyu, Tryaruna) reveal the ancient and eternal Word of omniscient awareness'.

यो म इतिं प्रवोचत्यश्वमेधाय सूरये।
ददद्ऋचा सनिं यते ददन्मेधामृतायते॥ ४॥

4. *Yo ma iti pravocatyaśvamedhāya sūraye.*
Dadadṛcā sanim yate dadanmedhāmṛtāyate.

"Who for me reveals the ancient and eternal Word...", whoever speaks thus in homage to Agni in the interest of the social order of the world and for advancement of the brave, enlightened people, to him, endeavouring with holy chant, may Agni give wealth, to him, aspiring for truth and rectitude, may the lord grant the light of divine intelligence.

यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः।
अश्वमेधस्य दानाः सोमाइव त्र्याशिरः॥ ५॥

5. *Yasya mā paruṣāḥ śatamuddharṣayantyu-kṣaṇaḥ.*
Aśvamedhasya dānāḥ somā iva tryāśiraḥ.

The loud and bold voices, creative acts and generous gifts of 'ashvamedha', national yajna in relation to threefold programmes for life, environment and energy, like a drink of soma, give me pleasure in a hundred ways.

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इन्द्रा॑ग्नी श॒तदा॑व्न्यश्व॑मेधे सु॒वीर्य॑म्।
क्ष॒त्रं धा॑रयतं बृ॒हद्दि॒वि सूर्य॑मिवा॒जर॑म्॥ ६ ॥

6. *Indragnī śatadāvnyaśvamedhe suvīryam.*
Kṣatraṁ dhārayataṁ bṛhad divi sūryamivājaram.

May Indra and Agni, knowledge and power, force of law and enlightenment, generous and giving in a hundred ways, in this ashvamedha yajna, i.e., non-violent holy plan and programme of national development and governance, enact, uphold and sustain the social order as they hold the sun in the vast heaven. Unaging, ever young harbingers of honour and valour to the system, ever fresh they are.

Mandala 5/Sukta 28

Agni Devata, Vishvavara Atreyi Rshi

समि॑द्धो अ॒ग्निर्दि॒वि शो॒चिर॑श्रेत्प्र॒त्यङ्डु॒षस॑मुर्वि॒या वि भा॑ति।
एति॒ प्राची॑ वि॒श्ववा॑रा॒ नमो॑भिर्दे॒वाँ ईळा॑ना ह॒विषा॑ घृ॒ताची॑॥ १ ॥

1. *Samiddho agnirdivi śociraśret pratyaṅṅuṣasa-murviyā vi bhāti. Eti prācī viśvavārā namobhir-devāṅ īḷānā haviṣā ghṛtācī.*

The fire of yajna, kindled and rising, reaches the light and energy in the solar sphere and, with its various and expansive lustre, extends to the dawn, and then the East. Vishvavara, laden with versatile food and energy for the world, activating nature's bounties like a yajnic ladle full of ghrta, it illuminates and showers the world with gifts of Divinity at the end of the dewy night.

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समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सचसे स्वस्तये। विश्वं स धत्ते द्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत्पुरः ॥ २ ॥

2. *Samidhyamāno amṛtasya rājasi haviṣkṛṇvantaṁ sacase svastaye. Viśvaṁ sa dhatte draviṇaṁ yaminvasyātithyamagne ni ca dhatta it puraḥ.*

Agni, O light and fire of life, kindled and raised in the vedi and in the mind, you rise and shine in the midst of immortality and abide with the supplicant yajaka as a friend for his life's well being. Whoever you inspire, invigorate and, as a friend, take up under your care and protection, the person wins, holds and commands the world's wealth in existence and, since then for all time, O light divine, he offers service with complete surrender in obedience to your will like hospitality in obligation to an honoured guest.

अग्ने शर्धं महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु। सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥ ३ ॥

3. *Agne śardha mahate saubhagāya tava dyumnānyuttamāni santu. Saṁ jāspatyaṁ suyamamā kṛṇuṣva śatrūyatāmabhi tiṣṭhā mahāṁsi.*

Agni, mighty power, may your highest gifts of wealth, honour and splendour be for great good fortune and well being in life. Make our homes full of conjugal bliss, well maintained with discipline and control. Help us face and fight out the greatest enemies in the conflicts of life.

समिद्धस्य प्रमहसोऽग्ने वन्दे तव श्रियम्।
वृषभो द्युम्नवाँ असि समध्वरेष्विध्यसे ॥ ४ ॥

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4. *Samiddhasya pramahaso'gne vande tava śriyam.*
Vṛṣabho dyumnavāň asi samadhvareṣ-vidhyase.

Agni, mighty ruling power of the world, burning bright and great, I honour and adore your wealth and splendour. Valorous and generous, prosperous and majestic, you shine glorious in the yajnic projects of the world.

समिद्धो अग्न आहुत देवान्यक्षि स्वध्वर।
त्वं हि हव्यवाळसि ॥ ५ ॥

5. *Samiddho agna āhuta devān yakṣi svadhvara.*
Tvaṁ hi havyavāḷasi.

Agni, invoked, kindled and raised to the full in light and splendour, you honour and inspire the nobilities of humanity and feed and replenish the bounties of nature. O noble power of the yajnas of love and non-violence, you are the receiver and disseminator of our oblations and you are the harbinger of the gifts of nature's bounties.

आ जुहोता दुवस्यताऽग्निं प्रयत्यध्वरे।
वृणीध्वं हव्यवाहनम् ॥ ६ ॥

6. *Ā juhotā duvasyatā'gniṁ prayatyadhvare.*
Vṛṇīdhvaṁ havyavāhanam.

O man, honour and serve Agni with offers of fragrant havi in creative and developmental programmes of love and non-violence in humanity. Select, elect and serve the light and fire of life, receiver of our oblations and giver of the gifts of life and nature.

(Swami Dayananda interprets Agni as the fire

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of yajna, as the scholar and teacher who gives knowledge, and as the ruler who receives, creates and distributes the wealth in the social order of humanity with love and without violence.)

Mandala 5/Sukta 29

Indra, Indra Ushana Devata, Gauriviti Shaktya Rshi

त्र्यर्यमा मनुषो देवतातात्रा रोचना दिव्या धारयन्त। अर्चन्ति त्वा मरुतः पूतदक्षास्त्वमेषामृषिरिन्द्रासि धीरः ॥ १ ॥

1. *Tryaryamā manuṣo devatātā trī rocanā divyā dhārayanta. Arcanti tvā marutaḥ pūtadakṣās-tvameṣām-ṛṣir-indrāsi dhīraḥ.*

Indra, lord of power and ruling power of the world, in the holy yajna of the social order, its governance and administration, those heroes of the speed of winds honour and serve you whose strength and expertise is pure and sanctified : men of judgement and discretion who are thrice blest with full knowledge, noble action and devotion to Divinity; men of brilliance who are self-established with health of body, mind and soul, familial joy and social commitment; and men who enjoy the favour and grace of Divinity. Indra, you are their seer, philosopher and guide, imperturbable, inviolable and unchallengeable.

नु यदीं मरुतो मन्दसानमार्चन्निन्द्रं पपिवांसं सुतस्य। आदत्त वज्रमभि यदहिं हन्नपो यह्वीरसृजत्सर्तवा उ ॥ २ ॥

2. *Anu yadīṁ maruto mandasānamārcannindraṁ papivāṁsaṁ sutasya. Ādatta vajramabhi yadahiṁ hannapo yahvīrasṛjat sarvatā u.*

With dedication and loyalty, when the Maruts,

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supportive heroes of the social order, serve and honour Indra, the ruler, happy and honourable, ruling and enjoying the state entrusted to him, then, just as the sun with thunder and lightning breaks up the clouds and releases the showers and mighty streams aflow, he too takes over the thunderbolt of law and power and, striking the serpentine demons of darkness and evil, sets the mighty streams of national energy to flow in showers and creative streams.

उत ब्रह्माणो मरुतो मे अस्येन्द्रः सोमस्य सुषुतस्य पेयाः ।
तद्धि हव्यं मनुषे गा अविन्ददहन्नहिं पपिवाँ इन्द्रो अस्य ॥ ३ ॥

3. *Uta brahmāṇo maruto me asyendraḥ somasya suṣutasya peyāḥ. Taddhi havyaṁ manuṣe gā avindad-ahann-ahiṁ papivāň indro asya.*

And may the Maruts, heroes of the winds, dedicated to Brahma and the Vedas and the ruling lord Indra, now drink of this soma of national honour and glory so well distilled by me. That honour and glory alone, dedicated to Divinity in yajna, for man can win cows and lands and holy wisdom, of which Indra alone is the guardian, having destroyed the forces of evil.

आद्रोदसी वितरं वि ष्कभायत्संविव्यानश्चिद्भियसे मृगं कः । जिगर्तिमिन्द्रो अपजगुराणः प्रति श्वसन्तमव दानवं हन् ॥ ४ ॥

4. *Ād rodasī vitaraṁ vi ṣkabhāyat saṁvivyānaścid bhiyase mṛgaṁ kaḥ. Jigartim-indro apajargurāṇaḥ prati śvasantamava dānavaṁ han.*

And then Indra holds and firms up the earth and heaven separate and yet together pervading both with

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his presence and power just like separating a fear-stricken deer and a devouring tiger by the power of his presence and holding off the demon tiger snorting fiercely.

(Compare the laws of gravitation separating and holding together in firm relationship two heavenly bodies according to their mass and distance under the presiding presence of the force of natural omnipotence.)

अध॒ क्रत्वा॑ मघव॒न्तुभ्यं दे॒वा अनु॒ विश्वे॑ अददुः सोम॒पेय॑म्।
यत्सूर्य॑स्य ह॒रित॒: पत॑न्तीः पु॒रः स॒तीरुप॑रा॒ एत॑शे॒ कः॥ ५॥

5. *Adha kratvā maghavan tubhyaṁ devā anu viśve adaduḥ somapeyam. Yat sūryasya haritaḥ patantīḥ puraḥ satīruparā etaśe kaḥ.*

And further, O lord of honour and power of omnipotence, all the divinities of nature and humanity offer you the drink of soma in response to your yajnic action of systemic integration and sustenance when the various rays of the sun radiating forward all round and nourishing life stop on the planet on your behest (to feed life and drink up the sweet juices of soma).

नव॒ यदस्य नव॒तिं च॑ भो॒गान्त्सा॒कं वज्रे॑ण म॒घवा॑ विवृ॒श्चत्।
अर्च॒न्तीन्द्रं म॒रुत॑: स॒धस्थे॒ त्रैष्टु॑भेन॒ वच॑सा बाधत॒ द्याम्॥ ६॥

6. *Nava yadasya navatiṁ ca bhogāntsākaṁ vajreṇa maghavā vivṛścat. Arcantīndraṁ marutaḥ sadhasthe traiṣṭubhena vacasā bādhata dyām.*

When Indra with thunder and lightning destroys ninetynine serpentine strongholds of evil and darkness obstructing the light of Divinity in this world, then the Maruts, guardian forces of humanity on earth, honour

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and adore the omnipotent lord with trishtubha hymns of celebration.

सखा॒ सख्यै॑ अपच॒त्तूय॑मग्नि॒र॒स्य क्रत्वा॑ महि॒षा त्री श॒तानि॑।
त्री सा॒कमि॑न्द्रो॒ मनु॑षः॒ सरां॑सि सु॒तं पि॑बद् वृ॒त्र॒हत्या॑य॒ सोम॑म्॥ ७॥

7. *Sakhā sakhye apacat tūyamagnirasya kratvā mahiṣā trī śatāni. Trī sākamindro manuṣaḥ sarāṁsi sutaṁ pibad bṛtrahatyāya somam.*

Agni, a friend, for a friend, Indra, alongwith Indra and the holy action of Indra, the sun, in this world soon ripens the sap in three hundred fields and forests of man, and then Indra, great and generous, drinks up the soma in order to break the clouds of rain and let the rivers flow to fill three great lakes in three worlds of heaven, earth and sky.

त्री यच्छ॒ता म॑हि॒षाणा॒मघो॒ मास्त्री सरां॑सि म॒घवा॑ सो॒म्यापाः॑।
का॒रं न विश्वे॑ अह्वन्त दे॒वा भर॒मिन्द्रा॑य॒ यदहिं॑ ज॒घान॑॥ ८॥

8. *Trī yacchatā mahiṣāṇāmagho māstrī sarāṁsi maghavā somyāpāḥ. Kāraṁ na viśve ahvanta devā bharamindrāya yadahiṁ jaghāna.*

Indra, inviolable lord, commanding honour, power and excellence, when you ripen and mature three hundred great fields and forests and create and protect three great lakes of soma, all the divinities of the world invoke Indra like a great hero and offer homage since he breaks the cloud of serpentine hoards of showers.

उ॒शना॒ यत्स॑हस्यै॒३॑रया॑तं गृ॒हमि॑न्द्र जूजुवा॒नेभि॒रश्वैः॑।
व॒न्वा॒नो अत्र॒ स॒रथं॑ ययाथ॒ कुत्से॑न दे॒वैर॑वनो॑र्ह॒ शुष्ण॑म्॥ ९॥

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9. *Uśanā yat sahasyairayātaṁ gṛhamindra jūjuvānebhiraśvaiḥ. Vanvāno atra sarathaṁ yayātha kutsena devairavanorha śuṣṇam.*

Indra, glorious ruler, when the man of light and passion and you both come home by chariot driven by swift and robust horses, then, again with love and desire for victory, pray go with the thunderbolt and the best of the brilliancies and defend the strength and honour of the nation.

प्रान्यच्च॒क्रम॑वृ॒हः सूर्य॑स्य॒ कुत्सा॑या॒न्यद्वरि॑वो॒ यात॑वेऽकः। अ॒नास॒ो दस्यूँ॑रमृणो व॒धेन॒ नि दु॒र्योण॑ आवृणङ्मृ॒ध्रवा॑चः॥ १०॥

10. *Prānyaccakramavṛhaḥ sūryasya kustāyānyad varivo yātave'kaḥ. Anāso dasyūṅramṛṇo vadhena ni duryoṇa āvṛṇaṅ mṛdhravācaḥ.*

Extend the orbit of enlightenment for the thunderbolt. Clear the paths and areas for development, peace and freedom of movement. Eliminate the shameless, the wicked and the thieves with punishment, and stop the entry of the malicious, throw them in jail.

स्तोमा॑सस्त्वा॒ गौरि॑वीतेरवर्ध॒न्नर॑न्धयो वैद॒थि॒नाय॒ पिप्रु॑म्। आ त्वामृ॒जिश्वा॑ स॒ख्याय॑ चक्रे॒ पच॑न्प॒क्तीरपि॑ब॒ः सोम॑मस्य॥ ११॥

11. *Stomāsastvā gaurivīteravardhannarandhayo vaidathināya piprum. Ā tvāmṛjiśvā sakhyāya cakre pacan paktīrapibaḥ somamasya.*

May the eulogies of the poetic lovers of song and their singers exalt you. Punish the man who exalts

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and raises the warring forces against you. Let the men of simple honest mind be keen to make friends with you. Maturing and completing the plans and programmes of the state, celebrate and enjoy the honour and splendour of the order.

नवग्वासः सुतसोमास इन्द्रं दशग्वासो अभ्यर्चन्त्यर्कैः । गव्यं चिदूर्वमपिधानवन्तं तं चिन्नरः शशमाना अप व्रन् ॥ १२ ॥

12. *Navagvāsaḥ sutasomāsa indraṁ daśagvāso abhyarcantyarkaiḥ. Gvyaṁ cidūrvamapidhānavantaṁ te cinnaraḥ śaśamānā apa vran.*

Men of new ideas treading new paths of knowledge and polity, men of controlled mind and senses, celebrants ready with distilled exhilarating soma, adore Indra with songs and presentations of homage and, celebrating him, the dedicated admirers, best of men and leaders, extol him revealing his vast but hidden virtues of divine knowledge.

कथो नु ते परि चराणि विद्वान्वीर्या मघवन्या चकर्थ । या चो नु नव्या कृणवः शविष्ठ प्रेदु ता ते विदथेषु ब्रवाम ॥ १३ ॥

13. *Katho nu te pari carāṇi vidvān vīryā maghavan yā cakartha. Yā co nu navyā kṛṇavaḥ śaviṣṭha predu tā te vidatheṣu bravāma.*

Indra, ruler of the world, mightiest hero commanding wealth, power, honour and excellence, sage and scholar, how shall we, in yajnic assemblies of the nation, fully describe, sing and celebrate your achievements and your potential, the exploits that you have done and those new ones you are sure to achieve henceforth ?

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एता विश्वा चकृवाँ इन्द्र भूर्यपरीतो जनुषा वीर्येण। या चिन्नु वज्रिन्कृणवो दधृष्वान्न ते वर्ता तविष्या अस्ति तस्याः॥ १४॥

14. *Etā viśvā cakṛvāṅ indra bhūryaparīto januṣā vīryena. Yā cinnu vajrin kṛṇavo dadhṛṣvān na te vartā taviṣyā asti tasyāḥ.*

All these many exploits of the world [from creation and sustenance to organisation, organisational elimination included], Indra, ruler and lord of power and excellence, which you have done and which you would do, unresisted and irresistible, by nature and nurture, by vigour and valour, O wielder of the thunderbolt, bold and terrific, no one can comprehend. There is none who can obstruct, hold or surpass those overwhelming powers and forces of yours.

इन्द्र ब्रह्म क्रियमाणा जुषस्व या ते शविष्ठ नव्या अकर्म। वस्त्रेव भद्रा सुकृता वसूयू रथं न धीरः स्वपा अतक्षम्॥ १५॥

15. *Indra brahma kriyamāṇā juṣasva yā te śaviṣṭha navyā akarma. Vastreva bhadrā sukṛtā vasūyū rathaṁ na dhīraḥ svapā atakṣam.*

Indra, the holy chant and homage of gifts, newest and latest, being offered, graciously accept and cherish, which, for you, O lord most powerful, we have created. Like a beautiful dress of thought and devotion, I, a sincere artist in pursuit of life's wealth and peace and a steadfast and skilful maker, have designed and created the song like a chariot.

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Mandala 5/Sukta 30

Indra, Indra and Rnanchaya Devata, Babhru Atreya Rshi

क्वꣳस्य वीरः को अपश्यदिन्द्रं सुखरथमीयमानं हरिभ्याम्।
यो राया वज्री सुतसोममिच्छन्तदोको गन्ता पुरुहूत ऊती ॥ १ ॥

1. *Kva sya vīraḥ ko apaśyadindraṁ sukharatha-mīyamānaṁ haribhyām. Yo rāyā vajrī sutaso-mamicchan tadoko gantā puruhūta ūtī.*

Where is that thunderous catalytic power? Who saw that Indra, harbinger of peace and comfort travelling like a pleasing chariot along the waves of attraction and repulsion which, laden with wealth and wielding the force of thunder moves on and, invoked and invited by many for protection and promotion, goes to the house of the host with desire for the taste of life's pleasure?

अवाचचक्षं पदमस्य सस्वरुग्रं निधातुरन्वायमिच्छन्।
अपृच्छमन्याँ उत ते म आहुरिन्द्रं नरो बुबुधाना अशेम ॥ २ ॥

2. *Avācacakṣaṁ padamasya sasvarugraṁ nidhā-turanvāyamicchan. Apṛcchamanyāँ uta te ma āhurindraṁ naro bubudhānā aśema.*

With the desire to pursue and achieve success, I have discovered and described the science of this mighty source of immanent energy. Let me consult and ask others too who would speak of Indra, the energy, to me. And the best of men and leading scholars among men, enlightened all, we would realise and achieve it in full.

प्र नु वयं सुते या ते कृतानीन्द्र ब्रवाम यानि नो जुजोषः।
वेददविद्वाञ्छृणवच्च विद्वान्वहतेऽयं मघवा सर्वसेनः ॥ ३ ॥

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3. *Pra nu vayaṁ sute yā te kṛtānīdra bravāma yāni no jujoṣaḥ. Vedadavidvāñchṛṇavacca vidvān vahate'yaṁ maghavā sarvasenaḥ.*

The knowledge acquired and energy created in practice, O scholar, Indra, let us speak of and proclaim your achievements which you share with us. Let those who don't know hear and know of it too. This scholar who bears the knowledge and power is the mighty possessor of honour and excellence, and he commands all the power and the forces.

स्थिरं मनश्चकृषे जात इन्द्र वेषीदेको युधये भूयसश्चित्।
अश्मानं चिच्छवसा दिद्युतो वि विदो गवामूर्वमुस्रियाणाम्॥ ४॥

4. *Sthiraṁ manaścakṛṣe jāta indra veṣīdeko yudhaye bhūyasaścit. Aśmānaṁ cicchavasā didyuto vi vido gavāmūrvamusriyāṇām.*

Indra, commander of light, knowledge and power, rising, you firm and resolve the mind to stability and constancy. In battle, you alone, by yourself, overcome many. You illuminate the cloud and the firmament and break the mountain with your power and force, and you recover and reveal the vastness of earth, the sun rays, the wisdom of knowledge and the ocean fire enshrined in words.

परो यत्त्वं परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत्।
अतश्चिदिन्द्रादभयन्त देवा विश्वा अपो अजयद्दासपत्नीः॥ ५॥

5. *Paro yat tvaṁ parama ājaniṣṭhāḥ parāvati śrutyaṁ nāma bibhrat. Ataścidindrādabha-yanta devā viśvā apo ajayad dāsapatnīḥ.*

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When you, highest and best power, arise and manifest, bearing great name and high renown in far off regions, and win over and release the waters concealed in the cloud, since then all the forces of nature accept the power of Indra and obey the divine law.

तुभ्येदेते मरुतः सुशेवा अर्चन्त्यर्कं सुन्वन्त्यन्धः। अहि-मोहानमप आशयानं प्र मायाभिर्मायिनं सक्षदिन्द्रः॥ ६॥

6. *Tubhyedete marutaḥ suśevā arcantyarkaṁ sunvantyandhaḥ. Ahimohānamapa āśayānaṁ pra māyābhirmāyinaṁ sakṣadindraḥ.*

Vibrant heroes and these yajakas in obedient service offer you songs of adoration, prepare the food and distil the soma for you, Indra. And with his wondrous forces, Indra engages the crafty cloud holding the waters by his deceptive wiles and sleeping like a giant in apparent security.

वि षू मृधो जनुषा दानमिन्वन्नहन्गावा मघवन्त्संचकानः। अत्रा दासस्य नमुचेः शिरो यदवर्तयो मनवे गातु-मिच्छन्॥ ७॥

7. *Vi ṣū mṛdho januṣā dānaminvannahan gavā maghavantsaṁcakānaḥ. Atrā dāsasya namuceḥ śiro yadavartayo manave gātumicchan.*

Indra, commander of honour and valour, ruling lord of excellence, from your very emergence thirsting for battle, breaking the cloud with the roar of thunder and lightning, energising and winning prizes for humanity with the desire to make way for progress, you arise here and now and break the stronghold of the dark cloud locking up the waters of rain showers.

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युजं॒ हि मामकृ॑थाॅ आदिदिं॑न्द्र शिरो॑ दा॒सस्य॒ नमु॑चेर्म-
था॒यन्। अश्मा॑नं चित्स्व॒र्यं॑ वर्त॑मानं॒ प्र च॒क्रिये॑व॒ रोद॑सी
म॒रुद्भ्यः॑ ॥ ८ ॥

8. *Yujaṁ hi māmakṛthā ādidindra śiro dāsasya namucermathāyan. Aśmānaṁ cit svaryaṁ vartamānaṁ pra cakriyeva rodasī marudbhyaḥ.*

Make me your friend and instrument since you break the top of the cloud, replete with vapours but resistant to release the rain, hold the firmament wheeling, circling and resounding, and divide space into earth and heaven and make them turn round and round like wheels for the winds to blow in the firmament and the humans to live on the earth.

स्त्रियो॒ हि दा॒स आयु॑धानि च॒क्रे किं मा॑ करन्नब॒ला अ॑स्य॒
सेना॑ः। अ॒न्तर्ह्य॑ख्यदुभे अ॑स्य॒ धेने॒ अथो॑प॒ प्रैद्यु॒धये॒ दस्यु॒-
मिन्द्रः॑ ॥ ९ ॥

9. *Striyo hi dāsa āyudhāni cakre kiṁ mā karannabalā asya senāḥ. Antarhyakhyadubhe asya dhene athopa praid yudhaye sasyumindraḥ.*

Dasa, enemy of an inferior order, uses women as secret weapons and warriors. But what can these poor forces do against me (in violation of my discretion]. Let the ruler, Indra, see deep into both the language and warriors [of this enemy, the open policy and the secret tactics), and then advance upon the slavish enemy to engage him in battle.

समत्र॒ गावो॒ऽ भितो॑ऽनवन्तेहे॑ह॒ व॒त्सैर्वियु॑ता॒ यदास॑न्। सं ता
इन्द्रो॑ असृजदस्य शा॒कैर्यदी॑ सोमा॑स॒ः सुषु॑ता॒ अम॑न्दन्॥ १० ॥

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10. *Samatra gāvo'bhito'navanteheha vatsairviyutā yadāsan. Saṁ tā indro asṛjadasya śākairyadīṁ somāsaḥ suṣutā amandan.*

If the cows exult in unison with calves everywhere, if the sunrays play together on the herbs, if the lands smile with greenery and the earth rejoices with her children, and then, suppose the cows were separated from the calves, the rays of the sun were intercepted from the herbs, the lands were locked off from greenery, the earth were bereft of her children, then must Indra, brilliant ruler of the earth and the skies, should join the mothers and children with his might so that the soma drinks distilled may gladden him and his ruling order.

यदीं सोमा बभ्रुधूता अमन्दन्नरोरवीद् वृषभः सादनेषु।
पुरन्दरः पपिवाँ इन्द्रो अस्य पुनर्गवामददादुस्रियाणाम्॥ ११॥

11. *Yadīṁ somā babhrudhūtā amandannaroravīd vṛṣabhaḥ sādaneṣu. Purandaraḥ papivāň indro asya punargavāmadadādusriyāṇām.*

When the somas, honours and pleasures of the earth, created, distilled and energised by the sagely scholars and people of yajnic creativity, exhilarate Indra, the ruler and his order, then the generous and valorous lord roars in the assemblies and in the homesteads and he, breaker of the enemy strongholds, having drunk of the honour and glory of the nation, again gives to the nation fertile lands, cows, open sunlight and words of holy speech.

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भद्रमिदं रुशमा अग्ने अक्रन्गवां चत्वारि ददतः सहस्रा।
ऋणंचयस्य प्रयता मघानि प्रत्यग्रभीष्म नृतमस्य
नृणाम्॥ १२॥

12. *Bhadramidaṁ ruśamā agne akran-gavāṁ catvāri dadataḥ sahasrā. Ṛṇaṁcayasya prayatā maghā-nipratyagrabhīṣma nṛtamasya nṛṇām.*

Agni, refulgent ruler, it is a great blessing of Indra, the sun, giver of four thousand rays of light, wealth of existence, and destroyers of negativities, which he collects from nature, and gives us. He is the best leader and guide of humanity, and with gratitude and best efforts we should acknowledge and benefit from these gifts of energy and power.

सुपेशसं माव सृजन्त्यस्तं गवां सहस्रै रुशमासो अग्ने। तीव्रा
इन्द्रंममन्दुः सुतासोऽक्तोर्व्युष्टौ परितक्म्यायाः॥ १३॥

13. *Supeśasaṁ māva sṛjantyastaṁ gavāṁ sahasrai ruśamāso agne. Tīvrā indram-amanduḥ sutāso 'ktorvyuṣṭau paritakmyāyāḥ.*

Agni, refulgent ruler, brilliant forces, destroyers of evil and darkness, create and give me a beautiful home with a thousand bright rays of light, and at the end of the departing night in the light of the dawn, blazing fires bear distilled soma oblations and rise to Indra, the sun, and give him delight.

औच्छत्सा रात्री परितक्म्या याँ ऋणंचये राजनि रुशमानाम्।
अत्यो न वाजी रघुरज्यमानो बभ्रुश्चत्वार्यसनत्सहस्रा॥ १४॥

14. *Aucchat sā rātrī paritakmyā yāṅ ṛṇañcaye rājani ruṣamānām. Atyo na vājī raghurajyamāno babhruścatvāryasanat sahasrā.*

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When the fugitive night of rest and peace in the home departs, having made up the want of light at the rise of dawn, blest and beautiful, collecting and bearing nature's gifts, then babhru, the crimson sun, sustainer of life, moving like a flying horse at instant speed, showers four thousand gifts of energy and intelligence and the creative yajaka receives and shares the gifts on and from the vedi.

चतुःसहस्रं गव्यस्य पश्वः प्रत्यग्रभीष्म रुशमेष्वग्ने। घर्मश्चित्तप्तः प्रवृजे य आसीदयस्मयस्तम्वादाम विप्राः॥ १५॥

15. *Catuḥ sahasraṁ gavyasya paśvaḥ pratyagrabhīṣma ruśameṣvagne. Gharmaścit taptaḥ pravṛje ya āsīdayasmayastamvādāma viprāḥ.*

Agni, O self-refulgent light of life, glorious ruler of the world, let us receive and share four thousand gifts of the wealth of light, energy and intelligence present in the lights of the dawn, and let us, O friends of knowledge, vibrant scholars, receive and share that golden wealth and heat of life which is tempered and refined in the pravargya yajna of self sacrifice and surrender.

Mandala 5/Sukta 31

Indra, Indra or Kutsa, Indra or Ushana, Indra and Kutsa Devatah, Avasyu Atreya Rshi

इन्द्रो रथाय प्रवतं कृणोति यमध्यस्थान्मघवा वाजयन्तम्। यूथेव पश्वो व्युनोति गोपा अरिष्टो याति प्रथमः सिषासन्॥ १॥

1. *Indro rathāya pravataṁ kṛṇoti yamadhyasthānmaghavā vājayantam. Yūtheva paśvo vyunoti gopā ariṣṭo yāti prathamaḥ siṣāsan.*

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Indra, lord of honour and excellence, commander of power and forces, accelerates whichever supersonic chariot he rides and inspires whichever region he rules for a great leap forward to the heights. All round protector and pioneer, like a shepherd who leads and drives his flock and followers forward, he gives the clarion call, gathers his forces with the desire to advance and win, and goes fast forward, unhurt and unobstructed, first and foremost leader and pioneer thirsting to realise his ambition.

आ प्र द्रव हरिवो मा वि वेनः पिशङ्गराते अभि नः सचस्व।
नहि त्वदिन्द्र वस्यो अन्यदस्त्यमेनाँश्चिज्जनिवतश्चकर्थ॥ २॥

2. *Ā pra drva harivo mā vi venaḥ piśaṅgarāte abhi naḥ sacasva. Nahi tvadindra vasyo anyadastyamenāṅścijjanivataścakartha.*

Indra, commander of horse and speed of progress, giver of golden wealth, advance all round, be not lustful, be with us and share the honours. There is none better settled, successful and prosperous than you. Look after the unmarried, widows and widowers, help them to have a meaningful life.

उद्यत्सहः सहस आजनिष्ट देदिष्ट इन्द्र इन्द्रियाणि विश्वा।
प्राचोदयत्सुदुघा वव्रे अन्तर्वि ज्योतिषा संववृत्वत्तमोऽ वः॥ ३॥

3. *Udyat sahaḥ sahasa ājaniṣṭa dediṣṭa indra indriyāṇi viśvā. Prācodayat sudughā vavre antarvī jyotiṣā saṁvavṛtvat tamo'vaḥ.*

When strength and virility is born and matures

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with the growth of health and vitality, then let Indra, the disciplined soul, control and command all the senses, mind and intellect, awaken and exercise the creative potentials innate but yet dormant within, and with inner light of the soul keep off the resurgent darkness.

अनवस्ते रथमश्वाय तक्षन्त्वष्टा वज्रं पुरुहूत द्युमन्तम्।
ब्रह्माण इन्द्रं महयन्तो अर्कैरवर्धयन्नहये हन्तवा उ ॥ ४ ॥

4. *Anavaste rathamaśvāya takṣan tvaṣṭā vajraṁ puruhūta dyumantam. Brahmāṇa indraṁ mahayanto arkairavardhayannahaye hantavā u.*

Indra, mighty ruler, expert craftsmen design and make the chariot for your fast movement and communication, the defence scientist and engineer, Tvashta, makes the blazing thunderbolt for you, and the scholars of the Veda celebrate your power and glory with hymns of adoration and exalt you to break the demonic cloud of darkness and want for showers of rain and prosperity.

वृष्णे यत्ते वृषणो अर्कमर्चानिन्द्र ग्रावाणो अदितिः सजोषाः। अनश्वासो ये पवयोऽरथा इन्द्रेषिता अभ्यवर्तन्त दस्यून् ॥ ५ ॥

5. *Vṛṣṇe yat te vṛṣaṇo arkamarcānindra grāvāṇo aditiḥ sajoṣāḥ. Anaśvāso ye pavayo'rathā indreṣitā abhyavartanta dasyūn.*

Indra, ruler of honour and excellence, when the brave warriors and noble citizens offer songs of adoration to you, then, O generous lord, the clouds and the sky in unison with them and with you and those dynamic powers even without horse and chariot,

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inspired by your power and grace, surround the wicked and destroy them.

प्र ते॒ पूर्वा॑णि॒ कर॑णानि वोचं॒ प्र नूत॑ना मघव॒न्या च॒कर्थ॑ ।
शक्ती॑वो॒ यद्बि॑भरा॒ रोद॑सी उ॒भे जय॑न्न॒पो मन॑वे॒ दानु॑चित्राः ॥ ६ ॥

6. *Pra te pūrvāṇi karaṇāni vocaṁ pra nūtanā maghavan yā cakartha. Śathīvo yad vibharā rodasī ubhe jayannapo manave dānucitrāḥ.*

Indra, lord of wealth, honour and excellence, commanding force and power, let me speak to you of the acts and instruments old and new which you have achieved and which you would achieve, which scholars and scientists, having immense knowledge and bearing immense possibilities of gifts for mankind, exploring both earth and the skies, would make it possible for you to win waters from the clouds and pranic energies from air.

तदिन्नु ते॒ कर॑णं दस्म वि॒प्राऽहिं॒ यद् घ्नन्नोजो॒ अत्रामि॑मीथाः ।
शुष्ण॑स्य चि॒त्परि॑ मा॒या अ॑गृभ्णाः प्रपि॒त्वं यन्नप॒ दस्यूँ॑रसेधः ॥ ७ ॥

7. *Tadinnu te karaṇaṁ dasma viprā'hiṁ yad ghnannojo atrāmimīthāḥ. Śuṣṇasya cit pari māyā agṛbhṇāḥ prapitvaṁ yannapa dasyūँrasedhaḥ.*

That is your act, achievement and further possibility, generous ruler of the world, giver of gifts, and eminent scholar, since you break the clouds, destroy the serpentine demons of darkness, create prosperity and excellence for mankind here on earth, and, mastering the wondrous knowledge of the secrets of

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energy and techniques of power, you stall the negativities, make the waters flow and achieve further progress.

त्वम॒पो यद॑वे तु॒र्वशा॒याऽर॑मयः सु॒दुघाः॑ पा॒र इ॑न्द्र।
उ॒ग्रम॑या॒तम॑वहो ह॒ कुत्स॑ꣳ सं ह॒ यद्वा॑मु॒शनार॑न्त दे॒वाः॥ ८॥

8. *Tvamapo yadave turvaśāyā'ramayaḥ sudughāḥ pāra indra. Ugramayātamavaho ha kutsaṁ saṁ ha yad vāmuśanāranta devāḥ.*

Indra, ruler of the world, giver of honour and glory, pioneer and helmsman of the people, you make the abundant waters flow for Yadu and Turvasha, men of management, production and control, you achieve the rare and difficult energy of electricity powerful as thunderbolt, and then the brilliant people, lovers of life and humanity all, enthusiastically admire and celebrate both you and your thunderous achievement.

इन्द्रा॑कुत्सा॒ वह॑माना॒ रथे॒नाऽऽ वा॒मत्या॒ अपि॒ कर्णे॑ वहन्तु।
निः षी॑म॒द्भ्यो धम॑थो॒ निः ष॒धस्था॑न्म॒घोनो॑ हृ॒दो व॑र॒थ॒स्त-
मांसि॥ ९॥

9. *Indrākutsā vahamānā rathenā''vāmatyā api karṇe vahantu. Niḥ ṣīmadbhyo dhamatho niḥ ṣadhasthānmaghono hṛdo varathastamāṁsi.*

Indra, ruler of the world, and Kutsa, creator and controller of energy and the force of power, both travelling by chariot, let the running horse powers of energy at instant speed transport you both to the centre of life's business. Both energy and power arise from the currents of waters and waves (as of sunrays), and both of you control and complete the projects from your

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seat of office and residence, wherefrom you dispel the darkness and want from the centre of their power and prosperity.

वातस्य युक्तान्त्सुयुजश्चिदश्वान्क्विश्चिद्देषो अजगन्नवस्युः। विश्वे ते अत्र मरुतः सखाय इन्द्र ब्रह्माणि तविषीमवर्धन्॥ १०॥

10. *Vātasya yuktānt-suyujaścid-aśvān kaviścid-eṣo ajagann-avasyuḥ. Viśve te atra marutaḥ sakhāya indra brahmāṇi taviṣīm-avardhan.*

Let this scholar of creative vision working for defence and protection, take to, explore and advance the forceful currents of winds employed as effective agents of travel and transport. All your scholars, friends and forces here, O powerful ruler, at the speed of winds increase and advance the power, prosperity and defence potential of the land.

सूरश्चिद्रथं परितक्म्यायां पूर्वं कर्दुपरं जूजुवांसम्। भरच्चक्रमेतशः सं रिणाति पुरो दधत्सनिष्यति क्रतुं नः॥ ११॥

11. *Sūraścid ratham paritakmyāyām pūrvam karaduparam jūjuvāṁsam. Bharaccakrametaśaḥ saṁ riṇāti puro dadhat saniṣyati kratuṁ naḥ.*

Let the brave and brilliant pilot of the chariot first steady the chariot in the initial motion in the night and then take off rising to the clouds. The craft bearing its gears and stages of motion presses forward, conducting our project onward perfectly as intended.

आयं जना अभिचक्षे जगामेन्द्रः सखायं सुतसोममिच्छन्। वदन्ग्रावाव वेदिं भ्रियाते यस्य जीरमध्वर्यवश्चरन्ति॥ १२॥

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12. *Āyaṁ janā abhicakṣe jagāmendraḥ sakhāyaṁ sutasomamicchan. Vadan grāvāva vediṁ bhriyāte yasya jīram-adhvaryavaś-caranti.*

O citizens of the land, this Indra, the ruling lord, has come to the yajna vedi to see his friends and all with the desire to observe and enjoy the finest achievements of the nation. The scholars too proclaiming their achievements are brought to the vedi where learned priests dedicated to the yajna of love and non-violence conduct and manage the programme and its progress.

ये चाकनन्त चाकनन्त नू ते मर्ता अमृत मो ते अंह आरन्।
वावन्धि यज्यूँरुत तेषु धेह्योजो जनेषु येषु ते स्याम ॥ १३ ॥

13. *Ye cākananta cākananta nū te martā amṛta mo te aṁha āran. Vāvandhi yajyūṅruta teṣu dhehyo-jo janeṣu yeṣu te syāma.*

O lord of immortality, Indra, those who love truth, knowledge and peaceful progress for themselves and others may abide loving and self sacrificing. May the mortals never come to suffer evil, never commit sin and crime. Bond with the yajakas who are committed to truth and holy action, vest them with honour and splendour, and bless us that we too, your own, be among them.

Mandala 5/Sukta 32

Indra Devata, Gatu Atreya Rshi

अदर्दरुत्समसृजो वि खानि त्वमर्णवान्बद्बधानाँ अरम्णाः।
महान्तमिन्द्र पर्वतं वि यद्वः सृजो वि धारा अव दानवं हन् ॥ १ ॥

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1. *Ādardarutsam-asṛjo vi khāni tvamarṇavān badbadhānāñ aramṇāḥ. Mahāntamindra parvataṁ vi yad vaḥ sṛjo vi dhārā ava dānavaṁ han.*

Indra, maker and breaker of things, you break open the springs, open the doors, let the streams aflow, and free the bonded to live free and enjoy, you who break the cloud and the mountain, let out the streams to flow into rivers and the sea, having destroyed the demons and broken the cloud.

त्वमुत्साँ ऋतुभिर्बद्बधानाँ अरंहु ऊधः पर्वतस्य वज्रिन्। अहिं चिदुग्र प्रयुतं शयानं जघन्वाँ इन्द्र तविषीमधत्थाः ॥ २ ॥

2. *Tvamutsāñ ṛtubhirbadbadhānāñ araṁha ūdhaḥ parvatasya vajrin. Ahiṁ cidugra prayutaṁ śayānaṁ jaghanvāñ indra taviṣīm-adhatthāḥ.*

Indra, lord of the thunderbolt, you let the locked up springs of water flow like milky streams of the cloud down the mountain slopes according to the seasons. O ruling lord of light and lustre, breaker of the serpentine cloud of darkness, take up and command the blazing forces for action.

त्यस्य चिन्महतो निर्मृगस्य वधर्जघान तविषीभिरिन्द्रः।
य एक इदप्रतिर्मन्यमान आदस्मादन्यो अजनिष्ट तव्यान्॥ ३ ॥

3. *Tyasya cinmahato nirmṛgasya vadharjaghāna taviṣībhir-indraḥ. Ya eka idapratirmanyamāna ādasmādanyo ajaniṣṭa tavyān.*

Indra, the ruling lord, alone by himself, unequalled and universally acknowledged and adored, destroys the might of that great informidable demon of

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darkness and negativities with his blazing powers and actions like the sun breaking the cloud, and then he creates other powers greater than demonic negativities.

त्यं चिदेषां स्वधया मदन्तं मिहो नपातं सुवृधं तमोगाम्।
वृषप्रभर्मा दानवस्य भामं वज्रेण वज्री नि जघान शुष्णम्॥ ४॥

4. *Tyaṁ cideṣāṁ svadhayā madantaṁ miho napātaṁ suvṛdhaṁ tamogām. Vṛṣaprabharmā dānavasya bhāmaṁ vajreṇa vajrī ni jaghāna śuṣṇam.*

That demon of darkness and negativity whose might is only the drought, locking up the rains and consuming and thriving on the food and morale of these people of the earth, growing and growing and roaming around in the prevailing darkness and want is strong: yet the might and rage of that demon, shushna, drought and famine, Indra, wielder of the thunderbolt, destroys with his lightning strike and rises as lord victor of the clouds and rain showers.

त्यं चिदस्य क्रतुभिर्निषत्तममर्मणो विददिदस्य मर्म।
यदीं सुक्षत्र प्रभृता मदस्य युयुत्सन्तं तमसि हर्म्ये धाः॥ ५॥

5. *Tyaṁ cidasya kratubhir-niṣattam-amarmaṇo vidadidasya marma. Yadīṁ sukṣatra prabhṛtā madasya yuyutsantaṁ tamasi harmye dhāḥ.*

O noble lord of the mighty social order, Indra, with your actions and intelligence you know and expose the hidden weakness of this otherwise incomprehensible demon thirsting for fight, and, happy and elated in the hope and thrill of victory, you shut him up in the depths

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of darkness.

त्यं चिदित्था कत्पयं शयानमसूर्ये तमसि वावृधानम्।
तं चिन्मन्दानो वृषभः सुतस्योच्चैरिन्द्रो अपगूर्यो जघान ॥ ६ ॥

6. *Tyaṁ cidittha katpayaṁ śayānam-asūrye tamasi vāvṛdhānam. Taṁ cinmandāno vṛṣabhaḥ sutasyo-ccair-indro apagūryā jaghāna.*

That demon of drought and negativity thus lying and sleeping in sunless darkness with some vapours of water but still growing, Indra, ruler of the social order, great and generous, exhilarated by the hope and joy of victory and raising his thunderbolt breaks, and destroys that demon.

उद्यदिन्द्रो महते दानवाय वधर्यमिष्ट सहो अप्रतीतम्।
यदीं वज्रस्य प्रभृतौ ददाभ विश्वस्य जन्तोरधमं चकार ॥ ७ ॥

7. *Ud yadindro mahate dānavāya vadharyamiṣṭa saho apritītam. Yadīṁ vajrasya prabhṛtau dadābha viśvasya jantoradhamaṁ cakāra.*

And when Indra raises the thunderbolt of justice and punishment against the great demon of wickedness, in favour of the great and generous man of charity, and thus displays his mysterious force and power, and at the raising of the bolt he punishes the wicked, he reduces them to the lowest state of living beings.

त्यं चिदर्णो मधुपं शयानमसिन्वं वव्रं मह्यादुदग्रः।
अपादमत्रं महता वधेन नि दुर्योण आवृणङ्मृध्रवाचम् ॥ ८ ॥

8. *Tyaṁ cidarṇaṁ madhupaṁ śayānam-asinvaṁ vavraṁ mahyādadugraḥ. Apādamatraṁ mahatā vadhena ni duryoṇa āvṛṇaṅ mṛdhra-vācam.*

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For sure that flood of water, honey sweet, dormant, unbounded, cavernous, floating, expansive and roaring, the blazing sun, Indra, seizes with a great blow of electric charge of thunderbolt and breaks it in its own place.

(So should the ruler break open the hidden treasures of the land.)

को अस्य शुष्मं तविषीं वरात एको धना भरते अप्रतीतः ।
इमे चिदस्य व्रयसो नु देवी इन्द्रस्यौजसो भियसा जिहाते ॥ ९ ॥

9. *Ko asya śuṣmaṁ taviṣīṁ varāta eko dhanā bharate apratītaḥ. Ime cidasya jrayaso nu devī indrasyaujaso bhiyasā jihāte.*

Who can comprehend and hold his force and blaze? The One alone by himself bears all the wealths though unseen. And these two divine creations, heaven and earth, move by the awful force and blazing splendour of this mighty Indra.

न्यस्मै देवी स्वधितिर्जिहीत इन्द्राय गातुरुशतीव येमे ।
सं यदोजो युवते विश्वमाभिरनु स्वधावे क्षितयो नमन्त ॥ १० ॥

10. *Nyasmai devī svadhitirjihīta indrāya gāturuśatīva yeme. Saṁ yadojo yuvate viśvamābhiranu svadhāvne kṣitayo namanta.*

To this Indra, cosmic energy and the earth, both divine, submit in love and obedience like a maiden in love submitting herself to her lover. When Indra radiates the cosmic splendour and power with these natural phenomena, then the entire humanity and all stars and planets do homage to the divine and self-refulgent omnipotence of Indra with these acts of obedience to

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the law.

एकं नु त्वा सत्पतिं पाञ्चजन्यं जातं शृणोमि यशसं जनेषु।
तं मे जगृभ्र आशसो नविष्ठं दोषा वस्तोर्हवमानास इन्द्रम्॥ ११॥

11. *Ekaṁ nu tvā saptatiṁ pāñcajanyaṁ jātaṁ śṛṇomi yaśasaṁ janeṣu. Taṁ me jagṛbhra āśaso naviṣṭhaṁ doṣā vastorhavamānāsa indraṁ.*

I hear you, feel your vibrations manifested among the people: One and only one self-existent and self-refulgent lord and protector in truth, guardian of all the five people, commanding divine excellence and majesty. I hope and pray that my people, hoping and loving, self sacrificing day and night, may attain to the latest manifestations of Indra and his newest gifts of excellence.

एवा हि त्वामृतुथा यातयन्तं मघा विप्रेभ्यो ददतं शृणोमि।
किं ते ब्रह्माणो गृहते सखायो ये त्वाया निदधुः काममिन्द्र॥ १२॥

12. *Evā hi tvāmṛtuthā yātayantaṁ maghā viprebhyo dadataṁ śṛnomi. kiṁ te brahamāṇo Gṛhate sakhāyo ye tvāyā nidadhuḥ kāmamindra.*

Indra, ruling lord of the world, thus do I hear of you, I feel the vibrations, inspiring life according to the seasons, bestowing wealth and honour on noble scholars, what the sages dedicated to divine knowledge receive and what desires and ambitions with prayers they place in you.

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Mandala 5/Sukta 33

Indra Devata, Samvarana Prajapatya Rshi

महि॑ म॒हे त॒वसे॑ दीध्ये॒ नॄनिन्द्रा॑येत्था त॒वसे॒ अत॑व्यान्।
यो अ॑स्मै सु॒मति॑ वाज॒सातौ॒ स्तु॒तो जने॑ सम॒र्यं॑श्चिकेत॑॥ १॥

1. *Mahi mahe tavase dīdhye nṝnindrāyetthā tavase atavyān. Yo asmai sumatiṁ vājasātau stuto jane samaryaściketa.*

For the sake of great strength and power, let me thus focus on the people who are not too strong and draw the attention of this mighty ruler, Indra, who, honoured and admired among people, is keen to fight for progress and, in the struggle onward, enlightens our mind and directs our efforts on the right path.

स त्वं न॑ इन्द्र धियसा॒नो अ॒र्कैर्हरी॑णां वृष॒न्योक्त्र॑मश्रेः।
या इ॒त्था म॑घव॒न्ननु॒ जोषं॒ वक्षो॑ अ॒भि प्रार्यः॑ स॑क्षि॒ जना॑न्॥ २॥

2. *Sa tvaṁ na indra dhiyasāno arkairharīṇāṁ vṛṣan yoktramaśreḥ. Yā itthā maghavannanu joṣaṁ vakṣo abhi prāryaḥ sakṣi janān.*

And you Indra, master and ruler of the nation, commanding power and prosperity, generous as showers of rain, thus addressed with reverence and listening to our prayer, take up the reins of the people, be with them and harness their energy, and with love and faith pursue the noble policies for advancement to completion.

न ते त॑ इन्द्राभ्य॒॑स्मदृ॒ष्वाऽयु॑क्तासो अब्रह्मता॒ यदस॑न्।
तिष्ठा॒ रथ॒मधि॒ तं व॑ज्रहस्ताऽऽर॒श्मिं दे॑व यमसे॒ स्वश्व॑ः॥ ३॥

3. *Na te ta indrābhyasmadṛṣvā'yuktāso abrahmatā yadasan. Tiṣṭhā rathamadhi taṁ vajrahastā'' raśmiṁ deva yamase svaśvaḥ.*

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Indra, mighty lord, refulgent and generous, those who are not with us and are not for you are disjoined from reality. It is their ignorance and impiety toward the motherland. O lord of the force of thunder in hand, ride the chariot, take up the reins, equipped as you are with excellent forces for advancement. Guide and lead.

पुरू यत्त इन्द्र सन्त्युक्था गवे चकर्थोर्वरासु युध्यन्। तत तक्षे सूर्याय चिदोकसि स्वे वृषा समत्सु दासस्य नाम चित्॥ ४॥

4. *Purū yat ta indra santyukthā gave cakarthorvarāsu yudhyan. Tatakṣe sūryāya cidokasi sve vṛṣā samatsu dāsasya nāma cit.*

Many are your acts of generosity, Indra, which you have done for the land and cattle wealth and for fertility of the fields, O generous lord, and while fighting in the battles of life in your own seat, you create the light of life like the sun and earn for yourself the name and fame of the abundant cloud of showers.

वयं ते त इन्द्र ये च नरः शर्धो जज्ञाना याताश्च रथाः। आस्माञ्जगम्यादहिशुष्म सत्वा भगो न हव्यः प्रभृथेषु चारुः॥ ५॥

5. *Vayaṁ te ta indra ye ca naraḥ śardho jajñānā yātāśca rathāḥ. Āsmāñ-jagamyād-ahiśuṣma satvā bhago na havyaḥ prabhṛtheṣu cāruḥ.*

Indra, lord illustrious breaker of the dark cloud of might, we are yours, and these leaders creating and forming power and force, the chariots that go round for transport, all these are yours. Come, O lord, and bless us with all your imperishable power, come like power and splendour incarnate, most welcome among the cherished ones.

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पपृक्षेण्यमिन्द्र त्वे ह्योजो नृम्णानि च नृतमानो अमर्तः । स न एनीं वसवानो रयिं दाः प्रार्यः स्तुषे तुविमघस्य दानम् ॥ ६ ॥

6. *Papṛkṣeṇyamindra tve hyojo nṛmṇāni ca nṛtamāno amartaḥ. Sa na enīṁ vasavāno rayiṁ dāḥ prāryaḥ stuṣe tuvimaghasya dānam.*

Incomprehensible is the splendour in you, Indra, lord of glory, all the wealths of humanity abide in you, yours is the ongoing dance of creation, yours is immortality. Universal abode of existence, give us the pure wealth of life, wealth that is possible. You are the lord and master commanding immense wealth, honour and power. I praise, admire and pray for your grace and generosity.

एवा न इन्द्रोतिभिरव पाहि गृणतः शूर कारून् । उत त्वचं ददतो वाजसातौ पिप्रीहि मध्वः सुषुतस्य चारोः ॥ ७ ॥

7. *Evā na indrotibhirava pāhi gṛṇataḥ śūra kārūn. Uta tvacaṁ dadato vājasātau piprīhi madhvaḥ suṣutasya cāroḥ.*

Thus O lord brave and fearless, Indra, protect us, the celebrants, poets, makers and artists, teachers and preachers with all modes of safety and security. And giving us the glowing corselet of self defence in the battle business of life, enjoy the beauty and sweetness of life created, distilled and offered by the admirers and worshippers.

उत त्ये मा पौरुकुत्स्यस्य सूरेस्त्रसदस्योर्हिरण्यो रराणाः । वहन्तु मा दश श्येतासो अस्य गौरिक्षितस्य क्रतुभिर्नु संश्चे ॥ ८ ॥

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8. *Uta tye mā paurukutsyasya sūrestrasadasyorhiraṇino rarāṇāḥ. Vahantu mā daśa śyetāso asya gairikṣitasya kratubhirnu saśce.*

And may those ten horses (ten senses of perception and volition or five senses of perception and five pranic energies) of the child of the wielder of the thunderbolt, wise and bold, terror of the wicked, lord of golden wealth, abiding on the heights carry me on in life. Playful yet stable are they, gifts of the bountiful, and with holiness of words and actions I abide with them, (and enjoy the beauty and sweetness of life).

उत त्ये मा मारुताश्वस्य शोणाः क्रत्वामघासो विदथस्य रातौ। सहस्रा मे च्यवतानो ददान आनूकमर्यो वपुषे नार्चत्॥ ९॥

9. *Uta tye mā mārutāśvasya śoṇāḥ kratvāmaghāso vidathasya rātau. Sahasrā me cyavatāno dadāna ānūkamaryo vapuṣe nārcat.*

And may those vibrating gifts of the lord, who commands the winds as a charioteer drives and controls the horses, red hot in action, vested with holy perception and action, help me in the abundant creative yajna of the social order, so that the Lord and Master, inspiring me and giving me grace a thousand ways, may love and accept me like an ornament for the body.

उत त्ये मा ध्वन्यस्य जुष्टा लक्ष्मण्यस्य सुरुचो यतानाः। मह्ना रायः संवरणस्य ऋषेर्व्रजं न गावः प्रयता अपि ग्मन्॥ १०॥

10. *Uta tye mā dhvanyasya juṣṭā lakṣmaṇyasya suruco yatānāḥ. Mahnā rāyaḥ saṁvaraṇasya ṛṣervrajaṁ na gāvaḥ prayatā api gman.*

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May the living voices of Vedic mantras and wealths of existence with all their grandeur of meaning and value, coexistent with the lord of original Word, loved by the scholar of holy intention and purpose, divined and envisioned in right selection of words by the Rshis, all dynamic and relevant by moving forward to modern contexts come to me like cows going to their stalls.

Mandala 5/Sukta 34

Indra Devata, Samvarana Prajapatya Rshi

अजातशत्रुमजरा स्वर्वत्यनु स्वधामिता दस्ममीयते।
सुनोतन पचत ब्रह्मवाहसे पुरुष्टुताय प्रतरं दधातन॥ १॥

1. *Ajātaśatrumajarā svarvatyanu svadhāmitā dasmamīyate. Sunotana pacata brahmavāhase puruṣṭutāya prataraṁ dadhātana.*

The lady of light and joy, grace unbound, unaging power, divine Shakti, as the human offering too, in yajna, follows the lord omnificent, Indra, omnipotent, free from enemies ever born. Sow the seed of piety, distil the soma, mature it for the lord creator, giver and receiver of food, energy and eternal wisdom, universally adored and worshipped, and bear and offer the fragrance that will take you across the seas of existence.

आ यः सोमेन जठरमपिप्रताऽमन्दत मघवा मध्वो अन्धसः।
यदीं मृगाय हन्तवे महावधः सहस्त्रभृष्टिमुशनो वधं यमत्॥ २॥

2. *Ā yaḥ somena jaṭharamapipratā'mandata maghavā madhvo andhasaḥ. Yadīṁ mṛgāya hantave mahāvadhaḥ sahasrabhṛṣṭimuśanā vadhaṁ yamat.*

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He, lord of wealth, honour and power, who satisfies his hunger with soma and exults in honey sweets of food offered, and who, wielding the mighty thunderbolt of justice and punishment, out of love for life and the people raises his bolt of a thousand potentials to punish and destroy the wild beast of violence and ferocity: that is Indra, that is the ruler.

यो अस्मै घ्रंस उत वा य ऊधनि सोमं सुनोति भवति द्युमाँ अहं। अपापं शक्रस्तनुष्टिमूहति तनूशुभ्रं मघवा यः कवासखः ॥ ३ ॥

3. *Yo asmai ghraṁsa uta vā ya ūdhani somaṁ sunoti bhavati dyumāṅ aha. Apāpa śakras-tatanuṣṭim-ūhati tanūśubhraṁ maghavā yaḥ kavāsakhaḥ.*

He who creates soma day and night and offers it to this lord Indra surely rises to heights of brilliance in knowledge, power and honour. But Indra, the lord commanding wealth, power, honour and excellence, disowns and throws off that man far and farther from himself who lives and works only for self-decoration and self-exhibition and associates with the selfish, miserly and wholly acquisitive.

यस्यावधीत्पितरं यस्य मातरं यस्य शक्रो भ्रातरं नात ईषते। वेतीद्वस्य प्रयता यतंकरो न किल्बिषादीषते वस्व आकरः ॥ ४ ॥

4. *Yasyāvadhīt pitaraṁ yasya mātaraṁ yasya śakro bhrātaraṁ nāta īṣate. Vetīdvasya prayatā yataṁ-karo na kilviṣādīṣate vasva ākaraḥ.*

If the powerful ruler punishes somebody's father or mother or brother, he does not for that reason forsake

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that person, nor does he go back on his decision. Indeed he expects and accepts the homage of the man since he loves effort and endeavour, and he is the shelter of all and a treasure of wealth. He does not fly away from sin and guilt, he faces it and fixes it.

न पञ्चभिर्दशभिर्वष्ट्यारभं नासुन्वता सचते पुष्यता चन। जिनाति वेदमुया हन्ति वा धुनिरा देवयुं भजति गोमति व्रजे ॥ ५ ॥

5. *Na pañcabhir-daśabhir-vaṣṭyārabhaṁ nāsun-vatā sacate puṣyatā cana. Jināti vedamuyā hanti vā dhunirā devayuṁ bhajati gomati vraje.*

He does not wish to begin anything with the five senses and ten pranic energies in association with a selfish, slothful, unyajnic person even though he were otherwise thriving. In this manner he defeats and punishes the lazy and the selfish. But a terror as he is to the wicked, he loves and serves the pious and learned person in the place where cows roam around and the place resounds with chant of the sacred Word.

वित्वक्षणः समृतौ चक्रमासजोऽ सुन्वतो विषुणः सुन्वतो वृधः। इन्द्रो विश्वस्य दमिता विभीषणो यथावशं नयति दासमार्यः ॥ ६ ॥

6. *Vitvakṣṇaḥ samṛtau cakramāsajo'sunvato viṣuṇaḥ sunvato vṛdhaḥ. Indro viśvasya damitā vibhīṣaṇo yathavaśaṁ nayati dāsamāryaḥ.*

Brave in the battle of life, Indra destroys suffering and rides the wheel of time and cycle of the seasons. Averse to the selfish and uncreative, he helps and raises the creative men of yajna so that life may

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grow higher and better. Self-controlled and awe-inspiring, Indra is the ruler and ordainer of the world, a power, dynamic, ever modern and progressive, who controls the services of the nation according to the force and pressure needed on time.

समीँ पणेरजति भोजनं मुषे वि दाशुषे भजति सूनरं वसु।
दुर्गे चन ध्रियते विश्व आ पुरु जनो यो अस्य तविषीम-
चुक्रुधत्॥ ७॥

7. *Samīṁ paṇer-ajati bhojanaṁ muṣe vi dāśuṣe bhajati sūnaraṁ vasu. Durge cana dhriyate viśva ā puru jano yo asya taviṣīmacukrudhat.*

For sure he augments the food and comfort of the celebrant but takes away the grains of the thief, and for the charitable he gives wealth good for people. And into dungeon darkness are thrown all those people who challenge his blazing power and provoke his indignation.

सं यज्जनौ सुधनौ विश्वशर्धसावेदिन्द्रो मघवा गोषु शुभ्रिषु।
युजं ह्यन्यमकृत प्रवेपन्युदीं गव्यं सृजते सत्वभिर्धुनिः॥ ८॥

8. *Saṁ yajjanau sudhanau viśvaśardhasāvavedindro maghavā goṣu śubhriṣu. Yujaṁ hyanyamakṛta pravepa nyudīṁ gavyaṁ sṛjate satvabhir-dhuniḥ.*

If Indra, lord of honour and excellence, terror of the enemies and inspirer of the people by virtues of his nature and character, were to come across and select two men possessed of honest wealth and all round strength and courage from among the brilliant people over the reputed and spotless regions of the land, he would appoint one as his assistant, and the other for

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economic management providing for abundant water and wealth of cows and food products.

सहस्रसामाग्निवेशिं गृणीषे शत्रिमग्न उपमां केतुमर्यः । तस्मा आपः संयतः पीपयन्त तस्मिन्क्षत्रममवत्त्वेषमस्तु ॥ ९ ॥

9. *Sahasrasāmāgniveśiṁ gṛṇīṣe śatrimagna upamāṁ ketumaryaḥ. Tasmā āpaḥ saṁyataḥ pīpayanta tasmin kṣatram-amavat tveṣamastu.*

Agni, refulgent ruler, you adore Indra, giver of a thousand gifts of fire and electric energy, powerful, self-evident mark of honour and grandeur. Such as you are, I pray, like rivers flowing in bounds to the sea, may the disciplined people be dedicated to you and may the social order, brilliance and majesty vest in you as their very home and glory incarnate.

Mandala 5/Sukta-35

Indra Devata, Prabhuvasu Angirasa Rshi

यस्ते साधिष्ठोऽ वसइन्द्र क्रतुष्टमा भर । अस्मभ्यं चर्षणीसहं सस्निं वाजेषु दुष्टरम् ॥ १ ॥

1. *Yaste sādhiṣṭho'vasa indra kratuṣṭamā bhara. Asmabhyaṁ carṣaṇīsahaṁ sasniṁ vājeṣu duṣṭarn.*

Indra, lord refulgent, ruler of the world, for our protection and promotion, bear and bring for us that straight and most effective vision and action of yours which is pure and most bountiful, tolerant and yet challenging for people and informidable in our battles of life, the discipline inviolable.

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यदिन्द्र ते चतस्रो यच्छूर सन्ति तिस्रः ।
यद्वा पञ्च क्षितीनामवस्तत् सु न आ भर ॥ २ ॥

2. *Yadindra te catasro yacchūra santi tisraḥ.*
Yad vā pañca kṣitīnāmavastat su na ā bhara.

Indra, refulgent ruler, bear and bring us for the protection, progress and sustenance of the people those three, four or five principles of policy and values of society which, according to you, are the best ways of the peace and advancement of the people, and let us settle and establish ourselves therein with your law and inviolable power, brave one.

Note: This mantra is the basic formula of any socio-political structure and its governance and administration for the preservation, advancement and balanced sustenance of society. Details have to be worked out in the light of permanent values, history and tradition, and present and future implications. We may consider the following:

(A) Three: Physical, mental and spiritual well-being of the individual, society and the total human community, the departments of governance and administration, legislation and education; care, preservation and replenishment of the earth, environment and higher sphere; the government, the people, and the defence forces.

(B) Four: The four classes of the people, i.e., teachers and researchers, defence forces and administrators, producers and businessmen, and the ancillary workers; The four stages of individual and collective life, i.e., Brahmacharya (education,

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preparation and consolidation), Grhastha (family, professional life and social responsibilities and management), Vanaprastha (retirement and voluntgary community service), and Sanyas (total freedom, renunciation and social service). This is Varnashrama Dharma.

(C) Five: Four classes of people and the other miscellaneous groups whosoever they be.

Five levels of organisation: individual, family, professional community, nation, and the global and environmental level.

Vedic suggestions are symbolic and general, particular details are to be worked out in the light of the Vedic purpose of life and living for the realisation of Dharma, righteousness in practical life, Artha, material well being, Kama, fulfilment of the Self, and Moksha, ultimate freedom.

आ तेऽवो॒ वरे॑ण्यं॒ वृष॑न्तमस्य हूमहे।
वृष॑जूतिर्हि ज॑ज्ञिष आ॒भूभि॑रिन्द्र तु॒र्वणिः॥ ३॥

3. *Ā te'vo vareṇyaṁ vṛṣantamasya hūmahe.*
Vṛṣajūtirhi jajñiṣa ābhūbhirindra turvaṇiḥ.

Indra, refulgent lord of power and protection, we invoke and pray for your protection, most cherished, since you are the most generous and gracious. Uninterrupted is the shower of your grace like the showers of a cloud, as you arise, instantly victorious, commanding and bearing the protective blessings of existence such as knowledge, power and humility.

वृषा॒ ह्यसि॒ राध॑से जज्ञि॒षे वृष्णि॑ ते॒ शवः।
स्वक्षत्रं ते धृ॒षन्मन॑ः सत्रा॒हमि॑न्द्र॒ पौंस्य॑म्॥ ४॥

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4. *Vṛṣā hyasi rādhase jajñiṣe vṛṣṇi te śavaḥ. Svakṣ-traṁ te dhṛṣanmanaḥ satrāhamindra pauṁ-syam.*

Indra, ruling lord of the world, you rise as the shower of bliss for munificence and achievement of success. Your power is the shower of joy. Your self-government and free social order is powerful, your mind is irresistible, your strength is for the good of the people.

त्वं तमिन्द्र मर्त्यमित्रयन्तमद्रिवः ।
सर्वरथा शतक्रतो नि याहि शवसस्पते ॥ ५ ॥

5. *Tvaṁ tamindra martyam-amitrayantam-adrivaḥ. Sarvarathā śatakrato ni yāhi śavasaspate.*

Indra, lord of lustre and majesty, wielder of the thunderbolt and generous as a cloud, master of knowledge doing a hundred noble creative actions, commander of forces and power, take to your chariot, deploy all the chariots of battle forces and advance upon that mortal enemy who challenges the love and friendship of the people.

त्वामिद् वृत्रहन्तम जनासो वृक्तबर्हिषः ।
उग्रं पूर्वीषु पूर्व्यं हवन्ते वाजसातये ॥ ६ ॥

6. *Tvāmid vṛtrahantama janāso vṛktabarhiṣaḥ. Ugraṁ pūrvīṣu pūrvyaṁ havante vājasātaye.*

O lord, all the people ready for yajnic action of defence and advancement, having touched the skies by their chant and fragrance, all ready in full gear, invoke and call upon you, breaker of the cloud and destroyer of darkness and suffering, blazing with force of grandeur, first among the best leaders old and new. This is the clarion call for victory in life's battle for

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sustenance and success.

अस्माकमिन्द्र दुष्टरं पुरोयावानमाजिषु।
सयावानं धनेधने वाजयन्तमवा रथम्॥ ७॥

7. *Asmākamindra duṣṭaraṁ puroyāvānamājiṣu.*
Sayāvānaṁ dhanedhane vājayantamavā ratham.

Indra, ruler and commander of the people, take over, command, lead and protect our chariot of the nation, formidable, advancing in the contests of life, going ahead with all forces of the nation in one field after another and winning victory after victory.

अस्माकमिन्द्रेहि नो रथमवा पुरन्ध्या। वयं शविष्ठ वार्यं
दिवि श्रवो दधीमहि दिवि स्तोमं मनामहे॥ ८॥

8. *Asmākamindrehi no rathamavā purandhyā.*
Vayaṁ śaviṣṭha vāryaṁ divi śravo dadhīmahi
divi stomaṁ manāmahe.

Indra, lord of might and blazing power of light, come, we pray, and protect our chariot by your intelligence, wisdom and tactics. O lord most potent, let us have our cherished sustenance and word of wisdom in this kingdom of love and beauty. Let us know and meditate on the holy song of success and adoration in this kingdom of light and peace.

Mandala 5/Sukta 36

Indra Devata, Prabhuvasu Angirasa Rshi

स आ गमदिन्द्रो यो वसूनां चिकेतद्दातुं दामनो रयीणाम्।
धन्वचरो न वंसगस्तृषाणश्चकमानः पिबतु दुग्धमंशुम्॥ १॥

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1. *Sa ā gamadindro yo vasūnāṁ ciketad dātuṁ dāmano rayīṇām. Dhanvacaro na vaṁsagastṛ-ṣāṇaś-cakamānaḥ pibatu dugdham-aṁśum.*

Come, Indra, lord of honour and excellence, you know the wealth, beauty and excellence, of the world of existence, you know how to give, you are the giver and treasure hold of the wealth of life, golden orb of the full moon. Like a sojourner of the skies, like a bird or bull, thirsting, loving, discriminating between truth and falsehood, come, drink the nectar of refreshing, rejuvenating, regenerating milk of life, your rightful share.

आ ते हनूं हरिवः शूर शिप्रे रुहत्सोमो न पर्वतस्य पृष्ठे।
अनु त्वा राजन्नर्वतो न हिन्वन्गीर्भिर्मदेम पुरुहूत विश्वे॥ २॥

2. *Ā te hanū harivaḥ śūra śipre ruhat somo na parvatasya pṛṣṭhe. Anu tvā rājannarvato na hinvan gīrbhir-madema puruhūta viśve.*

Indra, great and brave lord of heroic people, may love and sweetness play on your lips, let fragrance breathe from your nose, let success and glory play on your helmet like a soma creeper on mountain top. O ruler of the world all honoured and adored, like a victorious army rejoicing on victory, we all with all our voices in unison invoke and entertain you so that we all enjoy together.

चक्रं न वृत्तं पुरुहूत वेपते मनो भिया मे अमतेरिदद्रिवः।
रथादधि त्वा जरिता सदावृध कुविन्नु स्तोषन्मघवन्पुरू-
वसुः॥ ३॥

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3. *Cakraṁ na vṛttaṁ puruhuta vepate mano bhiyā me amateridadrivaḥ. Rathādadhi tvā jaritā sadāvṛdha kuvinnu stoṣanmaghavan purū-vasuḥ.*

Indra, invoked and adored, blazing as sun and generous as cloud, ever greater and greater, commanding knowledge, honour, power, and treasure hold of all wealth, like a wheel in motion my mind is trembling for fear of want of intelligence and understanding and, in praise and adoration of you as commander of the chariot, it raises the voice of prayer and supplication. Listen lord, shelter, haven and home of all.

एष ग्रावेव जरिता त इन्द्रेयर्ति वाचं बृहदाशुषाणः। प्र सव्येन मघवन्यंसि रायः प्र दक्षिणिद्धरिवो मा वि वेनः ॥ ४ ॥

4. *Eṣa grāveva jaritā ta indreyarti vācaṁ bṛhad-āśuṣāṇaḥ. Pra savyena maghavan yaṁsi rāyaḥ pra dakṣiṇidd-harivo mā vi venaḥ.*

Indra, lord of wealth, power and honour, you have attained the heights of wide spaces. This celebrant like a soma press which extracts streams of soma or like a cloud of showers sends up words of praise in your honour for your beneficence. You control and give gifts of wealth by both right and left hands. O warrior of the chariot and leader of men, we pray, do not ignore us.

वृषा त्वा वृषणं वर्धतु द्यौर्वृषा वृषभ्यां वहसे हरिभ्याम्। स नो वृषा वृषरथः सुशिप्र वृषक्रतो वृषा वज्रिन्भरे धाः ॥ ५ ॥

5. *Vṛṣā tvā vṛṣaṇaṁ vardhatu dyaurvṛṣā vṛṣabhyāṁ vahase haribhyām. Sa no vṛṣā vṛṣarathaḥ suśipra vṛṣakrato vṛṣā vajrin bhare dhāḥ.*

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Indra, you are brave and generous, may the gracious heaven elevate and exalt you. Generous and great, you move and rise by ground and powerful modes of transport and yajnic action. May the great lord of mighty chariot, clad in strong helmet, generous of action, wielder of the thunderbolt engage and protect us in the battle of life.

यो रोहितौ वाजिनौ वाजिनीवान्त्रिभिः शतैः सचमानावदिष्ट।
यूने समस्मै क्षितयो नमन्तां श्रुतरथाय मरुतो दुवोया ॥ ६ ॥

6. *Yo rohitau vājinau vājinīvān tribhiḥ śataiḥ sacamānāvadiṣṭa. Yūne samasmai kṣitayo namantāṁ śrutarathāya maruto duvoyā.*

Let the people of the world bow in honour and reverence to the scholar, expert of the knowledge of motion and speed who teaches this young student the two allied subjects of the science of heat and electric energy with three hundred applications of it and designs a world famous vehicle for transport.

Mandala 5/Sukta 37

Indra Devata, Atri Bhauma Rshi

सं भानुना यतते सूर्यस्याऽऽजुह्वानो घृतपृष्ठः स्वञ्चाः।
तस्मा अमृध्रा उषसो व्युच्छन्य इन्द्राय सुनवामेत्याह ॥ १ ॥

1. *Saṁ bhānunā yatate sūryasyā''juhvāno ghṛtapṛṣṭhaḥ svañcāḥ. Tasmā amrīdhrā uṣaso vyucchān ya indrāya sunavāmetyāha.*

The flame of Agni, heat and light, invoked and kindled on the base of ghrta, water, rising fast and beautifully vies with the light of the sun. "This we create

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in honour of Indra, the ruler": for the scholar scientist who says this, let untiring dawns of light and excellence shine blissfully.

समिद्धाग्निर्वनवत्स्तीर्णबर्हिर्युक्तग्रावा सुतसोमो जराते ।
ग्रावाणो यस्येषिरं वदन्त्यध्वर्यवदध्वर्यु हविषाव सिन्धुम् ॥ २ ॥

2. *Samiddhāgnir-vanavat stīrṇabarhir-yuktagrāvā sutasomo jarāte. Grāvāṇo yasyeṣiraṁ vadantya-yad-adhvaryur-haviṣāva sindhum.*

Agni, light and fire, raised and rising, touching the skies, suffusing the clouds, creating the soma for life and energy, crackles, and adores Divinity. The roaring clouds proclaim its force and refreshing power. The yajaka scientist with his yajnic inputs into the fire rises and moves to the sea (with fragrant vibrations rising to space, with waters flowing to the seas).

वधूरियं पतिमिच्छन्त्येति य ईं वहाते महिषीमिषिराम् । आस्य श्रवस्याद्रथ आ च घोषात्पुरू सहस्रा परि वर्तयाते ॥ ३ ॥

3. *Vadhūr-iyaṁ patim-icchantyeti ya īṁ vahāte mahiṣīm-iṣirām. Āsya śravasyād ratha ā ca ghoṣāt purū sahasrā pari vartayāte.*

Just as a loving bride goes to her groom and the bridegroom receives the consecrated bride, and both together run the home and take the family forward, so do fire and water mixed and working together drive the chariot and from the power and its revolution and thunderous roar many thousands of projects are moved forward.

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न स राजा व्यथते यस्मिन्निन्द्रस्तीव्रं सोमं पिबति गोसखायम्। आ सत्वनैरजति हन्ति वृत्रं क्षेति क्षितीः सुभगो नाम पुष्यन्॥ ४॥

4. *Na sa rājā vyathate yasminn-indras-tīvraṁ somaṁ pibati gosakhāyam. Ā satvanair-ajati hanti vṛtraṁ kṣeti kṣitīḥ subhago nāma puṣyan.*

That ruler does not face want and trouble in whose realm Indra, fire or electric energy, consumes intense liquid, friendly with earth connection, and goes forward with various forms of power. The ruler moves forward, breaks the clouds for rain, destroys the demon of darkness with light and knowledge, and settles his people in homes, thus progressing all forward in health and sustenance and earning a name for wealth and power.

पुष्यात्क्षेमे अभि योगे भवात्युभे वृतौ संयती सं जयाति। प्रियः सूर्ये प्रियो अग्ना भवाति य इन्द्राय सुतसोमो ददाशत्॥ ५॥

5. *Pusyāt kṣeme abhi yoge bhavātyubhe vṛtau saṁyatī saṁ jayāti. Priyaḥ sūrye priyo agnā bhavāti ya indrāya sutasomo dadāśat.*

That nation moves forward in yoga, creation of new assets, and in kshema, preservation of the progress and achievement earlier attained, rises higher in social dynamics both ways, and wins further ground in both together: the nation which reverentially loves solar energy, which reverentially takes interest in fire energy, and which spares its best and sweetest surplus in the service of Indra, development of electric energy.

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Mandala 5/Sukta 38

Indra Devata, Atri Bhauma Rshi

उरोष्ट इन्द्र राधसो विभ्वी रातिः शतक्रतो।
अधा नो विश्वचर्षणे द्युम्ना सुक्षत्र मंहय॥ १॥

1. *Uroṣṭa indra rādhaso vibhvī rātiḥ śatakrato. Adhā no viśvacarṣaṇe dyumnā sukṣatra maṅhaya.*

Indra, hero of a hundred holy actions with insight and counsel, wide and high are your powers and wealth, abundant your gifts. Ultimate watcher and observer of all that is in the world, ruler of the mighty social order, lead us on to wealth, power, honour and excellence and help us rise to the heights.

यदीमिन्द्र श्रवाय्यमिषं शविष्ठ दधिषे।
पप्रथे दीर्घश्रुत्तमं हिरण्यवर्ण दुष्टरम्॥ २॥

2. *Yadīmindra śravāyyam-iṣaṁ śaviṣṭha dadhiṣe. Paprathe dīrghaśruttamaṁ hiraṇyavarṇa duṣṭaram.*

Indra, ruler of golden majesty, lord most potent, destroyer of suffering, whatever food, energy and light of knowledge, great and renowned, you bear and bestow upon us you increase and extend, and it resounds far and wide as the highest of fame most unchallengeable by mortal man.

शुष्मासो ये ते अद्रिवो मेहना केतसापः।
उभा देवावभिष्टये दिवश्च गमश्च राजथः॥ ३॥

3. *Śuṣmāso ye te adrivo mehanā ketasāpaḥ. Ubhā devāvabhiṣṭaye divaśca gmaśca rājathaḥ.*

O ruler of the clouds and mountains, dispenser

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of generous and adamantine justice, these powers and potent people of yours, these lights and the enlightened, all these brilliancies that obey your law and do your will both shine and exalt earth and heaven with their power and generosity for the achievement of cherished goals.

उतो नो अस्य कस्य चिद्दक्षस्य तव वृत्रहन्।
अस्मभ्यं नृम्णमा भराऽस्मभ्यं नृमणस्यसे॥ ४॥

4. *Uto no asya kasya cid dakṣasya tava vṛtrahan. Asmabhyaṁ nṛmṇamā bharā'smabhyaṁ nṛmaṇasyase.*

Indra, O lord destroyer of darkness, want and suffering, bring that human wealth of values, honour and excellence which is worthy of anyone here, there and everywhere in terms of efficiency of your divine order. Give us the power and freedom from fear, since you love us and wish us to rise and prosper.

नू त आभिरभिष्टिभिस्तव शर्मञ्छतक्रतो।
इन्द्र स्याम सुगोपाः शूर स्याम सुगोपाः॥ ५॥

5. *Nū ta ābhir-abhiṣṭibhis-tava śarmañchatakrato. Indra syāma sugopāḥ śūra syāma sugopāḥ.*

Indra, lord of unbounded action and generosity, potent ruler of the world, may we with these cherished blessings under your benign protection be possessors, protectors and promoters of lands and cows and revelations of light. Let us be preservers and promoters without fear.

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Mandala 5/Sukta 39

Indra Devata, Atri Bhauma Rshi

यदिन्द्र चित्र मेहनाऽस्ति त्वादातमद्रिवः ।
राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥ १ ॥

1. *Yadindra citra mehanā'sti tvādātamadrivaḥ. Rādhastanno vidadvasa ubhayāhastyā bhara.*

Indra, O lord of light and power, mysterious and sublime, refulgent ruler of the clouds and mountains, omniscient dispenser of munificence, whatever the rain of blessings showered by you, whatever the wealth and honour of success, not yet ours, pray give us with both hands.

यन्मन्यसे वरेण्यमिन्द्र द्युक्षं तदाभर ।
विद्याम तस्य ते वयमकूपारस्य दावने ॥ २ ॥

2. *Yanmanyase vareṇyam-indra dyukṣaṁ tad-ābhara. Vidyāma tasya te vayam-akūpārasya dāvane.*

Indra, whatever you think is worthy of choice, bear and bring that brilliant gift of heavenly quality. Let us receive that and let us know that as a blessing of your unbounded generosity worthy to be received and justified with gratitude.

यत्ते दित्सु प्रराध्यं मनो अस्ति श्रुतं बृहत् ।
तेन दृळ्हा चिदद्रिव आ वाजं दर्षि सातये ॥ ३ ॥

3. *Yat te ditsu prarādhyaṁ mano asti śrutaṁ bṛhat. Tena dṛḷhā cidadriva ā vājaṁ darṣi sātaye.*

Adriva, wielder of thunder arms and ruler of

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clouds and mountains, with that mind and courage of yours which is great, renowned and magnanimous leading to sure success, break down the strongholds of darkness and scatter the forces of negativity to reveal the light of rectitude for success and victory.

मंहिष्ठं वो मघोनां राजानं चर्षणीनाम्।
इन्द्रमुप प्रशस्तये पूर्वीभिर्जुजुषे गिरः ॥ ४ ॥

4. *Maṁhiṣṭhaṁ vo maghonāṁ rājānaṁ carṣaṇī-nām.*
Indramupa praśastaye pūrvībhir-jujuṣe giraḥ.

For the praise and celebration of Indra, greatest of the powerful among you and ruler of the people, offer songs of adoration with the eternal verses of the Vedas as did the ancients for the benediction of the lord and master.

अस्मा इत्काव्यं वचः उक्थमिन्द्राय शंस्यम्। तस्मा उ ब्रह्मवाहसे गिरो वर्धन्त्यत्रयो गिरः शुम्भन्त्यत्रयः ॥ ५ ॥

5. *Asmā it kāvyaṁ vaca uktham-indrāya śaṁsyam.*
Tasmā u brahmavāhase giro vardhantyatrayo giraḥ śumbhantyatrayaḥ.

For this Indra, lord and master, indeed, is the holy poetic voice of praise. For that lord giver of universal wealth and light of knowledge and wisdom do poets free from threefold bondage of body, mind and soul raise and offer their songs of adoration. Him, the voices beautified with threefold graces of sound, meaning and structure, free from threefold defects of sound, meaning and structure exalt and glorify.

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Mandala 5/Sukta 40

Indra, Surya, Atri Devata, Atri Bhauma Rshi

आ याह्यद्रिभिः सुतं सोमं सोमपते पिब।
वृषन्निन्द्र वृषभिर्वृत्रहन्तम॥ १॥

1. *Ā yāhyadribhiḥ sutaṁ somaṁ somapate piba.*
Vṛṣannindra vṛṣabhir-vṛtrahantama.

Indra, creator and protector of honour, excellence and prosperity, come with the clouds of rain showers, and taste and promote the distilled soma of the herbs of the earth. Come, generous lord, greatest dispeller of darkness and suffering, with the strongest and most enlightened, commanding the creation of glory.

वृषा ग्रावा वृषा मदो वृषा सोमो अयं सुतः।
वृषन्निन्द्र वृषभिर्वृत्रहन्तम॥ २॥

2. *Vṛṣā grāvā vṛṣā mado vṛṣā somo ayaṁ sutaḥ.*
Vṛṣannindra vṛṣabhir-vṛtrahantama.

Deep is the cloud, the hope and ecstasy is high, and this soma distilled is potent and delicious. O generous lord, Indra, creator of valour and destroyer of darkness and suffering, come and realise the highest prosperity with the showers of rain clouds.

वृषा त्वा वृषणं हुवे वज्रिञ्चित्राभिरूतिभिः।
वृषन्निन्द्र वृषभिर्वृत्रहन्तम॥ ३॥

3. *Vṛṣā tvā vṛṣaṇaṁ huve vajriñ-citrābhir-ūtibhiḥ.*
Vṛṣannindra vṛṣabhir-vṛtrahantama.

Indra, potent lord of generosity, magnanimous

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giver of the showers of joy, wielder of the arms of thunder, greatest breaker of the clouds of rain and destroyer of evil, I invoke you with the strongest and most liberal powers and gifts of prosperity to come with various and wondrous securities, protections and promotions.

ऋजीषी वज्री वृषभस्तुराषाट्छुष्मी राजा वृत्रहा सोमपावा।
युक्त्वा हरिभ्यामुप यासदर्वाङ्माध्यन्दिने सवने मत्सदिन्द्रः ॥ ४ ॥

4. *Ṛjīṣī vajrī vṛṣabhas-turāṣāṭ-chuṣmī rājā vṛtrahā somapāvā. Yuktvā haribhyāmupa yāsadarvāṅ mādhyaṁdine savane matsadindraḥ.*

Dynamic guardian of the path of rectitude to the last, wielder of thunder, generously brave, breaker of tempestuous missiles instantly, terribly forceful, refulgent ruler and sovereign commander, destroyer of the darkest enemies and protector of peaceful prosperity and joy of the people, Indra comes post haste by fastest horses, and at the noon day session of yajna joins the celebrations of the nation's honour and excellence.

यत्त्वा सूर्य स्वर्भानुस्तमसाविध्यदासुरः।
अक्षेत्रविद्यथा मुग्धो भुवनान्यदीधयुः ॥ ५ ॥

5. *Yat tvā sūrya svarbhānus-tamasāvidhyad-āsuraḥ. Akṣetravid yathā mugdho bhuvanān-yadīdhayuḥ.*

When the moon lighted by the sun affects the sun with the darkness of its shadow, when it is in line with the sun and earth, then the person who does not know his area feels confused during the eclipse and the regions too appear confusing. Similarly O sun, light of

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the spirit, when the veil of darkness covers knowledge and awareness of the spirit, then the ignorant man feels confused and the world too appears different, that is, the material appears as ultimate reality and the spirit is eclipsed. He makes no distinction between body and soul.

स्व॑र्भानो॒रध॒ यदि॑न्द्र मा॒या अ॒वो दि॒वो वर्त॑माना॒ अ॒वाह॑न्।
गू॒ळ्हं सूर्य॑स्य तम॒सापव्र॑तेन तु॒रीये॑ण॒ ब्रह्म॑णाविन्द॒दत्रि॑ः ॥ ६ ॥

6. *Svarbhānoradha yadindra māyā avo divo varta-mānā avāhan. Gūḷhaṁ sūryaṁ tamasāpavra-tena turīyeṇa brahmaṇāvindadatriḥ.*

And then Indra, when the cosmic energy which moves the stars and planets removes the shadow of the moon from the sun, then Atri, man of knowledge, with his fourth state of the soul, that is, turiya, direct vision of Reality, regains the sight of the sun earlier covered by the shadow of the moon.

Similarly, when Indra, lord of light, removes the illusion of darkness which intercepts the light of the spirit below it, then Atri, the sage of knowledge and discrimination, with this fourth stage of spiritual development, regains the light earlier covered by the darkness of ignorance.

मा मामि॒मं तव॒ सन्त॑मत्र इर॒स्या द्रु॒ग्धो भि॒यसा॒ नि गा॑रीत्।
त्वं मि॒त्रो अ॑सि स॒त्यरा॑धास्तौ मे॒हाव॑तं॒ वरु॑णश्च॒ राजा॑ ॥ ७ ॥

7. *Mā māmimaṁ tava santamatra irasyā drugdho bhiyasā ni gārīt. Tvaṁ mitro asi satyarādhāstau mehāvataṁ varuṇaśca rājā.*

O sage, Atri, free from the bondage of confusion

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between body, mind and soul, I am your friend. Let not this malevolent ogre out of anger, dread or hunger devour me. You are a friend. So is this Varuna, ruler of light and man of judgement and discrimination. May you two, I pray, protect me from darkness, ignorance and confusion.

ग्राव्णो॑ ब्र॒ह्मा यु॑युजा॒नः स॑प॒र्यन्क्री॒रिणा॑ दे॒वान्नम॑सोप॒शिक्ष॑न्।
अत्रि॒: सूर्य॑स्य दि॒वि चक्षु॒राधा॒त्स्व॑र्भानो॒रप॑ मा॒या अ॑घु॒क्षत्॥ ८॥

8. *Grāvṇo brahmā yuyujānaḥ saparyan kīriṇā devān namasopasīkṣan. Atriḥ sūryasya divi cakṣurādhāt svarbhānorapa māya aghukṣat.*

Then Atri, sagely scholar of four Vedas, free from threefold confusion, illusion and sufferance, collecting hymns of adoration, joining wise sages, singing songs of adoration in honour of Divinity, teaches and illuminates the supplicant disciple, removes the clouds, dispels the veil of darkness and illusion, and restores the light of the heavenly sun into the spirit.

यं वै सू॒र्यं स्व॑र्भानु॒स्तम॒सावि॑ध्यदासु॒रः।
अत्र॑य॒स्तमन्व॑विन्दन्न॒ह्य॑१॒॑न्ये अश॑क्नुवन्॥ ९॥

9. *Yaṁ vai sūryaṁ svarbhānus-tamāsavidhyadāsuraḥ. Atrayas-tamanvavindan nahyanye aśaknuvan.*

That sun and light of heaven, covered by the shadow of the moon and hidden by the veil of darkness, the Atris, sages of knowledge in the fourth state of spiritual development, turiya, direct vision of Reality, free from threefold confusion, illusion and sufferance,

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restore and regain for themselves and their disciples. Others cannot see that light because they do not have the spiritual vision and freedom from illusion.

Mandala 5/Sukta 41

Vishvedeva Devata, Atri Bhauma Rshi

को नु वां मित्रावरुणावृतायन्दिवो वा महः पार्थिवस्य वा दे। ऋतस्य वा सदसि त्रासीथां नो यज्ञायते वा पशुषो न वाजान्॥ १॥

1. *Ko nu vāṁ mitrāvaruṇāvṛatāyan divo vā mahaḥ pārthivasya vā de. Ṛtasya vā sadasi trāsīthāṁ no yajñāyate vā paśuṣo na vājān.*

O Mitra and Varuna, light and bliss of heaven, complementary energies of prana and udana, friend and man of justice, teacher and preacher, who, for sure, dedicated to truth, can know you? Who can thank you in words? Protect and promote us wherever you be in your regions of truth and natural law in the light of heaven, the firmament or the earth, and bless us with food and energy, speed and progress, vision and wisdom, and material and spiritual wealth for the generous man of yajna.

ते नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतो जुषन्त। नमोभिर्वा ये दधते सुवृक्तिं स्तोमं रुद्राय मीळ्हुषे सजोषाः॥ २॥

2. *Te no mitro varuṇo aryamāyurindra ṛbhukṣā maruto juṣanta. Namobhirvā ye dadhate suvṛktiṁ stomaṁ rudrāya mīḷhuṣe sajoṣāḥ.*

May the light of the day and the peace of night,

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the ocean, the cosmic order, health and time of age, spiritual vision, spirit of nature, cosmic flow of energies, be friendly with us. May all these who, together in love and loyalty with Rudra, lord of generous abundance and universal justice of correctitude, bear and carry our prayers and adorations and yajnic offerings with all our obedience and salutations to the Lord.

आ वां येष्ठाश्विना हुवध्यै वातस्य पत्मन्नथ्यस्य पुष्टौ। उत वा दिवो असुराय मन्म प्रान्धांसीव यज्यवे भरध्वम्॥ ३॥

3. *Ā vāṁ yeṣṭhāśvinā huvadhyai vātasya patman rathyasya puṣṭau. Uta vā divo asurāya manma prāndhāṁsīva yajyave bharadhvam.*

Ashvins, complementary harbingers of light and life energy, observers and keepers of the laws of nature and guiding principles of humanity, teachers and preachers, I invoke you for extension of the paths of winds and clearance of the channels of progress, and I call upon you for strengthening and sophistication of the chariot powers of humanity. Come ye all fellow men, travellers and friends, concentrate your thoughts and intentions on the life breath of existence flowing from the regions of light as you bear and bring the food and fragrance for the yajna fire.

प्र सक्षणो दिव्यः कण्वहोता त्रितो दिवः सजोषा वातो अग्निः। पूषा भगः प्रभृथे विश्वभोजा आजिं न जग्मुराश्वश्वतमाः॥ ४॥

4. *Pra sakṣaṇo divyaḥ kaṇvahotā trito divaḥ sajoṣā vāto agniḥ. Pūṣā bhagaḥ prabhṛthe viśvabhojā vājiṁ na jagmurāśvaśvatamāḥ.*

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The refulgent yajaka, forbearing, challenging and victorious, intelligent and self-conscious (Kanva), Trita, active and expansive in the three regions of the universe, i.e., the sun, wind and electric energy, heat and light, nourishment and growth, power, prosperity, honour and excellence, all operative together in love like friends, with brilliant holy ambitions for the advancement of the world, may, we plan and pray, come like warriors flying to the battle business of life on the wings of fastest coursers.

प्र वो॑ र॒यिं यु॒क्ताश्वं भरध्वं रा॒य एषेऽ व॑से दधीत॒ धीः ।
सु॒शेव॒ एवै॑रौ॒शिज॑स्य॒ होता॒ ये व॒ एवा॑ मरुतस्तु॒राणा॑म् ॥ ५ ॥

5. *Pra vo rayiṁ yuktāśvaṁ bharadhvaṁ rāya eṣe'vase dadhīta dhīḥ. Suśeva evairauśijasya hotā ye va evā marutasturāṇām.*

O Maruts, dynamics of nature and progressive forces of humanity, create, bear and bring the wealth and power born of action and advancement. Develop, hold and use knowledge and intelligence for the achievement of all forms of power, honour and prosperity. All the actions and movements of yours are for your good, and by all these progressive steps of yours, the yajaka, creator and giver of fragrance, humanity, the child of brilliant ambition, grows happy and enjoys peace and comfort.

प्र वो॑ वा॒युं र॑थ॒युजं कृणुध्वं॒ प्र दे॒वं विप्रं॑ पनि॒तार॑मर्कैः ।
इ॒षु॒ध्यव॑ ऋ॒तसा॑पः पुर॒न्धी॒र्वस्वी॑र्नो॒ अत्र॒ पत्नी॒रा धि॒ये धुः ॥ ६ ॥

6. *Pra vo vāyuṁ rathayujaṁ kṛṇudhvaṁ pra devaṁ vipraṁ panitāramarkaiḥ. Iṣudhyava ṛtasāpaḥ purandhīrvasvīrno atra patnīrā dhiye dhuḥ.*

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With your holy chants of mantras and offers of fragrant inputs into the yajnic fire of corporate action, create the wind and electric energy usable in your transports for progress. Create the brilliant, vibrant, admirable scholar and scientist of energy. And may these warriors of energy and scientific intelligence dedicated to progress and the truth and goodness of the laws of natural and human dynamics, serving heaven and earth, motherly divinities, bear and bring universal light and nourishment for our intellectual and cultural advancement.

उप॑ व॒ एषे॒ वन्द्येभिः शू॒षैः प्र य॒ह्वी दि॒वश्चि॒तय॑द्भिर॒र्कैः ।
उ॒षास॒मानक्ता॑ वि॒दुषी॑व॒ विश्व॒मा ह॑ा॒ वह॑तो॒ मर्त्या॑य य॒ज्ञम् ॥ ७ ॥

7. *Upa va eṣe vandyebhiḥ śūṣaiḥ pra yahvī divaṣcitayadbhir-arkaih. Uṣāsānaktā viduṣīva viśvamā hā vahato martyāya yajñam.*

In consequence, for your success and achievement, by virtue of your holy and powerful efforts and your intelligent and enlightened chants and oblations, may the night and day, both great and potent, like intelligent and educated women, carry your yajna across the world and bring you from heaven the wealth of the world for humanity.

अ॒भि वो॑ अर्चे पो॒ष्याव॑तो॒ नॄन्वास्तो॒ष्पति॑ं त्वष्टा॒र॑ं रराणः ।
धन्या॑ स॒जोषा॑ धि॒षणा॒ नमो॑भि॒र्वन॒स्पती॑रोष॒धी रा॒य एषे॑ ॥ ८ ॥

8. *Abhi vo arce poṣyāvato nṝn vāstoṣpatiṁ tvaṣṭā-raṁ rarāṇaḥ. Dhanyā sajoṣā dhiṣaṇā namo-bhirvanaspatīṁroṣadhī rāya eṣe.*

Happy with myself, celebrant for you all, and

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for the achievement of wealth, power and all round prosperity, I honour, adore and serve the leaders who work for food and nourishment for growth. I honour the artist, architect and maker of forms, and love creative and friendly intelligence, trees and herbs, with reverence, gratitude, replenishment and renewal.

तुजे नस्तने पर्वताः सन्तु स्वैतवो ये वसवो न वीराः। पनित आप्त्यो यजतः सदा नो वर्धान्नः शंसं नर्यो अभिष्टौ ॥ ९ ॥

9. *Tuje nastane parvatāḥ santu svaitavo ye vasavo na vīrāḥ. Panita āptyo yajataḥ sadā no vardhānnaḥ śaṁsaṁ naryo abhiṣṭau.*

May the clouds and mountains be for the expansion of our charities. So may be the Vasus, abodes of life such as earth and oceans, suns and planets, as well as the brave and generous people of strength and intelligence, self-motivated, self-moved, celebrated, self-realised, creative and corporate powers, and may they all augment our honour and reputation in all fields of human welfare.

वृष्णो अस्तोषि भूम्यस्य गर्भं त्रितो नपातमपां सुवृक्ति। गृणीते अग्निरेतरी न शूषैः शोचिष्केशो नि रिणाति वना ॥ १० ॥

10. *Vṛṣṇo astoṣi bhūmyasya garbhaṁ trito napātamapāṁ suvṛkti. Gṛṇīte agniretarī na śūṣaiḥ sociṣkeśo ni riṇāti vanā.*

I admire and adore the lightning fire, child of waters, which pervades the three worlds of the universe and gives showers of life for the fertility of the earth. Like a moving power with locks of light with its force

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and motion, Agni energises the rays of the sun, moves the clouds and enlivens the forests with greenery.

क॒था म॒हे रु॒द्रिया॑य ब्रवाम॒ कद्रा॒ये चि॑कि॒तु॒षे॒ भगा॑य। आप॒ ओष॑धीरु॒त नो॑ऽ वन्तु॒ द्यौर्वना॑ गि॒रयो॑ वृ॒क्षके॑शाः ॥ ११ ॥

11. *Kathā mahe rudriyāya bravāma kad rāye cikituṣe bhagāya. Āpa oṣaḍhīruta no'vantu dyaurvanā girayo vṛkṣakeśāḥ.*

How shall we speak to the seeker of nature's catalytic powers breaking and making the changing forms of matter and energy, how speak to the earnest seeker of knowledge, of wealth, production and prosperity? May the flowing waters and clouds, herbs, heavens, rays of sunlight and high mountains with locks of forests help and protect us.

शृ॒णोतु॑ न ऊ॒र्जां प॒ति॒र्गिर॒ः स न॒भ॒स्तरी॑याँ इषि॒रः परि॑ज्मा। शृ॒ण्वन्त्वाप॒ः पुरो॒ न शु॒भ्राः परि॒ स्रुचो॑ बबृहा॒णस्याद्रे॑ः ॥ १२ ॥

12. *Śṛṇotu na ūrjāṁ patirgiraḥ sa nabhastarīyāṅ iṣiraḥ parijmā. Śṛṇvantvāpaḥ puro na śubhrāḥ pari sruco babṛhāṇasyādreḥ.*

May the lord creator, controller and sustainer of energies listen to our voice of prayer, listen and reveal the mystery. May the master of the science of energy listen and enlighten us. May the lord omniscient, pervasive in waters and the skies, ever moving, omnipresent, listen and reveal the knowledge. May the crystal waters and the perennial streams and showers issuing forth from the mighty clouds and mountains speak to us like the clairvoyant ancient seers and seekers.

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विदा चिन्नु महान्तो ये व एवा ब्रवाम दस्मा वार्यं दधानाः ।
वयश्चन सुभ्वः आव यन्ति क्षुभा मर्तमनुयतं वधस्नैः ॥ १३ ॥

13. *Vidā cinnu mahānto ye va evā bravāma dasmā vāryaṁ dadhānāḥ. Vayaścana subhva āva yanti kṣubhā martamanuyataṁ vadhasnaiḥ.*

Listen ye, great ones, and let us know for certain those acts and motions of yours which we speak of and pray for, which, all great and generous ones, bearing cherished gifts of food, energy, health and age, ever growing stronger and expansive, mighty powerful with their catalytic forces, come to the mortal seeker who tries to know and search them out.

आ दैव्यानि पार्थिवानि जन्माऽपश्चाच्छा सुमखाय वोचम् ।
वर्धन्तां द्यावो गिरश्चन्द्राग्रा उदा वर्धन्तामभिषातार्णाः ॥ १४ ॥

14. *Ā daivyāni pārthivāni janmā'paścācchā sumakhāya vocam. Vardhantāṁ dyāvo girascandrāgrā udā vardhantām-abhiṣātā arṇāḥ.*

I speak of the celestial and terrestrial evolution of things and forces and their actions and attributes for the holy pursuer of creative yajnic action. May the heavenly light and words of knowledge grow with peace, beauty and bliss in action. May the waters of life and energy grow and flow like the spatial oceans enveloping our existence.

पदेपदे मे जरिमा नि धायि वरूत्री वा शक्रा या पायुभिश्च ।
सिषक्तु माता मही रसा नः स्मत्सूरिभिर्ऋजुहस्तं ऋजुवनिः ॥ १५ ॥

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15. *Padepade me jarimā ni dhāyi varūtrī vā śakrā yā pāyubhiśca. Siṣaktu mātā mahī rasā naḥ smat sūribhir-ṛjuhasta ṛjuvaniḥ.*

At every stage of evolution, my growth with divine praise and prayer is evident, replete with power and grace bearing all natural and divine modes and materials of protection and progress. May mother earth and her nectar sweets of energy with sages and scholars bless us with the rich gifts of her simple, natural and liberal hands.

कथा दाशेम नमसा सुदानूनेवया मरुतो अच्छोक्तौ प्रश्रवसो मरुतो अच्छोक्तौ। मा नोऽहिर्बुध्न्यो रिषे धादस्माकं भूदुपमातिवनिः॥ १६॥

16. *Kathā dāśema namasā sudānūnevayā maruto acchoktau praśravaso maruto acchoktau. Mā no'hirbudhnyo riṣe dhādasmākaṁ bhūdupamātivaniḥ.*

How shall we honour and serve the generous and renowned Maruts, dynamics of nature and the dynamic leaders and scholars of humanity, with offers of gifts and acts of homage in order to thank and supplicate them in words of reverence? Too generous and too highly renowned are they even for the best and choicest words of ours. May the generous cloud in the sky never forsake us to suffer want and injury. May there always be ample blessings of nature and Divinity for us close at hand.

इति चिन्नु प्रजायै पशुमत्यै देवासो वनते मर्त्यो व आ देवासो वनते मर्त्यो वः। अत्रा शिवां तन्वो धासिमस्या जरां चिन्मे निर्ऋतिर्जग्रसीत॥ १७॥

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17. *Iti cinnu prajāyai paśumatyai devāso vanate martyo va ā devāso vanate martyo vaḥ. Atrā śivāṁ tanvo dhāsimasyā jarāṁ cinme nirṛtir-jagrasīta.*

Thus does mortal man honour and celebrate you, O divinities of nature and humanity, for progeny and for abundance of wealth and cattle. Thus does mortal man win your favour. Give me here in the world well being of the body and sustenance for health, and may mother earth with her generosity keep off debility and decay of my health and the onset of old age.

तां वो॑ देवाः सुम॒तिमू॒र्जय॑न्ती॒मिष॑मश्याम वसव॒ः शसा॒ गोः ।
सा नः॑ सु॒दानु॑र्मृ॒ळय॑न्ती दे॒वी प्रति॒ द्रव॑न्ती सुवि॒ताय॑ गम्याः ॥ १८ ॥

18. *Tāṁ vo devāḥ sumatim-ūrjayantīm-iṣamaśyāma vasavaḥ śasā goḥ. Sā naḥ sudānur-mṛḷayantī devī prati dravantī suvitāya gamyāḥ.*

O Vasus, divinities of nature and humanity, may we receive that holy intelligence of yours, that energising food, by our praise and prayer in honour of mother earth, nature and the cow, and may that mother power, generous, loving and merciful, O divinities, sages and scholars, the lady overflowing with kindness, move for us in response to us for our good, for our honour and prosperity.

अ॒भि न॒ इळा॑ यू॒थस्य॑ मा॒ता स्मन्न॒दीभि॑रु॒र्वशी॑ वा गृणातु ।
उ॒र्वशी॑ वा बृहद्दि॒वा गृ॑णा॒नाऽभ्यू॑र्ण्वा॒ना प्र॑भृ॒थस्या॒योः ॥ १९ ॥

19. *Abhi na iḷā yūthasya mātā smannadībhir-urvaśī vā gṛṇātu. Urvaśī vā bṛhaddivā gṛṇānā'bhyūrṇvānā prabhṛthasyāyoḥ.*

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May the divine Ida, voice of omniscience, generous nature and the wide earth, mother of multitudes, sublime and overwhelming, enlighten and inspire us. And may the majesty of divinities, commanding universal light, comprehending the meaning, purpose and energy of life itself, revealing knowledge and wisdom come to us.

सिषक्तु न ऊर्ज्व्यस्य पुष्टेः ॥ २० ॥

20. *Siṣaktu na ūrjavyasya puṣṭeḥ.*

And let the scientist help us and the lord omniscient bless us, with strength and energy from all sources of nature.

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प्र शन्तमा॒ वरु॑णं दीधि॒ती गी॒र्मि॒त्रं भग॒मदि॑तिं नू॒नम॑श्याः ।
पृष॑द्योनि॒ः पञ्च॑होता शृणो॒त्वतू॑र्तपन्था॒ असु॑रो मयो॒भुः ॥ १ ॥

1. *Pra śantamā varuṇaṁ dīdhitī gīrmitraṁ bhaga-maditiṁ nūnamaśyāḥ. Pṛṣadyoniḥ pañcahotā śṛṇotvatūrtapanthā asuro mayobhuḥ.*

Let my holy voice, the chant of OM, full of peace and bliss, light of my higher energy of udana, rise up and reach Varuna, cherished lord of love and justice, Mitra, lord of light and friendship, Bhaga, lord of honour and excellence, and Aditi, mother Infinity of heaven and earth. May the lord Supreme listen and receive, the lord of Eternal Word and speech coexistent with space and Divinity, ministrant of five pranic energies, indefatigable and irresistible in the ways of his power and action, giver of life and energy, lord of bliss, Bliss

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itself.

प्रति॑ मे॒ स्तोम॒मदि॑तिर्जगृभ्यात्सू॒नुं न मा॒ता हृद्यं॑ सु॒शेव॑म्।
ब्रह्म॑ प्रि॒यं दे॒वहि॑तं॒ यदस्त्य॒हं मि॒त्रे वरु॑णे॒ यन्म॑यो॒भु॥ २॥

2. *Prati me stomam-aditir-jagṛbhyāt sūnuṁ na mātā hṛdyaṁ suśevam. Bṛahma priyaṁ devahi-taṁ yadastyahaṁ mitre varuṇe yanmayobhu.*

May Aditi, mother of eternal speech, receive and love my song of praise and prayer as a mother holds her child to the heart, dear, cherished and soothing. Brahma, lord Infinite that is dear, kind and benevolent to the noble people, supreme giver, who inspires prana and udana energies, is our lord adorable.

उदी॑रय क॒वित॑मं कवी॒नामु॒नत्तैन॒मभि॑ मध्वा॑ घृ॒तेन॑। स नो॒ वसू॑नि॒ प्रय॑ता॒ हिता॑नि॑ च॒न्द्राणि॑ दे॒वः स॑वि॒ता सु॑वाति॥ ३॥

3. *Udīraya kavitamaṁ kavīnām-unattainam-abhi madhvā ghṛtena. Sa no vasūni prayatā hitāni candrāṇi devaḥ savitā suvāti.*

Sing, celebrate him that is the most imaginative of poets, exalt him with honey sweets of song and homage, and may he, the inspirer creator, Savita, refulgent and generous lord, in response to our homage and effort, give us cherished wealth and honour of our choice for the good of our body, mind and soul.

समि॑न्द्र णो॒ मन॑सा नेषि॒ गोभि॒: सं सू॒रिभि॑र्हरिव॒: सं स्व॒स्ति।
सं ब्रह्म॑णा दे॒वहि॑तं॒ यदस्ति॒ सं दे॒वाना॑ सुम॒त्या य॒ज्ञि-
या॑नाम्॥ ४॥

4. *Samindra ṇo manasā neṣi gobhiḥ saṁ sūribhir-harivaḥ saṁ svasti. Saṁ brahmaṇā devahitaṁ yadasti saṁ devānāṁ sumatyā yajñiyānām.*

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Indra, lord of power, honour and excellence, you lead us on with a holy mind, with efficient senses, intelligence and songs of homage, with bright and brave people. Lord of humanity, commanding the motive forces of the dynamics of existence, let there be all good and well being for us. Lead us on with knowledge and wealth of divinity, with whatever is good and beneficial for noble people, and with the wisdom of the brilliant people devoted to yajnic creation and divine service.

देवो भगः सविता रायो अंश इन्द्रो वृत्रस्य संजितो धनानाम्।
ऋभुक्षा वाज उत वा पुरन्धिरवन्तु नो अमृतासस्तुरासः ॥ ५ ॥

5. *Devo bhagaḥ savitā rāyo aṁśa Indro vṛtrasya saṁjito dhanānām. Ṛbhukṣā vāja uta vā purandhiravantu no amṛtāsas-turāsaḥ.*

May the brilliant and generous, the prosperous and honourable, the creator inspirer, rich and generous, participant sharer, commander of honour and excellence, winner of loud showers, producer of wealth, the powerful intellectual, commander of power and progress, the man of wisdom and distant vision, the immortals and powers of tempestuous advancement, may all these protect and promote us on the path of goodness.

मरुत्वतो अप्रतीतस्य जिष्णोरजूर्यतः प्र ब्रवामा कृतानि।
न ते पूर्वे मघवन्नापरासो न वीर्यं नूतनः कश्चनाप ॥ ६ ॥

6. *Marutvato aprtītasya jiṣṇorajūryataḥ pra bravāmā kṛtāni. Na te pūrve maghavan nāparāso na vīryaṁ nūtanaḥ kaścanāpa.*

We sing and celebrate the acts and achievements

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of the lord of men and winds, incomprehensible, victorious, unaging and undecaying. O lord of honour and power, Indra, neither the ancients, nor the moderns, nor the succeeding ones nor anyone else would comprehend your power and potential.

उप॑ स्तुहि प्रथ॒मं र॑त्न॒धेय॑ं बृ॒हस्पति॑ं॑सनि॒तार॑ं धना॑नाम्।
यः शंस॑ते स्तु॒वते शंभ॑विष्ठः पुरू॒वसु॑रा॒गम॒ज्जोहु॑वानम्॥ ७॥

7. *Upa stuhi prathamaṁ ratnadheyaṁ bṛhaspatiṁ sanitāraṁ dhanānām. Yaḥ śaṁsate stuvate śaṁbhaviṣṭhaḥ purūvasur-āgamaj-johuvānam.*

First sing in honour of him close at hand who wields and governs the jewel wealth of existence, Brhaspati, Lord Almighty of the boundless universe, giver of wealth and honour, lord most blissful, omnificent, universally adored, who blesses the celebrant and supplicant, and brings him the wealth and honour prayed for.

तवो॒तिभि॑ः सच॑माना॒ अरि॑ष्टा॒ बृह॑स्पते म॒घवा॑नः सु॒वीरा॑ः।
ये अ॑श्व॒दा उ॒त वा॒ सन्ति॑ गो॒दा ये व॑स्त्र॒दाः सु॒भगा॒स्तेषु॒ राय॑ः॥ ८॥

8. *Tavotibhiḥ sacamānā ariṣṭā bṛhaspate maghavānaḥ suvīrāḥ. Ye aśvadā uta vā santi godā ye vastradāḥ subhagāsteṣu rāyaḥ.*

Brhaspati, O lord of unbounded wealth of the universe, the people who are free from injury, enjoying wealth and power, brave and fearless, sharing the blessings of your protections, who are generous and honourable and give horses, cows and clothes in charity, all enjoy the good fortune of wealth and power and the

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grace of divinities.

विसर्माणं कृणुहि वित्तमेषां ये भुञ्जते अपृणन्तो न उक्थैः ।
अपव्रतान्प्रसवे वावृधानान् ब्रह्मद्विषः सूर्याद्यावयस्व ॥ ९ ॥

9. *Visarmāṇaṁ kṛṇuhi vittameṣāṁ ye bhuñjate apṛṇanto na ukthaiḥ. Apavratān prasave vāvṛdhānān brahmadviṣaḥ sūryād yāvayasva.*

Render the wealth of those people fruitless and unproductive who eat by themselves inspite of our songs of divine praise in honour of charity. Deprive them of the light of the sun who observe no rules of good conduct, and who, while growing materially in the lord's creation, revile the lord giver and desecrate the food.

य ओहते रक्षसो देववीतावचक्रेभिस्तं मरुतो नि यात । यो वः शमीं शशमानस्य निन्दात्तुच्छ्यान्कामान्करते सिष्विदानः ॥ १० ॥

10. *Ya ohate rakṣaso devavītāvacakrebhistaṁ maruto ni yāta. Yo vaḥ śamīṁ śaśamānasya nindāt tucchyān kāmān karate siṣvidānaḥ.*

O Maruts, dynamic leaders of the people, take him down straight, not in round about words, who invokes and entertains the wicked in the holy programmes of society, who reviles the noble work of the divine celebrant and who, even though trying hard apparently, demeans his values and desires.

तमु ष्टुहि यः स्विषुः सुधन्वा यो विश्वस्य क्षयति भेषजस्य ।
यक्ष्वा महे सौमनसाय रुद्रं नमोभिर्देवमसुरं दुवस्य ॥ ११ ॥

11. *Tamu ṣṭuhi yaḥ sviṣuḥ sudhanvā yo viśvasya kṣayati bheṣajasya. Yakṣvā mahe saumanasāya rudraṁ namobhir-devam-asuraṁ duvasya.*

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Praise and exalt him who wields the strong bow and sharp arrow in support of life and shelters the creative, corrective and protective forces of the world. Do good work in cooperation with the great and magnanimous people, and honour and serve with homage and holy offerings Rudra, lord of power, justice and punishment, brilliant and generous giver of life and energy.

दर्मूनसो अपसो ये सुहस्ता वृष्णः पत्नीर्नद्यो विभ्वतष्टाः ।
सरस्वती बृहद्दिवोत राका दशस्यन्तीर्वरिवस्यन्तु शुभ्राः ॥ १२ ॥

12. *Damūnaso apaso ye suhastā vṛṣṇaḥ patnīr-nadyo vibhvataṣṭāḥ. Sarasvatī bṛhaddivota rākā daśasyantīrvarivasyantu śubhrāḥ.*

May those who are generous at heart, noble at work, liberal of hand, bold and bountiful, motherly women, streams of water flowing within bounds of divinity, vastly illuminative, perennially flowing with sweetness, blissful like a moonlit night, ever giving without reserve, pure and immaculate, we pray, bless us.

प्र सू महे सुशरणाय मेधां गिरं भरे नव्यसीं जायमानाम् ।
य आहना दुहितुर्वक्षणासु रूपा मिनानो अकृणोदिदं नः ॥ १३ ॥

13. *Pra sū mahe suśaraṇāya medhāṁ giraṁ bhare navyasīṁ jāyamānām. Ya āhanā duhitur-vakṣaṇāsu rūpā mināno akṛṇod-idaṁ naḥ.*

I offer my latest song of praise arising spontaneously and dedicate my intellect and imagination in honour of Indra, blissful shelter of the world, who,

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sculptor of the forms of his creation, has provided and made to flow this water for us in the streams of his daughter, the earth.

प्र सुष्टुतिः स्तनयन्तं रुवन्तमिळस्पतिं जरितर्नूनमश्याः। यो अब्दिमाँ उदनिमाँ इयर्ति प्र विद्युता रोदसी उक्षमाणः॥ १४॥

14. *Pra suṣṭutiḥ stanayantaṁ ruvantam-iḷaspatiṁ jaritar-nūnamaśyāḥ. Yo abdimāṅ udanimāṅ iyarti pra vidyutā rodasī ukṣamāṇaḥ.*

Let this celebrative song, O celebrant, rise and reach the roaring, thundering lord of earth and eternal speech who, replete with blissful waters, rolling like spatial oceans, goes forward sprinkling the earth and illuminating heaven and earth with the showers of light and life.

एष स्तोमो मारुतं शर्धो अच्छा रुद्रस्य सूनूँर्युवन्यूँरुदश्याः। कामो राये हवते मा स्वस्त्युप स्तुहि पृषदश्वाँ अयासः॥ १५॥

15. *Eṣaḥ stomo mārutaṁ śardho acchā rudrasya sūnūṅr-yuvanyūṅr-udaśyāḥ. Kāmo rāye havate mā svastyupa stuhi pṛṣadaśvāṅ ayāsaḥ.*

Let this song of praise reach and excite the power and force of the Maruts, fellow humans, youthful children of Rudra, Lord of law, justice and discriminative wisdom, and let my love and desire inspire them for wealth and honour of the world. O celebrant, celebrate the dynamic forces of humanity, generous and showerful as the clouds.

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प्रैषः स्तोमः पृथिवीमन्तरिक्षं वनस्पतीँरोषधी राये अश्याः। देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात्॥ १६॥

16. *Praiṣaḥ stomaḥ pṛthivīmantatikṣaṁ vanaspatīṅroṣadhī rāye aśyāḥ. Devodevaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatau dhāt.*

May this song of celebration ring over the earth, resound across the sky, and vibrate among the trees and herbs for the production of wealth. May the lord supreme, God of the divinities of nature and humanity, be kind to me and listen to my invocation and prayer. May the mother earth be kind and never ill-disposed to us.

उरौ देवा अनिबाधे स्याम॥ १७॥

17. *Urau devā anibādhe syāma.*

O divinities, saints and sages, may we ever prosper in the unbounded generosity of nature and of mother earth.

समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम। आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि॥ १८॥

18. *Samaśvinor-avasā nūtanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrānā viśvānya-mṛtā saubhagāni.*

O lord, we pray, may we ever follow and benefit from the latest and blissful guidance and noble policy of the Ashvins, teachers and scholars. Bring us, O divine -twin powers of nature's complementarities, wealth, brave progeny and all the imperishable good fortunes

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of honour and excellence. Let us prosper with your protection and vision of progress.

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आ धेनवः पयसा तूर्ण्यर्था अमर्धन्तीरुप नो यन्तु मध्वा।
महो राये बृहतीः सप्त विप्रो मयोभुवो जरिता जोहवीति॥ १॥

1. *Ā dhenavaḥ payasā tūṇryarthā amardhantīrupa no yantu madhvā. Maho rāye bṛhatīḥ sapta vipro mayobhuvo jaritā johavīti.*

Let the Voice of Divinity like mother cows, flowing with milky streams of meaning and metaphor, instantly vibrating unto the mind and soul, incessantly rippling and soothing without violence or difficulty, come and bless us with honey sweets of divine peace and spiritual awareness. Sevenfold are they in sound, music and meaning, expressive, grand and infinite. The celebrant yajaka, joyous and ecstatic, invokes, augments and proclaims the voices for the highest wealth and well being of life.

आ सुष्टुती नमसा वर्तयध्यै द्यावा वाजाय पृथिवी अमृध्रे।
पिता माता मधुवचाः सुहस्ता भरेभरे नो यशसावविष्टाम्॥ २॥

2. *Ā suṣṭutī namasā vartayadhyai dyāvā vājāya pṛthivī amṛdhre. Pitā mātā madhuvacāḥ suhastā bharebhare no yaśasāvaviṣṭām.*

We offer songs of adoration with homage and offers of yajnic food and fragrance to win incessant blessings of loving and non-violent heaven and earth

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for the sake of food and sustenance, knowledge and progressive advancement in life. May the father, mother, heaven and earth, sweet and loving of voice and word, liberal and unstinted of hand, bless us with honour and excellence at every stage of our battle business of life.

अध्वर्यवश्चकृवांसो मधूनि प्र वायवे भरत चारु शुक्रम्।
होतेव नः प्रथमः पाह्यस्य देव मध्वो ररिमा ते मदाय ॥ ३ ॥

3. *Adhvaryavaś-cakṛvāṁso madhūni-pra vāyave bharata cāru śukram. Hoteva naḥ prathamaḥ pāhyasya deva madhvo rarimā te madāya.*

O priests of the scientific yajna for peace and unity with love and non-violence, working on the holy powers and mysteries of wind and electric energy, take up pure energised waters, and create and bear the energy for Vayu, spirit and ruler of humanity. O Vayu, brilliant ruler, first of all preserve, protect and promote this honey sweet energy so that we may be happy and enjoy life together for your honour and pleasure.

दश क्षिपौ युञ्जते बाहू अद्रिं सोमस्य या शमितारा सुहस्ता।
मध्वो रसं सुगभस्तिर्गिरिष्ठां चनिश्चदद्दुदुहे शुक्रमंशुः ॥ ४ ॥

4. *Daśa kṣipo yuñjate bāhū adriṁ somasya yā śamitārā suhastā. Madhvo rasaṁ sugabhastīr-giriṣṭhāṁ caniścadad duduhe śukramaṁśuḥ.*

Just as ten fingers join the two hands, and the dexterous priests use the stone press to extract the soma juice, and just as the sun with its bright rays, happy and rejoicing, distils the potent pure honey sweet vitalities of energy existing in the clouds and mountains, so do the happy performers of scientific yajna for peace, expert

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specialists of energy, using their hands and mind and senses, working on the clouds distil the purest rays of energy, the honey sweet essence of nature's sources of wind and waters.

असावि ते जुजुषाणाय सोमः क्रत्वे दक्षाय बृहते मदाय।
हरी रथे सुधुरा योगे अर्वागिन्द्र प्रिया कृणुहि हूयमानः ॥ ५ ॥

5. *Asāvi te jujuṣāṇāya somaḥ kratve dakṣāya bṛhate madāya. Harī rathe sudhurā yoge arvāgindra priyā kṛṇuhi hūyamānaḥ.*

Indra, brilliant ruler, commander of winds and waters, distilled is the soma of energy for your knowledge and enlightenment, for your power and potential, and for delight and grand celebration, love as you do the honour and excellence of prosperity. Invoked and invited to the celebration, harness the fast controlled powers to the chariot, come straight, and accomplish the programmes you wish to complete.

आ नो महीमरमतिं सजोषा ग्नां देवीं नमसा रातहव्याम्।
मधोर्मदाय बृहतीमृतज्ञामाग्ने वह पथिभिर्देवयानैः ॥ ६ ॥

6. *Ā no mahīm-aramatiṁ sajoṣā gnaṁ devīṁ namasā rātahavyām. Madhormadāya bṛhatīm-ṛtajñāmāgne vaha pathibhirdevayānaiḥ.*

Agni, O light of knowledge, scholar scientist, loving and cooperative, lead us on to that great, continuous but unaddicted knowledge of divine value with your humility and yajnic inputs, knowledge which is highly creative and productive for honey sweet delights and celebration of mankind, which is vastly revealing of mother nature's truths and worthy of further

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pursuit by the progressive paths of divinities and nobilities among humanity.

अञ्जन्ति यं प्रथयन्तो न विप्रा वपावन्तं नाग्निना तपन्तः ।
पितुर्न पुत्र उपसि प्रेष्ठ आ घर्मो अग्निमृतयन्नसादि ॥ ७ ॥

7. *Añjanti yaṁ prathayanto na viprā vapāvantaṁ nāgninā tapantaḥ. Piturna putra upasi preṣṭha ā gharmo agnim-ṛtayann-asādi.*

Like a darling child in the lap of father, like the fire of yajna in the vedi, the disciple in pursuit of the light of knowledge and fire of life is seated in school close to the teachers like a seedling growing to fullness, whom sagely scholars, purifying, seasoning and tempering like steel and gold by the heat of fire, strengthen and prepare for a full yajnic life.

अच्छा मही बृहती शन्तमा गीर्दूतो न गन्त्वश्विना हुवध्यै ।
मयोभुवा सरथा यातमर्वाग्गन्तं निधिं धुरमाणिर्न नाभिम् ॥ ८ ॥

8. *Acchā mahī bṛhatī śantamā gīrdūto na gantvaśvinā huvadhyai. Mayobhuvā sarathā yātamarvāggantaṁ nidhiṁ dhuramānirna nābhim.*

Let the good and great, wide and high, refreshing and beneficent voice of ours like a messenger go to invoke and invite the Ashvins, teachers and preachers, complementary powers of nature, positive and negative currents of energy circuit, and may the Ashvins, kind, peaceable and peace giving come to us straight like the centre pin of the axle and nave of a chariot wheel, and share our treasure wealth of knowledge, power and material well-being.

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प्र तव्यसो नमउक्तिं तुरस्याऽहं पूष्ण उत वायोरदिक्षि। या राधसा चोदितारा मतीनां या वाजस्य द्रविणोदा उत त्मन्॥ ९॥

9. *Pra tavyaso namauktiṁ turasya'haṁ pūṣṇa uta vāyoradikṣi. Yā rādhasā coditārā matīnāṁ yā vājasya draviṇodā uta tman.*

I offer the song of homage and reverence in honour of Pusha, power of nourishment, and Vayu, energy of wind and electricity, both power givers for success and achievement, inspirers of mankind, and both spontaneous and instant givers of wealth and progress.

आ नामभिर्मरुतो वक्षि विश्वाना रूपेभिर्जातवेदो हुवानः। यज्ञं गिरो जरितुः सुष्टुतिं च विश्वे गन्त मरुतो विश्व ऊती॥ १०॥

10. *Ā nāmabhir-maruto vakṣi viśvānā rūpebhirjā-tavedo huvānaḥ. Yajñaṁ giro jarituḥ suṣṭutiṁ ca viśve ganta maruto viśva ūtī.*

O Jataveda, light of life, sagely scholar of the knowledge of things in existence, invoked and invited, kindled and raised, you bring and speak of all the energies of winds and electricity of all names and all descriptions for men. O Maruts, winds and energies, in response to the mantric formulae and the celebrant's songs of adoration, come all and bring all modes of protection and advancement along to the sagely scholars' yajnic pursuit of research and development.

आ नो दिवो बृहतः पर्वतादा सरस्वती यजता गन्तु यज्ञम्। हवं देवी जुजुषाणा घृताची शग्मां नो वाचमुशती शृणोतु॥ ११॥

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11. *Ā no divo bṛhataḥ parvatādā sarasvatī yajatā gantu yajñam. Havaṁ devī jujuṣāṇā ghṛtācī śagmāṁ no vācamuśatī śṛṇotu.*

May Sarasvati, divine mother of knowledge and language in the cosmic flow, loving and responsive to her children, come to bless our yajna, bearing ghrta and waters of life's energy and inspiration from heaven, the vast skies, clouds and mountains. May she join us like a mother overflowing with love, listen to our words of prayer for peace and pious advancement and give us the vision.

आ वेधसं नीलपृष्ठं बृहन्तं बृहस्पतिं सदने सादयध्वम्।
सादद्योनिं दम आ दीदिवांसं हिरण्यवर्णमरुषं सपेम ॥ १२ ॥

12. *Ā vedhasaṁ nīlaprṣṭhaṁ bṛhantaṁ bṛhaspatiṁ sadane sādayadhvam. Sādad-yoniṁ dama ā dīdivāṁsaṁ hiraṇyavarṇam-aruṣaṁ sapema.*

Enshrine the eminent sage and scholar specialised in the round blue skies, great and rising pursuant of space, in your seat of yajnic learning, in the home and in the assembly : the scholar concentrating on the ultimate natural causes, bright and illuminative, golden in performance, the very dawn of light and knowledge, we honour and serve.

आ धर्णसिर्बृहद्दिवो रराणो विश्वेभिर्गन्त्वोमभिर्हुवानः।
ग्रा वसान ओषधीरमृध्रस्त्रिधातुशृङ्गो वृषभो वयोधाः ॥ १३ ॥

13. *Ā dharṇasir-bṛhaddivo rarāṇo viśvebhir-gantv-omabhirhuvānaḥ. Gnā vasāna oṣadhīr-amṛ-dhras-tridhātuśṛṅgo vṛṣabho vayodhāḥ.*

May the wielder and sustainer of existence,

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mighty refulgent and blissful, invoked, enkindled and raised in the vedi come and bless our yajna with all means of protection and progress, the lord illuminating our voices of praise and prayer, vitalising herbs and vegetation, kind and loving, lord of nature's three modes of thought (sattva), energy (rajas) and matter (tamas) which are transparent, red and dark green, the lord generous as showers and giver of health and age.

मातुष्पदे पर्मे शुक्र आयोर्विपन्यवो रास्पिरासो अग्मन्।
सुशेव्यं नमसा रातहव्याः शिशुं मृजन्त्यायवो न वासे ॥ १४ ॥

14. *Mātuṣpade parame śukra āyor-vipanyavo rāspi-rāso agman. Suśevyaṁ namasā rātahavyāḥ śiśuṁ mṛjantyāyavo na vāse.*

On the sacred and excellent vedi on the floor of mother earth, lovers and admirers of life come in pursuit of the joy of living, bearing holy offers for the sacred fire. And just as they cleanse the new born baby and welcome it in new life, so they feed, serve and develop the holy fire with love and offers of food and fragrance like a living divinity on earth.

बृहद्वयो बृहते तुभ्यमग्ने धियाजुरो मिथुनासः सचन्त।
देवोदेवः सुहवो भूतु मह्यं मा नो माता पृथिवी दुर्मतौ धात् ॥ १५ ॥

15. *Bṛhad vayo bṛhate tubhyamagne dhiyājuro mithunāsaḥ sacanta. Devodevaḥ suhavo bhūtu mahyaṁ mā no mātā pṛthivī durmatau dhāt.*

People senior in age and wide in experience, eminent in knowledge and intelligence, men and women together, offer homage to you, Agni, lord of light and

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great. May the lord Divine, light of all divinities, be kind and gracious to me, and may mother earth look at us with favour and never forsake us.

उ॒रौ दे॑वा अनिबा॒धे स्या॑म ॥ १६ ॥

16. *Urau devā anibādhe syāma.*

O Divinities, may we ever be in the light of your unbounded grace, free and uninterrupted.

सम॒श्विनो॒रव॑सा॒ नूत॑नेन मयो॒भुवा॑ सु॒प्रणी॑ती गमेम। आ नो॑ र॒यिं व॑हत॒मोत वी॒राना विश्वा॒न्यामृता॒ सौभ॑गानि ॥ १७ ॥

17. *Samaśvinor-avasā nūtanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānyamṛtā saubhagāni.*

Ashvins, complementary powers of nature, teachers and preachers, men and women together, all kind and blissful, may we go on in life by your latest protections and noble paths of progress and morality. O immortal divines, bear and bring us wealth, and brave progeny and all the good fortunes of the world.

Mandala 5/Sukta 44

Vishvedeva Devata, Avatsara Kashyapa and others Rshis

तं प्र॒त्नथा॑ पू॒र्वथा॑ वि॒श्वथे॒मथा॑ ज्ये॒ष्ठता॑तिं बर्हि॒षदं॑ स्व॒र्विद॑म्। प्र॒ती॒ची॒नं वृ॒जनं॑ दोहसे गि॒राऽऽशुं॑ जय॑न्त॒मनु॒ यासु॑ वर्ध॑से ॥ १ ॥

1. *Taṁ pratnathā pūrvathā viśvathemathā jyeṣṭha-tātiṁ barhiṣadaṁ svarvidam. Pratīcīnaṁ vṛjanaṁ dohase girā''śuṁ jayantamanu yāsu vardhase.*

Indra, Ruler as of ancient times, as before, as always, as of now, with your holy voice you draw upon

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the highest, heavenly, blissful force and power present upfront and instantly victorious in the battles of life, and you grow and progress in consequence of that same power and force. O Ruler, let us all honour and augment and serve that power.

श्रिये सुदृशीरुपरस्य याः स्वर्विरोचमानः ककुभामचोदते।
सुगोपा असि न दभाय सुक्रतो परो मायाभिर्ऋत आस नाम ते॥ २॥

2. *Śriye sudṛśīr-uparasya yāḥ svarvirocamānaḥ kakubhām-acodate. Sugopā asi na dabhāya sukrato paro māyābhir-ṛta āsa nāma te.*

Ruler of the world, you are the self-refulgent light of heaven, illuminator of spaces and mover of the still clouds of vapours in the skies, the lord whose lights and graces are for the beauty and majesty of life. You are the protector, defender, preserver and promoter. You are not for deceit or violence. You are the cause and agent of holy action, sovereign with your powers and potential, and your name is identical with truth and law.

अत्यं हविः सचते सच्च धातु चाऽरिष्टगातुः स होता सहोभरिः। प्रसर्स्राणो अनु बर्हिर्वृषा शिशुर्मध्ये युवाजरो विस्रुहा हितः॥ ३॥

3. *Atyaṁ haviḥ sacate sacca dhātu cā'riṣṭagātuḥ sa hotā sahobhariḥ. Prasarsrāṇo anu barhirvṛṣā śiśurmadhye yuvājaro visruhā hitaḥ.*

(He abides in, with, and above the dynamics of the yajnic evolution of existence: consumer, consumed, consumption, evolution and devolution, the beginning and the end, all): He abides with the food of life. He is

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truth, reality, eternity. He is the wielder, sustainer and commander of the world in existence. Inviolable is his word, uncharted his way. He is the yajaka, creator and giver. He is the lord and controller of power and potential, challenge and forbearance. He is ever on the move across the skies and spaces. He is the generous cloud, the seedling in the womb of existence, ever young, unaging, antidote of negative destruction, and loving support of all.

प्र व॑ एते सुयुजो॒ यामं॒न्निष्टये॒ नीची॑र्मुष्मै य॒म्यं॑ ऋता॒वृधः॑। सुयन्तु॑भिः सर्वशा॒सैर्भीशु॑भिः क्रिवि॒र्नामा॑नि प्रव॒णे मु॑षायति ॥ ४ ॥

4. *Pra va ete suyujo yamanniṣṭaye nīcīramuṣmai yamya ṛtāvṛdhaḥ. Suyantubhiḥ sarvaśāsai-rabhī-śubhiḥ krivirnāmāni pravaṇe muṣāyati.*

O children of the earth, for your good and comfort, immediate as well as distant, are these united, cooperative, well controlled radiations of the sun all round, fostering the truth of nature's law in their own way: For that Master Spirit, the sun sucks up the vapours of water from the ocean and other lower places by well directed, all dominating waves of light, and then makes the cloud release the waters in rain showers to flow down in streams and rivers into the ocean.

(In the same way the administrative forces of the ruler, working together in cooperation within the law, collect the taxes from the various communities of the people and the ruler uses the collection for rain showers of the people's protection, promotion and prosperity without hoarding anything for himself.)

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सं॒जभ्रु॑राण॒स्तरु॑भिः सु॒तेगृ॑भं वया॒किनं॒ चि॒त्तग॑र्भासु सु॒स्वरुः। धा॒र॒वा॒केष्वृ॑जुगाथ शोभसे॒ वर्धस्व॒ पत्नी॑र॒भि जी॒वो अ॑ध्व॒रे॥ ५॥

5. *Sañjarbhurāṇas-tarubhiḥ sutegṛbhaṁ vayākinaṁ cittagarbhāsu susvaruḥ. Dhāravākeṣvṛjugātha śobhase vardhasva patnīrabhi jīvo adhvare.*

Shining and vibrating by flutter of the leaves of trees, proclaiming the presence of the spirit manifested in life forms living and aging in the world of creation, in the caves of the heart, you shine and radiate in the consciousness, O lord of rectitude and paths of naturalness. Grow on, live on, O lord, in the yajna of creation and let the life forms grow on and advance.

या॒दृ॒गे॒व दृ॒दृ॒शे ता॒दृ॒गु॑च्यते॒ सं छा॒यया॑ दधिरे सि॒ध्र॒या॒प्स्वा। म॒हीम॒स्मभ्य॑मु॒रु॒षामु॒रु ज्रयो॑ बृ॒हत्सु॒वीर॒मन॑पच्युतं॒ सहः॥ ६॥

6. *Yādṛgeva dadṛśe tādṛg-ucyate saṁ chāyayā dadhire sidhrayāpsvā. Mahīm-asmabhyamuruṣāmuru jrayo bṛhat suvīram-anapacyutaṁ sahaḥ.*

Who are the sagely divines of humanity? As they see the truth of reality, so do they speak of it. They behold it and stand thereby by the holy reflection of it in divine works of creation or in the visions of their own imagination. And they, men of courage, wide and bold in speech and imagination, bear and bring for us great illuminative speech of knowledge and high and mighty undecaying valour, forbearance and spirit of challenge which creates great heroes in the service of truth and rectitude. They are human divines.

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वेत्यग्रुर्जनिवान्वा अति स्पृधः समर्यता मनसा सूर्यः कविः। घ्रंसं रक्षन्तं परि विश्वतो गयमस्माकं शर्म वनवत्स्वावसुः ॥ ७ ॥

7. *Vetyagrur-janivān vā ati spṛdhaḥ samaryatā manasā sūryaḥ kaviḥ. Ghraṁsaṁ rakṣantaṁ pari viśvato gayamasmākaṁ śarma vanavat svāvasuḥ.*

The leader, reborn in knowledge and courage of action, goes forward challenging, thirsting for battle, radiant by mind, visionary of present and future, protecting the light of day, preserving our future wealth of generations, and protecting our hearth and home, self-possessed and self-established as he is.

ज्यायांसमस्य यतुनस्य केतुनं ऋषिस्वरं चरति यासु नाम ते। यादृश्मिन्धायि तमपस्यया विदद्य उ स्वयं वहते सो अरं करत् ॥ ८ ॥

8. *Jyāyāṁsamasya yatunasya ketuna ṛṣisvaraṁ carati yāsu nāma te. Yādṛśmin dhāyi tamapasyayā vidad ya u svayaṁ vahate so araṁ karat.*

The ruler and scholar who receives and serves the superior, the holy and advancing voice of the seers and sages by virtue of the knowledge and efforts of this industrious scholar, and you whose name and fame resounds among the people, whichever way the name and fame and knowledge is received, and the man who attains the knowledge of that all by his own effort and karmic discipline and carries the tradition on by himself, self-possessed and self-established, may all these do us good on our way of life.

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समुद्रमंसामवं तस्थे अग्रिमा न रिष्यति सवंनं यस्मिन्नायता। अत्रा न हार्दि क्रवणस्य रेजते यत्रा मतिर्विद्यते पूत-बन्धनी ॥ ९ ॥

9. *Samudram-āsām-ava tasthe agrimā na riṣyati savanaṁ yasminn-āyatā. Atrā na hārdi kravaṇasya rejate yatrā matirvidyate pūtabandhanī.*

The fame and advancement of these people resounds over seas and abides over spaces, nor does their yajnic progress suffer where hymns are chanted and wealth grows in holiness. Here the heart's desire of the worshipper is not obstructed where holy intelligence and intentions abide for guidance in action.

स हि क्षत्रस्य मनसस्य चित्तिभिरेवावदस्य यजतस्य सध्रेः। अवत्सारस्य स्पृणवाम रण्वभिः शविष्ठं वाजं विदुषा चिदर्ध्यम् ॥ १० ॥

10. *Sa hi kṣatrasya manasasya cittibhir-evāvadasya yajatasya sadhreḥ. Avatsārasya spṛṇavāma raṇvabhiḥ śaviṣṭhaṁ vājaṁ viduṣā cidardhyam.*

With our collective thoughts and intentions and with all our love and delight, we desire to have that ruler for the social order whose high strength and dynamism is respected by the wise and enlightened scholars, who is a strong disciplinarian and organiser, who commands intelligence and eloquence, who is a holy and cooperative man of yajna, sociable as a friend and who can preserve, protect, defend, promote and enlighten the people and the system. Only such a person deserves to be the ruler.

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श्ये॒न आ॑सा॒मदि॑तिः क॒क्ष्यो॒३॑ मदो॑ वि॒श्ववा॑रस्य यज॒तस्य॑ मा॒यिनः॑। सम॒न्यम॑न्यमर्थय॒न्त्येत॑वे वि॒दुर्वि॒षाणं॑ परि॒पान॒मन्ति॑ ते॥ ११॥

11. *Śyena āsāmaditiḥ kakṣyo mado viśvavārasya yajatasya māyinaḥ. Sam-anyamanyam-artha-yantyetave vidurviṣāṇaṁ paripānamanti te.*

Of these people, he, the ruler, is the Shyena, eagle, harbinger of nectar, the watchful eye, and the marksman for the target, the destination. He is Aditi, the inviolable identity, symbol of nature, character, tradition and the nation. He is Kakshya, orbit of movement as well as the rampart, ever in harness, and he is the joy of life. Of this universal leader, all embracing and giving, all powerful, they jointly and separately desire and ask for advancement, know his generosity, and find their own fulfilment in his presence.

स॒दा॒पृ॒णो य॑ज॒तो वि द्विषो॑ वधीद्बाहुवृ॒क्तः श्रु॑त॒वित्तर्यो॑ वः सचा। उ॒भा स वरा॒ प्रत्ये॑ति॒ भाति॑ च॒ यदी॑ गृ॒णं भज॑ते सुप्र॒यावभिः॥ १२॥

12. *Sadāpṛṇo yajato vi dviṣo vadhīd bāhuvṛktaḥ śrutavit taryo vaḥ sacā. Ubhā sa varā pratyeti bhāti ca yadīṁ gaṇaṁ bhajate suprayāvabhiḥ.*

He is an unfailing giver of fulfilment, holy and cooperative in joint action for development, destroyer of hate and enmity, strong of arms, scholar of the Vedas, accessible saviour and helper and friendly for all of you. He receives both friend and foe appropriately and realises both material and spiritual good, shines and illuminates, the leader who serves this social order and this people with effective and acceptable means and

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policies.

सु॒तंभ॒रो यज॑मानस्य॒ सत्प॑ति॒र्विश्वा॑सा॒मूध॒ः स धि॒या-मु॒दञ्च॑नः । भर॑द्धे॒नू रस॑वच्छिश्रिये॒ पयो॑ऽनु॒ब्रुवा॒णो अध्ये॑ति॒ न स्व॒पन्॥ १३ ॥

13. *Sutaṁbharo yajamānasya satpatir-viśvāsām-ūdhaḥ sa dhiyām-udañcanaḥ. Bharad dhenū rasavac-chiśriye payo'nubruvāṇo adhyeti na svapan.*

The baby's parent, the yajaka's protector and promoter, the teacher, ruler, guardian of humanity who preserves, sustains and advances whatever wealth and joy is achieved, the treasure hold of all history and tradition and intellectual and scientific progress on the march, bearing the milky food for body, mind and soul like the mother cow and forbearing earth, he goes onwards high proclaiming his knowledge and vision, the divine gift, without a wink of sleep: He is worthy of reverence.

यो जा॒गार॒ तमृचः॑ कामयन्ते॒ यो जा॒गार॒ तमु॒ सामा॑नि यन्ति । यो जा॒गार॒ तम॒यं सोम॑ आह॒ तवा॒हमस्मि॒ सख्ये॒ न्योकाः॥ १४ ॥

14. *Yo jāgāra tamṛcaḥ kāmayante yo jāgārah tamu sāmāni yanti. Yo jāgāra tamayaṁ soma āha tavāhamasmi sakhye nyokāḥ.*

Whoever is awake, the Rks love and bless. Whoever is alert, the Samans move and elevate. Whoever is active without a wink of sleep, this soma of life's joy and ecstasy addresses and says: O seeker and yajaka, I am for you, a friend and shelter home.

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अग्निर्जीगार् तमृचः कामयन्तेऽ ग्निर्जीगार् तमु सामानि यन्ति। अग्निर्जीगार् तमयं सोम आह् तवाहमस्मि सख्ये न्योकाः ॥ १५ ॥

15. *Agnirjāgāra tamṛcaḥ kāmayante'gnirjāgāra tamu sāmāni yanti. Agnirjāgāra tamayaṁ soma āha tavāhamasmi sakhye nyokāḥ.*

To Agni, soul of life awake, the light of Rks radiates with love. To Agni, light of life awake, the songs of Samans vibrate with love. To Agni, the fire of life aflame, the streams of nectar flow with love, and to the soul of life, the light of awareness and the fire of action, the ecstasy of life says: I am yours with love, a friend, your very haven and home.

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Vishvedeva Devata, Sadaprna Atreya Rshi

विदा दिवो विष्यन्नद्रिमुक्थैरायत्या उषसो अर्चिनो गुः। अपावृत व्रजिनीरुत्स्वर्गाद्वि दुरो मानुषीर्देव आवः ॥ १ ॥

1. *Vidā divo viṣyann-adrim-ukthair-āyatyā uṣaso arcino guḥ. Apāvṛta vrajinīrut svargād vi duro mānuṣīrdeva āvaḥ.*

Brilliant sages with holy songs of adoration worship the self-refulgent Lord and break the cloud of ignorance. In consequence, the dawn of light follows, dispels the nights of darkness, and then the refulgent sun of divine knowledge opens the doors of human reason and intelligence with knowledge.

वि सूर्यो अमतिं न श्रियं सादोर्वाद् गवां माता जानती गात्। धन्वर्णसो नद्यः खादोअर्णाः स्थूणेव सुमिता दृंहत द्यौः ॥ २ ॥

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2. *Vi sūryo amatiṁ na śriyaṁ sādorvād gavāṁ mātā jānatī gāt. Dhanvarṇaso nadyaḥ khādo arṇāḥ sthūṇeva sumitā dṛṁhata dyauḥ.*

The sun takes on the refulgent form of beauty like the grace of divinity, and from the vast heavens, the dawn, mother of light rays, goes forward revealing the beauty of the world. Streams and rivers, charming bright and refreshing, flow rushing on to the sea. The regions of light rise on, expansive like a measured column of the day's sustenance.

(The mantra is a metaphor, in continuation of the previous mantra, of the expansion of the light of knowledge and onward flow of life.)

अस्मा उक्थाय पर्वतस्य गर्भो महीनां जनुषे पूर्व्याय। वि पर्वतो जिहीत साधत द्यौराविवासन्तो दसयन्त भूम ॥ ३ ॥

3. *Asmā ukthāya parvatasya garbho mahīnāṁ januṣe pūrvyāya. Vi parvato jihīta sādhata dyaur-āvivāsanto dasayanta bhūma.*

In honour of this adorable ancient sun, cause of the birth of planets and the cloud, and for the fertility of the earths, the vapours leave the cloud to rain in showers. Let us too, high shining like the sun, realising the light of knowledge, illuminating all around, giving in charity, eliminating evil, realise ourselves.

सूक्तेभिर्वो वचोभिर्देवजुष्टैरिन्द्रा न्वग्नी अवसे हुवध्यै। उक्थेभिर्हि ष्मा कवयः सुयज्ञा आविवासन्तो मरुतो यजन्ति ॥ ४ ॥

4. *Sūktebhirvo vacobhir-devajuṣṭair-indrā nvagnī avase huvadhyai. Ukthebhirhi ṣmā kavayaḥ suyajñā āvivāsanto maruto yajanti.*

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With unambiguous holy words approved by scholars and loved and used by divine brilliancies, we study and experiment with Indra and Agni for the invocation and achievement of electric energy and fire power for protection and progress, just as, with the same holy words, for all time, poetic men of vision and imagination and dynamic scientists engaged in creative and productive joint works, shining and illuminating in the pursuit of truth, work and conduct holy programmes of research for you all.

एतो न्वद्य सुध्योऽ भवाम प्र दुच्छुना मिनवामा वरीयः ।
आरे द्वेषांसि सनुतर्दधामाऽयाम प्राञ्चो यजमानमच्छ ॥ ५ ॥

5. *Eto nvadya sudhyo bhavāma pra ducchunā mina-vāmā varīyaḥ. Āre dveṣāṁsi sanutardadhāmā'-yāma prāñco yajamānamaccha.*

Come ye all today, let us engage in works of vision and wisdom as intelligent holy people. Let us throw off all evil and eliminate it. Let us always keep hate and enmity far away. Let us move forward and enthusiastically join the yajamana engaged in creative and productive work for advancement.

एता धियं कृणवामा सखायोऽप या मातॉं ऋणुत व्रजं गोः । यया मनुर्विशिशिप्रं जिगाय ययां वणिग्वङ्कुरापा पुरीषम् ॥ ६ ॥

6. *Etā dhiyaṁ kṛṇavāmā sakhāyo'pa yā mātāṅ ṛṇuta vrajaṁ goḥ. Yayā manurviśiśipraṁ jigāya yayā vaṇigvañkurāpā purīṣam.*

Come friends, let us take up works of science and reason by which mother knowledge reveals and,

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like the dawn, opens the doors of light and power, by which the man of war and tactics wins the helmet and armour, and by which the industrious producer achieves fertile land and ample water.

अनूनोदत्र हस्तयतो अद्रिरार्चन्येन दश मासो नवग्वाः । ऋतं यती सरमा गा अविन्दद्विश्वानि सत्याङ्गिराश्चकार ॥ ७ ॥

Anūnodatra hastayato adrirārcan yena daśa māso navagvāḥ. Ṛtaṁ yatī saramā gā avindad viśvāni satyāṅgirāścakāra.

7. Let the priest of dexterous hand, generous like the cloud, celebrant of divinity and nature's powers, set the yajna in motion, inspiring the new generation on the move to keep the fire burning for ten months at least, and the dynamics of revelation would flow to the yajna, open the secrets of the Word and knowledge and control of mind and senses, and vibrant men of initiative would enact projects of truth and universal good.

विश्वे अस्या व्युषि माहिनायाः सं यद् गोभिरङ्गिरसो नवन्त । उत्स आसां परमे सधस्थ ऋतस्य पथा सरमा विदद् गाः ॥ ८ ॥

Viśve asyā vyuṣi māhināyaḥ saṁ yad gobhiraṅgiraso navanta. Utsa āsāṁ parame sadhastha ṛtasya pathā saramā vidad gāḥ.

8. When on the rise of this glorious dawn the Angiras, vibrant scholars and sages dedicated to yajnic divinity, meet and rejoice with the rays of light, then, the oceanic source of these rays of light being in the highest heaven, it is the radiations of Divinity on the waves of nature's vitality that transmit the revelations

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of light and knowledge and bless the yajnic seekers.

आ सूर्यो॑ यातु स॒प्ताश्व॒ः क्षेत्रं॑ यद॑स्योर्व्या॒ दीर्घया॒थे। र॒घुः श्ये॒नः प॑तय॒दन्धो॒ अच्छा॒ युवा॑ क॒विर्दी॑दय॒द् गोषु॒ गच्छ॑न्॥ ९॥

9. *Ā suryo yatu saptāśvaḥ kṣetraṁ yadasyorviyā dirghayāthe. Raghuḥ ṣyenaḥ patayad-andho acchā yuvā kavirdīdayad goṣu gacchan.*

Let the sun, commanding seven horses of its spectrum lights, come to the earthly part of its domain like a flying courser, a hawk-like harbinger of nectar, dispelling darkness, and ripening food with its light and heat, and let it shine, an unaging youth, a visionary creator and inspirer, going over lands and planets on the long course of its orbit in space.

So may the light of the Spirit descend into the earthly form of the body of five elements and five senses, mind and intelligence, and illuminate the individual personality of the soul to keep it a youthful visionary and self-inspiring poet, creatively playing around with the mind and senses, dispelling the darkness of ignorance and ripening the existential potential of its nature, across the world of five elements, and ahankara and mahan modes of nature, for its advancement over its eternal course.

आ सूर्यो॑ अरुहच्छु॒क्रमर्णो॑ऽयु॑क्त॒ यद्ध॒रितो॑ वी॒तपृ॑ष्ठाः। उ॒द्ना न नाव॑मनयन्त॒ धीरा॑ आशृण्व॒तीरापो॑ अ॒र्वाग॑तिष्ठन्॥ १०॥

10. *Ā sūryo aruhac-chukram-arṇo'yukta yaddharito vītaprṣṭhāḥ. Udgā na nāvam-anayanta dhīrā āśṛṇvatīr-āpo arvāg-atiṣṭhan.*

When the sun yokes its far ranging rays of

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spectrum light to its chariot, it rises over the bright and lustrous ocean of spatial waters, and its intelligent and well directed horses carry it over the orbit like the constant waves of the sea carrying a boat, with the result that the overflowing waters stand around listening and raining down in showers. Similarly when the self-luminous soul yokes the five senses, the five pranas and the mind and intelligence to its purpose of action in yoga yajna, it rises over the bright and blazing world of existence, the seven lights of natural powers, perceptive and well directed by the soul in the state of constancy, carry it over the waters around waiting for its orders, and the soul reaches its destination where it joins the Divine.

धियं वो अप्सु दधिषे स्वर्षां ययातरन्दश मासो नवग्वाः ।
अया धिया स्याम देवगोपा अया धिया तुतुर्यामात्यंहः ॥ ११ ॥

11. *Dhiyaṁ vo apsu dadhiṣe svarṣāṁ yayātaran daśa māso navagvāḥ. Ayā dhiyā syāma devagopā ayā dhiyā tuturyāmātyaṁhaḥ.*

O divinities of nature and humanity, I pray, I may absorb into my pranic energies and actions that blissful intelligence of your gift by which the rising souls on the move cross the seas over ten months. May we, by this, be protectors and promoters of our sages and our divine nature. May we, by this, cross the seas over sin and evil.

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Vishvedeva, Devapatni Devatah, Pratikshatra Atreya Rshi

हयो न विद्वाँ अयुजि स्वयं धुरि तां वहामि प्रतरणीमवस्युवम् ।
नास्या वश्मि विमुचं नावृतं पुनर्विद्वान्पथः पुरएत ऋजु नेषति ॥ १ ॥

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1. *Hayo na vidvaṅ ayuji svayaṁ dhuri tāṁ vahāmi prataraṇīm-avasyuvam. Nāsyā vaśmi vimucaṁ nāvṛtaṁ punarvidvān pathaḥ pura eta ṛju neṣati.*

Like a trained horse on the new path, the man of knowledge takes on a new programme, voluntarily. I too carry on the new programme which is protective, defensive and progressive. I do not want it abandoned, nor do I have anything reserved or secret about it, and further, only a scholar pioneer and leader advancing on the path of rectitude would take men and leaders forward.

अग्न इन्द्र वरुण मित्र देवाः शर्धः प्र यन्त मारुतोत विष्णो। उभा नासत्या रुद्रो अध ग्नाः पूषा भगः सरस्वती जुषन्त ॥ २ ॥

2. *Agna indra varuṇa mitra devāḥ śardhaḥ pra yanta mārutota viṣṇo. Ubhā nāsatyā rudro adha gnāḥ pūṣā bhagaḥ sarasvatī juṣanta.*

Agni, O brilliant power of light, fire and knowledge, may Indra, powers of honour and excellence, Varuna, chosen powers of justice and goodness, Mitra, friends, devas, noble powers of nature and humanity, Vishnu, universal lover of life all over, Maruts, leaders of the force and speed of the winds, create strength and courage and bestow it on us. O Ashvins, cooperative powers of truth and rectitude of behaviour, Rudra, powers of justice and punishment, and voices of scholars and sages, Pusha, power of nourishment and vitality, Bhaga, creator of honour and prosperity and Sarasvati, spirit of knowledge, listen to our voice.

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इन्द्राग्नी मित्रावरुणादितिं स्वः पृथिवीं द्यां मरुतः पर्वतॉं अपः। हुवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शंसं सवितारमूतये॥ ३॥

3. *Indrāgnī mitrāvaruṇāditiṁ svaḥ pṛthivīṁ dyāṁ marutaḥ parvatāṅ apaḥ. Huve viṣṇuṁ pūṣaṇaṁ brahmaṇaspatiṁ bhagaṁ nu śaṁsaṁ savitāra-mūtaye.*

I invoke and study, for the benefit of protection and progress, heat, light and electricity, prana and udana energies of vitality, the atmosphere and the sky, the sun and higher regions of light, air and winds, clouds and mountains, waters and other liquids, all pervasive space, vitality of vyana energy, spirit of the universe, universal power and prosperity, creative energy of the universe, and all their positive and beneficial attributes and practical applications.

उत नो विष्णुरुत वातो अस्रिधो द्रविणोदा उत सोमो मयस्करत्। उत ऋभव उत राये नो अश्विनोत त्वष्टोत विभ्वानु मंसते॥ ४॥

4. *Uta no viṣṇuruta vāto asridho draviṇodā uta somo mayaskarat. Uta ṛbhava uta rāye no aśvinota tvaṣṭota vibhvānu maṁsate.*

And may the omnipresent lord Vishnu, sustainer of life, Vata, waves of wind and electric energy, the creator and giver of wealth, and Soma, spirit of peace and joy do us good without delay or violence. And may the experts and specialists, and the Ashvins, complementarities of natural evolution, and the maker of forms and sophisticated designs, all with their skill

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and power and knowledge enlighten and train us in arts and crafts for the achievement of life's wealth and honour.

उत त्यन्नो मारुतं शर्ध आ गमद्दिविक्षयं यजतं बर्हिरासदे। बृहस्पतिः शर्म पूषोत नो यमद्वरूथ्यं वरुणो मित्रो अर्यमा ॥ ५ ॥

5. *Uta tvanno mārutaṁ śardha ā gamad divikṣayaṁ yajataṁ barhirāsade. Bṛhaspatiḥ śarma pūṣota no yamad varūthyaṁ varuṇo mitro aryamā.*

And may that celestial and adorable power and force of the tempestuous nature of winds in consonance with joint human interest and advancement come and be installed in our homes, assemblies and centres of production. And may Brhaspati, father and ruler of the wide world, Pusha, giver of nourishment and sustenance, Varuna, highest leader of our choice, Mitra, friendly and loving as breath of life, and Aryama, lord of justice and correctitude grant us peace, joy and progress worthy of a happy home.

उत त्ये नः पर्वतासः सुशस्तयः सुदीतयो नद्यस्त्रामणे भुवन्। भगो विभक्ता शवसावसा गमदुरुव्यचा अदितिः श्रोतु मे हवम् ॥ ६ ॥

6. *Uta tye naḥ parvatāsaḥ suśastayaḥ sudītayo nadyastrāmaṇe bhuvan. Bhago vibhaktā śavasāvasā gamad-uruvyacā aditiḥ śrotu me havam.*

And may those clouds and mountains, and streams and rivers, admirable and majestic, shine and flow for our sustenance and progress. May Bhaga, lord of honour, excellence and prosperity, generous friend

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of all, come to us with universal strength and protection, and may Aditi, inviolable Mother Nature of unbounded generosity respond to our invocation and prayer and bless us all.

देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः सुहवाः शर्म यच्छत ॥ ७ ॥

7. *Devānāṁ patnīr-uśatīr-avantu naḥ prāvantu nastujaye vājasātaye. Yāḥ pārthivāso yā apāmapi vrate tā no devīḥ suhavāḥ śarma yacchata.*

May the motherly divinities of nature and the motherly women in happy and blessed homes of pious people, loving, sustaining and spontaneous, protect us, constantly advance us to rise in strength for the achievement of success in battles of life. May all these divinities and nobilities of the earth and of the oceans and celestial waters of space, constant in their holy tasks, ever responsive to our prayer give us peace and felicity of home and family.

उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्यग्नायश्विनी राट्। आ रोदसी वरुणानी शृणोतु व्यन्तु देवीर्य ऋतुर्जनीनाम् ॥ ८ ॥

8. *Uta gnā vyantu devapatnīr-indrāṇyagnāyyaśvinī rāṭ. Ā rodasī varuṇānī śṛṇotu vyantu devirya ṛturjanīnām.*

May the brilliant divinities of nature and women of noble and divine disposition, protective and progressive, be good and responsive to our voices of prayer. May motherly lightning energy, heat and healing energies, earth and heaven, spirit of justice and soothing

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cool of waters, and the cycle of seasons respond. May mother ruler, mother leader, health care matrons, fertility of women, scholars of earth, heavens and oceans, be kind and responsive to our progress.

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Vishvedeva Devata, Pratiratha Atreya Rshi

प्रयुञ्जती दिव एति ब्रुवाणा मही माता दुहितुर्बोधयन्ती।
आविर्वासन्ती युवतिर्मनीषा पितृभ्य आ सदने जोहुवाना॥ १॥

1. *Prayuñjatī diva eti bruvāṇā mahī mātā duhiturbodhayantī. Āvivāsantī yuvatirmanīṣā pitṛbhya ā sadane johuvānā.*

Great and glorious mother arises in all her youthful splendour from the lights of heaven and, invoked, invited and adored on the vedi, she comes with radiations of light and intelligence collected from the nourishing and sustaining divinities of nature and humanity, awakening, enlightening, speaking loud and bold, and preparing the daughter for life in the home with knowledge and wisdom. (The Dawn is mother, the earth is daughter.)

(The mother of the home, and the mother teacher in the school, is great and adorable as a human deity because, having collected her knowledge and wisdom from her parents and teachers, she arises like the dawn of light and prepares the daughter for intelligent living in an enlightened home.)

अजिरासस्तदप ईयमाना आतस्थिवांसो अमृतस्य नाभिम्।
अनन्तास उरवो विश्वतः सीं परि द्यावापृथिवी यन्ति पन्थाः॥ २॥

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2. *Ajirāsastadapa īyamānā ātasthivāṁso amṛtasya nābhim. Anantāsa uravo viṣvataḥ sīṁ pari dyāvāpṛthivī yanti panthāḥ.*

The radiations of the light of the dawn, as the actions of wise and brilliant parents and teachers, abiding in the centre of immortal eternity and flowing therefrom, move all round fast and ceaseless, vast and endless, on their paths across and over heaven and earth.

उक्षा समुद्रो अरुषः सुपर्णः पूर्वस्य योनिं पितुरा विवेश। मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ॥ ३॥

3. *Ukṣā samudro aruṣaḥ suparṇaḥ pūrvasya yoniṁ piturā viveṣa. Madhye divo nihitaḥ pṛśniraśmā vi cakrame rajasaspātyantau.*

The mighty deep and generous ocean of waters, the blazing sustainer bird of space, the sun, enters in the spatial womb of its mother, divine Nature, fertilized by the original and eternal father creator. Placed in the midst of the heavens of light like a multicolour diamond, it traverses on and on, lights up, sustains and marks the expansive ends of the upper and lower strata of the sphere of heaven.

चत्वार ईं बिभ्रति क्षेमयन्तो दश गर्भं चरसे धापयन्ते। त्रिधातवः परमा अस्य गावो दिवश्चरन्ति परि सद्यो अन्तान्॥ ४॥

4. *Catvāra īṁ bibhrati kṣemayanto daśa garbhaṁ carase dhāpayante. Tridhātavaḥ paramā asya gāvo divaścaranti pari sadyo antān.*

The directions of space, receiving the sustaining

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light and warmth of life, bear it up. Ten directions of space feed the world they hold as a baby to keep it going. The rays of the sun radiate from the highest region of light and fill the threefold world of sattva, rajas and tamas, heaven, firmament and the earth, reaching all round to the borders of it almost instantly.

इदं वपुर्निवचनं जनासश्चरन्ति यन्नद्यस्तस्थुरापः।
द्वे यदीं बिभृतो मातुरन्ये इहेह जाते यम्या सबन्धू॥ ५॥

5. *Idaṁ vapur-nivacanaṁ janāsaścaranti yannadyastasthurāpaḥ. Dve yadīṁ bibhṛto māturanye iheha jāte yamyā sabandhū.*

Just as rivers hold and celebrate the flowing waters, so do people revere and adore this refulgent sun of wondrous form which two twin sisters, day and night, born of the same mother, hold and nurse the same one brother though born of another mother.

वि तन्वते धियो अस्मा अपांसि वस्त्रा पुत्राय मातरो वयन्ति।
उप प्रक्षे वृषणो मोदमाना दिवस्पथा वध्वो यन्त्यच्छ॥ ६॥

6. *Vi tanvate dhiyo asmā apāṁsi vastrā putrāya mātaro vayanti. Upaprakṣe vṛṣaṇo modamānā divaspathā vadhvo yantyaccha.*

Celebrants compose songs of adoration from their heart and intellect and extend yajnic homage up to this sun by the paths of light and fire just as mothers weave and sew clothes for the child and joyous wives eagerly move to join their generous husbands.

तदस्तु मित्रावरुणा तदग्ने शं योरस्मभ्यमिदमस्तु शस्तम्।
अशीमहि गाधमुत प्रतिष्ठां नमो दिवे बृहते सादनाय॥ ७॥

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7. *Tadastu mitrāvaruṇā tadagne śaṁ yorasmabhyamidamastu śastam. Aśīmahi gādhamuta pratiṣṭhāṁ namo dive bṛhate sādanāya.*

O Mitra and Varuna, lord of love and judgement, sun and the sea, day and night, mother and father, prana and udana energies, O Agni, yajna fire purifier, revered teacher, teacher pioneer and giver of enlightenment, may this cherished song of ours be for our peace and blessedness which is all time free from suffering and pain. May we attain a home and haven of high excellence and unshakable honour and prestige. Salutations to the great and glorious heaven of light, eternal and imperishable!

Mandala 5/Sukta 48

Vishvedeva Devata, Pratibhanu Atreya Rshi

कदु॑ प्रि॒याय॒ धाम्ने॑ मनामहे॒ स्वक्ष॑त्राय॒ स्वय॑शसे म॒हे व॒यम्। आ॒मे॒न्यस्य॒ रज॑सो॒ यद॒भ्र आँ अ॒पो वृ॑ण॒ाना वि॑त॒नोति॑ मा॒यिनी॑॥ १॥

1. *Kadu priyāya dhāmne manāmahe svakṣatrāya svayaśase mahe vayam. Āmenyasya rajaso yadabhra āॅ apo vṛṇānā vitanoti māyinī.*

When shall we all sing and celebrate in honour of our own domain, our cherished independent identity and social order, our own honour and glory, which, commanding its own power and splendour, pursuing its own policy, extends its resounding actions and waters of peace and freedom among the people, across the lands and over the clouds of immeasurable skies and spaces? When shall we think and reflect upon this?

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ता अत्नत वयुनं वीरवक्षणं समान्या वृतया विश्वमा रजः। अपो अपाचीरपरा अपेजते प्र पूर्वाभिस्तिरते देवयुर्जनः ॥ २ ॥

2. *Tā atnata vayunaṁ vīravakṣaṇaṁ samānyā vṛtayā viśvamā rajaḥ. Apo apācīraparā apejate pra pūrvābhistirate devayurjanaḥ.*

Those acts and policies of peace and freedom provide incentives to the brave and extend knowledge and positive action programmes over the entire world of humanity, through uniform treatment and equality of law for all. A brilliant nation of vision and noble action doesn't procrastinate over the present, agitating over the past or worrying and waiting for the future, it crosses the bridges in front right away.

आ ग्रावभिरहन्येभिरक्तुभिर्वरिष्ठं वज्रमा जिघर्ति मायिनि। शतं वा यस्य प्रचरन्त्स्वे दमे संवर्तयन्तो वि च वर्तयन्नहा ॥ ३ ॥

3. *Ā grāvabhir-ahanyebhir-aktubhir-variṣṭhaṁ vajra-mā jighrti māyini. Śataṁ vā yasya pracarantsve dame saṁvartayanto vi ca vartayannahā.*

Ever and instantly, this nation shines and sharpens its best arms and armaments day and night with the stones (which sharpen the arms and press the soma too) or with the clouds of showers against the evil of want and suffering of ignorance, and otherwise too hundreds of its forces actively working together in their own fields spend their time moving forward in a state of readiness with a challenging spirit.

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तामस्य रीतिं पर्शोरिव प्रत्यनीकमख्यं भुजे अस्य वर्पसः।
सचा यदि पितुमन्तमिव क्षयं रत्नं दधाति भरहूतये विशे ॥ ४ ॥

4. *Tāmasya rītiṁ paraśoriva pratyanīkamakhyaṁ bhuje asya varpasaḥ. Sacā yadi pitumantamiva kṣayaṁ ratnaṁ dadhāti bharahūtaye viśe.*

That character and disposition, that form and policy of its dynamic flow, that admirable force of its arms like the razor's edge, I know, is in keeping with its identity for the purpose of peace, protection and progress, and, like a comfortable home full of plenty, it holds the jewels of wealth and felicity for the people at the beck and call of the inmates.

स जिह्वया चतुरनीक ऋञ्जते चारु वसानो वरुणो यतन्नरिम्। न तस्य विद्म पुरुषत्वता वयं यतो भगः सविता दाति वार्यम् ॥ ५ ॥

5. *Sa jihvayā caturanīka ṛñjate cāru vasāno varuṇo yatannarim. Na tasya vidma puruṣatvatā vayaṁ yato bhagaḥ savitā dāti vāryam.*

The nation, the ruler, the fire, the sun, wearing a charming form, shining with forces all round in all four directions, encounters the opposing darkness with the tongue of light and flame. We know not how, with what strength and power, from where this Varuna, best and highest power of justice and wisdom, Bhaga, commanding wealth and felicity, Savita, inspiring all with exhilaration, brings and bestows on us all the cherished gifts of life, how he makes everything possible.

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Mandala 5/Sukta 49

Vishvedeva Devata, Pratiprabha Atreya Rshi

देवं वो अद्य सवितारमेषे भगं च रत्नं विभजन्तमायोः। आ वां नरा पुरुभुजा ववृत्यां दिवेदिवे चिदश्विना सखीयन्॥ १॥

1. *Devaṁ vo adya savitārameṣe bhagaṁ ca ratnaṁ vibhajantamāyoḥ. Ā vāṁ narā puru-bhujā vavṛtyāṁ divedive cidaśvinā sakhīyan.*

For you all today I love, gratefully desire and pray for favour of the brilliant and generous Savita, inspirer of light and life, Bhaga, treasure source of honour and prosperity and the loving spirit of life and living beings that showers the jewel wealth and felicity on all. O Ashvins, leading complementarities of nature powers and humanity, ruler and people, leaders and followers, men and women, parents and children, teachers and disciples, blessed participants and celebrants of life for all, I love to be friends with you and pray that I may love, cooperate and be with you day in and day out.

प्रति प्रयाणमसुरस्य विद्वान्त्सूक्तैर्देवं सवितारं दुवस्य। उप ब्रुवीत नमसा विजानञ्ज्येष्ठं च रत्नं विभजन्तमायोः॥ २॥

2. *Prati prayāṇam-asurasya vidvānt-shuktairde-vaṁ savitāraṁ duvasya. Upa bruvīta namasā vijānañjyeṣṭhaṁ ca ratnaṁ vibhajantamāyoḥ.*

Sagely scholar, watch the evolution of life and energy, meditate on the self-refulgent Savita, inspirer of life, with Vedic songs of praise and prayer, and with homage and gratitude speak precisely of the supreme,

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the most precious felicity pervading and participating in the evolution of life, knowing well the gifts of the lord.

अदत्रया दयते वार्याणि पूषा भगो अदितिर्वस्त उस्त्रः। इन्द्रो विष्णुर्वरुणो मित्रो अग्निरहानि भद्रा जनयन्त दस्माः ॥ ३ ॥

3. *Adatrayā dayate vāryāṇi pūṣā bhago aditirvasta usraḥ. Indro viṣṇurvaruṇo mitro agnirahāni bhadrā janayanta dasmāḥ.*

Aditi, eternal and infinite creative power of lord Savita's Nature, Prakrti, wears the mantle of the morning. Pusha, nature's nourishing power, and Bhaga, inexhaustible generosity, produce, promote and give the choicest gifts of food for consumption and creation of energy. Indra, catalytic radiation, Vishnu, all pervasive energy, Varuna, udana energy for evolution, Mitra, pranic energy of life, Agni, heat and light for life, all these creative and generative powers give rise to the days of light and bliss for us.

तन्नो अनर्वा सविता वरूथं तत्सिन्धव इषयन्तो अनु गमन्। उप यद्वोचे अध्वरस्य होता रायः स्याम पतयो वाजरत्नाः ॥ ४ ॥

4. *Tanno anarvā savitā varūthaṁ tat sindhava iṣayanto anu gman. Upa yad voce adhvarasya hotā rāyaḥ syāma patayo vājaratnāḥ.*

May lord Savita, creator, with his radiating energy, grant us that treasure of cherished values of hearth and home which I celebrate as organiser and achiever of yajnic production, and which the flowing

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rivers and swelling seas promote with love and desire in obedience to the lord. O lord, we pray, may we, blest with energy and felicity of existence, be protectors and promoters of the wealth of the world.

प्र ये वसुभ्य ईवदा नमो दुर्ये मित्रे वरुणे सूक्तवाचः ।
अवैत्वभ्वं कृणुता वरीयो दिवस्पृथिव्योरवसा मदेम ॥ ५ ॥

5. *Pra ye vasubhya īvadā namo durye mitre varuṇe sūktavācaḥ. Avaitvabhvaṁ kṛṇutā varīyo divaspṛthivyor-avasā madema.*

Let untold wealth and knowledge flow to those who offer homage and yajnic service to the Vasus, creative abodes of life and sustenance in the world of nature, and to those who raise their voice of adoration in honour of Mitra and Varuna, friendly sun and seas and all embracing space. O Vishvedevas, creative divinities, create for us wealth of exceptional order so that we may abide and enjoy under the protection of heaven and earth.

Mandala 5/Sukta 50

Vishvedeva Devata, Svasti Atreya Rshi

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।
विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे ॥ १ ॥

1. *Viśvo devasya neturmarto vutīta sakhyam.*
Viśvo rāya iṣudhyati dyumnaṁ vṛṇīta puṣyase.

Let all the mortals, people of the world, choose and win the favour and friendship of the brilliant leader and pioneer who targets and commands the wealth of the world. O people of the world choose the wealth,

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power and splendour of the world for the sake of growth and advancement.

ते तें देव नेतर्ये चेमाँ अनुशसें।
ते राया ते ह्याꣳपृचे सचेमहि सचथ्यैः ॥ २ ॥

2. *Te te deva netarye cemāň anuśase.*
Te rāyā te hyāpṛce sacemahi sacathyaiḥ.

O brilliant leader and ruler, those who have chosen you are wholly for you, and so are these whom you approve and admire. All the assets and powers of the nation are yours to rule and protect, and to share, defend and augment the same we are keen to join you and win your favour.

अतो न आ नृनतिथीनतः पत्नीर्दशस्यत।
आरे विश्वं पथेष्ठां द्विषो युयोतु यूयुविः ॥ ३ ॥

3. *Ato na ā nṛn-atithīn-ataḥ patnīr-daśasyata.*
Āre viśvaṁ patheṣṭhāṁ dviṣo yuyotu yūyuviḥ.

From here, from this elective and promotive yajna of total cooperation, serve and strengthen and thereby promote us all, leaders, chance visitors, immigrants and others, raise and promote the women, mothers of the nation, and, maker and breaker as you are, throw off all the hate, enmity and negativities obstructing the paths of progress.

यत्र वह्निरभिहितो दुद्रवद् द्रोण्यः पशुः।
नृमणा वीरपस्त्योऽ र्णा धीरेव सनिता ॥ ४ ॥

4. *Yatra vahnir-abhihito dudravad droṇyaḥ paśuḥ.*
Nṛmaṇā vīrapastyo'rṇā dhīreva sanitā.

Where the fire, placed, invoked and kindled in

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the vedi rises in flames, where a fiery leader, elected, supported and enthused goes around watching and watched all round among a dynamic people, loving all and loved at heart by all, and where the homes abound with brave and brilliant youth, there the streams of prosperity flow deep and calm like inalienable partners of the nation.

एष ते देव नेता रथस्पतिः शं रयिः। शं राये शं स्वस्तय इषःस्तुतो मनामहे देवस्तुतो मनामहे॥ ५॥

5. *Eṣa te deva netā rathaspatiḥ śaṁ rayiḥ. Śaṁ rāye śaṁ svastaya iṣaḥ stuto manāmahe devastuto manāmahe.*

O brilliant leader, pilot of the nation to peace and prosperity, this warrior of the chariot is yours, this peace, this wealth, power and prosperity is for you. This peace is for wealth and this peace and prosperity is for holiness of well-being. This warrior of the chariot, peace and prosperity honours and adores food, energy and knowledge. We love and adore this peace and prosperity. We love and adore you and the nation honoured by the divines.

Mandala 5/Sukta 51

Vishvedeva Devata, Svasti Atreya Rshi

अग्ने सुतस्य पीतये विश्वैरूमेभिरा गहि।
देवेभिर्हव्यदातये॥ १॥

1. *Agne sutasya pītaye viśvair-ūmebhirā gahi. Devebhir-havyadātaye.*

Agni, light of knowledge and fire of life, come

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with all the means and methods of protection and progress, come with all the divines of the world and divine generosities of nature to enjoy what knowledge and nourishment we have distilled for your treat and bring the wealth and knowledge you have gained for us.

ऋतधीतय आ गत सत्यधर्माणो अध्वरम्।
अग्रेः पिबत जिह्वया॥ २॥

2. *Ṛtadhītaya ā gata satyadharmāṇo adhvaram.*
Agneḥ pibata jihvayā.

O divine scholars, radiations of nature's vitalities, observers of the laws of universal truth, followers of the truth of Dharma and the Dharma of Truth, come to our yajna of love and non-violence and scientific creation in honour of the Lord. Agni, leading light of the world, drink the joy of life by the tongues of fire.

विप्रेभिर्विप्र सन्त्य प्रातर्यावभिरा गहि।
देवेभिः सोमपीतये॥ ३॥

3. *Viprebhirvipra santya prātaryāvabhirā gahi.*
Devebhiḥ somapītaye.

O vipra, vibrant scholar, eminent sage of the present age, come with other scholars, with the knowledge and freshness of the morning light and breeze which stir and radiate with the dawn. Come with the divines for a drink of the soma we have distilled.

अयं सोमश्चमू सुतोऽमत्रे परि षिच्यते।
प्रिय इन्द्राय वायवे॥ ४॥

4. *Ayaṁ somaścamū suto'matre pari ṣicyate.*
Priya indrāya vāyave.

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This soma, inspiring power and honour of the nation, reflected in the defence forces as soma is held in the charu vessel, and held in the body politic as soma is poured in the goblet, is the love and pride of Indra, ruling lord, and Vayu, tempestuous defence forces.

वायवा याहि वीतये जुषाणो हव्यदातये ।
पिबा सुतस्यान्धसो अभि प्रयः ॥ ५ ॥

5. *Vāyavā yāhi vītaye juṣāṇo havyadātaye.*
Pibā sutasyāndhaso abhi prayaḥ.

O Vayu, force and power of the nation, come for the delight of a drink of the soma of knowledge and enlightenment with love and joy for the self sacrificing people. Enjoy the flavour of the food and stimulating taste of the drink on the tongue.

इन्द्रश्च वायवेषां सुतानां पीतिमर्हथः ।
ताञ्जुषेथामरेपसावभि प्रयः ॥ ६ ॥

6. *Indraśca vāyaveṣāṁ sutānāṁ pītimarhathaḥ.*
Tāñjuṣethām-arepasāvabhi prayaḥ.

Indra and Vayu, ruler of the land and commander of the defence forces, you deserve a drink of the soma of the nation's power and culture. Come, watch the effects and delicacies of their taste and decency, and, inspired with love and holiness, enjoy the beauties of life.

सुता इन्द्राय वायवे सोमासो दध्याशिरः ।
निम्नं न यन्ति सिन्धवोऽभि प्रयः ॥ ७ ॥

7. *Sutā indrāya vāyave somāso dadhyāśiraḥ.*
Nimnaṃ na yanti sindhvo'bhi prayaḥ.

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Just as rivers flow downwards to the seas, so the sweetness and decency of the soma of human values and culture distilled with effort and cooperative action flow to Indra and Vayu, the strong and the progressive.

सजूर्विश्वेभिर्देवेभिरश्विभ्यामुषसा सजूः ।
आ याह्यग्ने अत्रिवत्सुते रण ॥ ८ ॥

8. *Sajūrviśvebhirdevebhiraśvibhyāmuṣasā sajūḥ.*
Ā yāhyagne atrivat sute raṇa.

Agni, giver of enlightenment and the fire of life, friend and associate of all the generous divinities, companion of the dawn and the Ashvins, circuitous complementaries of natural energies, come into this world of creative humanity like an omnipresent power free from threefold bondage of body, mind and soul, rejoice and proclaim your message of light and love loud and bold.

सजूर्मित्रावरुणाभ्यां सजूः सोमेन विष्णुना ।
आ याह्यग्ने अत्रिवत्सुते रण ॥ ९ ॥

9. *Sajūrmitrāvaruṇābhyāṁ sajūḥ somena viṣṇunā.*
Ā yāhyagne atrivat sute raṇa.

Agni, giver of knowledge and power, come together with prana and udana energies of nature, come together with the peace and beauty of the moon and the vastness of omnipresent space, come like a sage free from the threefold worries of past, present and future, come to the world of creative and endeavouring humanity, rejoice and proclaim your message of knowledge and action loud and bold.

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स॒जूरा॑दि॒त्यैर्वस॑ुभिः स॒जूरि॑न्द्रे॑ण वा॒युना॑ ।
आ या॑ह्यग्ने अत्रि॒वत्सु॒ते र॑ण ॥ १० ॥

10. *Sajūrādityairvasubhiḥ sajūrindreṇa vāyunā. Ā yāhyagne atrivat sute raṇa.*

Agni, giver of health and knowledge, come together with the light of the sun as in the changing months and seasons, come with the generosity of the abodes of life such as earth, come with the breath of life and glow of health, come with the force and freshness of the winds, come to the world of joint human yajna like one free from threefold ailments of body, mind and spirit, rejoice and proclaim your message of health and energy loud and bold.

स्व॒स्ति नो॑ मिमीताम॒श्विना॒ भग॑ः स्व॒स्ति दे॒व्यदि॑तिरन॒र्वण॑ः ।
स्व॒स्ति पू॒षा अस॑ुरो दधातु नः स्व॒स्ति द्यावा॑पृथि॒वी स॑ुचे॒तुना॑ ॥ ११ ॥

11. *Svasti no mimītām-aśvinā bhagaḥ svasti devya-ditir-anarvaṇaḥ. Svasti pūṣā asuro dadhātu naḥ svasti dyāvāpṛthivī sucetunā.*

May the Ashvins, complementarities of nature and humanity such as teachers and preachers, day and night, sun and moon, prana and apana energies, bring us peace and well-being. May Bhaga, lord of glory, bless us with peace and honour. May the eternal imperishable Mother Nature and indivisible Vedic revelation of omniscience bless the independent scholars with peace and spiritual joy and vision. May the nourishment and showers of the life-giving cloud bring us peace and joy. And may the heaven and earth bless us with peace of mind, joy of knowledge and spiritual illumination.

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स्व॒स्तये॑ वा॒युमुप॑ ब्रवामहै॒ सोमं॑ स्व॒स्ति भुव॑नस्य॒ यस्पतिः॑ ।
बृह॒स्पति॑ꣳ सर्व॑गणꣳ स्व॒स्तये॑ स्व॒स्तय॑ आदि॒त्यासो॑ भवन्तु नः ॥ १२ ॥

12. *Svastaye vāyumupa bravāmahai somaṁ svasti bhuvanasya yaspatiḥ. Bṛhaspatiṁ sarvagaṇaṁ svastaye svastaya ādityāso bhavantu naḥ.*

Let us study and describe Vayu, wind, energy, and pursue programmes of peace and joy for our social good and well-being. May the lord ruler who controls and sustains the world be good and kind to us. Let us pray to the Lord of the expansive universe and honour the head of all the world communities for our peace and progress. May the scholars of the highest order and the cycle of the solar phases of time and seasons be good and kind to us for our well-being.

विश्वे॑ दे॒वा नो॑ अ॒द्या स्व॒स्तये॑ वैश्वान॒रो वसु॑र॒ग्निः स्व॒स्तये॑ ।
दे॒वा अ॑वन्त्वृ॒भवः॑ स्व॒स्तये॑ स्व॒स्ति नो॑ रु॒द्रः पा॒त्वꣳह॑सः ॥ १३ ॥

13. *Viśve devā no adyā svastaye vaiśvānaro vasuragniḥ svastaye. Devā avntvṛbhavaḥ svastaye svasti no rudraḥ pātvaṁhasaḥ.*

May all the generous divinities of nature and brilliant sages of the world be good and kind to us for our well-being today. May the all pervasive vitality of life's energy be kind and favourable for our peace and well-being. May all the generous scholars and brilliant experts be for our good and advancement in peace with joy. May Rudra, lord of law and justice, be good and kind and save us from sin for our well-being. May all the divinities protect us.

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स्व॒स्ति मि॑त्रावरुणा स्व॒स्ति प॑थ्ये रेवति । स्व॒स्ति न॒ इन्द्र॑श्चा॒-
ग्निश्च॑ स्व॒स्ति नो॑ अदिते कृधि ॥ १४ ॥

14. *Svasti mitrāvaruṇā svasti pathye revati.*
Svasti na indraścāgniśca svasti no adite kṛdhi.

May Mitra and Varuna, sun and moon, prana and udana energies of nature, rich in life's wealth of vitality, be for our good and well-being and guard us to move on the right path of action. May the universal electric energy and the vital heat of life's vitality be kind and good for our well-being. O Mother Nature, eternal and imperishable one, do us good, be kind and gracious.

स्व॒स्ति पन्था॒मनु॑ चरेम सूर्याचन्द्र॒मसा॑विव ।
पु॒न॒र्द॒दता॒घ्नता॑ जान॒ता सं ग॑मेमहि ॥ १५ ॥

15. *Svasti panthāmanu carema sūryācandrama-sāviva. Punardadatāghnatā jānatā saṁ gamemahi.*

Let us follow the path of peace, progress and well-being like the sun and moon, moving forward with men of knowledge and self-awareness, giving, receiving and giving again, in our orbit without hurting and encroachment on the rights of others, at the same time maintaining our own identity.

Mandala 5/Sukta 52

Marutah Devata, Shyavashva Atreya Rshi

प्र श्या॑वाश्व धृष्णु॒याऽर्चा॑ म॒रुद्भि॒र्ऋक्व॑भिः ।
ये अ॑द्रो॒घमनु॑ष्व॒धं श्रवो॒ मद॑न्ति य॒ज्ञिया॑सः ॥ १ ॥

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1. *Pra śyāvāśva dhṛṣṇuyā'rcā marudbhir-ṛkvabhiḥ. Ye adrogham-anuṣvadhaṁ śravo madanti yajñiyāḥ.*

O bold yajaka, riding the spectrum flames of holy fire, honour and celebrate those divinities worthy of reverence and homage who exult with electric vitalities of the winds and vibrancy of dynamic people without hate and jealousy within the laws of nature and their own potential, and who accept the homage and spontaneously respond according to nature.

ते हि स्थिरस्य शवसः सखायः सन्ति धृष्णुया।
ते यामन्ना धृषद्विनस्त्मना पान्ति शश्वतः॥ २॥

2. *Te hi sthirasya śavasaḥ sakhāyaḥ santi dhṛṣṇuyā. Te yāmannā dhṛṣadvinas-tmanā pānti śaśvataḥ.*

Bold and brilliant, they are friends and constant companions of the strong among the stable minded people, and on the highways of life they, sincerely and spontaneously, protect and promote the brave and resolute always without fail.

ते स्पन्द्रासो नोक्षणोऽति ष्कन्दन्ति शर्वरीः।
मरुतामधा महो दिवि क्षमा च मन्महे॥ ३॥

3. *Te spandrāso nokṣaṇo'ti ṣkandanti śarvarīḥ. Marutāmadhā maho divi kṣamā ca manmahe.*

Streaming and overflowing with generosity like the cloud and the sun, they shower the nights and dawns of twilight with showers of rain and dew. We admire and celebrate the grandeur, potential and forbearance of the winds on the heights of heaven and the strength and stability of vibrant people in the brilliance of

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humanity.

मरुत्सु वो दधीमहि स्तोमं यज्ञं च धृष्णुया।
विश्वे ये मानुषा युगा पान्ति मर्त्यं रिषः॥ ४॥

4. *Marutsu vo dadhīmahi stomaṁ yajñaṁ ca dhṛṣṇuyā. Viśve ye mānuṣā yugā pānti martyaṁ riṣaḥ.*

For you all, let us admire and honour all those of you and hold them among the Maruts as children of stormy winds and rays of light who protect our songs of praise and prayer and promote the flames and fragrance of yajna throughout human history and save humanity from violence with strength and determination.

अर्हन्तो ये सुदानवो नरो असामिशवसः।
प्र यज्ञं यज्ञियेभ्यो दिवो अर्चा मरुद्भ्यः॥ ५॥

5. *Arhanto ye sudānavo naro asāmiśavasaḥ.*
Pra yajñaṁ yajñiyebhyo divo arcā marudbhyaḥ.

Honour and admire those leading lights who are deservingly meritorious and commanding, generously charitable, strong and determined, loving and brilliant, and who dedicate their songs and yajna to the dynamic Maruts among humanity worthy of reverence.

आ रुक्मैरा युधा नर ऋष्वा ऋष्टीरसृक्षत। अन्वेनाँ अह विद्युतो मरुतो जज्झतीरिव भानुरर्त त्मना दिवः॥ ६॥

6. *Ā rukmairā yudhā nara ṛṣvā ṛṣṭīrasṛkṣata. Anvenāṅ aha vidyuto maruto jajjhatīriva bhānurarta tmanā divaḥ.*

While the leading lights and mighty warriors

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with blazing arms launch the attack upon the enemy, then, for sure, upon the heels of these tempestuous forces and shining leaders the light and splendour of the world follows spontaneously like roaring streams of water.

ये वावृधन्त पार्थिवा य उरावन्तरिक्ष आ।
वृजने वा नदीनां सधस्थे वा महो दिवः॥ ७॥

7. *Ye vāvṛdhanta pārthivā ya urāvantrikṣa ā.*
Vṛjane vā nadīnāṁ sadhasthe vā maho divaḥ.

The heroes of the earth who rise in honour and glory, the winds and currents of lightning energy in the wide wide skies, or the roaring waters flowing in the river beds and around, or the splendour of the regions of light, these are the Maruts worthy of honour and celebration with homage.

शर्धो मारुतमुच्छंस सत्यशवसमृभ्वसम्।
उत स्म ते शुभे नरः प्र स्पन्द्रा युजत त्मना॥ ८॥

8. *Śardho mārutamucchaṁsa satyaśavasam-ṛbhvasam. Uta sma te śubhe naraḥ pra spandrā yujata tmanā.*

Honour and celebrate the strength and courage of humanity, admire and value the honest wisdom and rectitude of the scientist and the expert. O leading lights and brave pioneers of the human nation, moving forward with steadiness and dignity, join the onward march of humanity for a noble divine purpose. Join it conscientiously, honestly, without reservation.

उत स्म ते परुष्ण्यामूर्णी वसत शुन्ध्यवः।
उत पव्या रथानामद्रिं भिन्दन्त्योजसा॥ ९॥

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9. *Uta sma te paruṣṇyāmūrṇā vasata śundhyavaḥ.*
Uta pavyā rathānam-adriṁ bhindantyojasā.

And they, the Maruts, leading lights and warriors, self-secure on the tortuous paths of existence, shining bright and pure, with their valour and wheels of the chariot ride the clouds and shatter the mountains.

आपथयो विपथयोऽन्तस्पथा अनुपथाः ।
एतेभिर्मह्यं नामभिर्यज्ञं विष्टार ओहते ॥ १० ॥

10. *Āpathayo vipathayo'ntaspathā anupathāḥ.*
Etebhir-mahyaṁ nāmabhir-yajñaṁ viṣṭāra ohate.

Travellers hitherwards, or travellers by various ways, or travellers over the interior ways, or travellers of open and successive ways, thus and by these names and descriptions they bring expansion to my yajna.

अधा नरो न्योहतेऽधा नियुत ओहते ।
अधा पारावता इति चित्रा रूपाणि दर्श्या ॥ ११ ॥

11. *Adhā naro nyohate'dhā niyuta ohate.*
Adhā pārāvatā iti citrā rūpāṇi darśyā.

Leaders of knowledge and advancement, sometimes they carry the burdens by themselves, sometimes appointed as a team in cooperation with others, and sometimes stationed far away: thus their forms and functions are various, wondrous, beautiful and beatific.

छन्दःस्तुभः कुभन्यव उत्समा कीरिणो नृतुः ।
ते मे के चिन्न तायव ऊमा आसन्दृशि त्विषे ॥ १२ ॥

12. *Chandaḥ stubhaḥ kubhanyava utsamā kīriṇo nṛtuḥ. Te me ke cinna tāyava ūmā āsan dṛśi tviṣe.*

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Poetic celebrities, some of them, thirsting for self-expression, burst out in lyrics and sing and dance in divine ecstasy from the depth of the heart. Some of them like streams profusely flowing for us are protectors and saviours, and some of them shine in the sight of the beholder because shine they must by nature.

य ऋष्वा ऋष्टिविद्युतः कवयः सन्ति वेधसः ।
तमृषे मारुतं गणं नमस्या रमया गिरा ॥ १३ ॥

13. *Ya ṛṣvā ṛṣṭividyutaḥ kavayaḥ santi vedhasaḥ. Tamṛṣe mārutaṁ gaṇaṁ namasyā ramayā girā.*

Those who are great and strong, formidable scholars of science, of heat, light and electric energy, poetic visionaries, writers and singers, and sages of the sacred love: for that class of dynamic leaders and path finders, O Rshi, seer, sage and scholar, offer reverence and homage and, with the celebrant's words of praise and appreciation, give them the feel of the joy and holiness of their vocation.

अच्छ ऋषे मारुतं गणं दाना मित्रं न योषणा ।
दिवो वा धृष्णव ओजसा स्तुता धीभिरिषण्यत ॥ १४ ॥

14. *Accha ṛṣe mārutaṁ gaṇaṁ dānā mitraṁ na yoṣaṇā. Divo vā dhṛṣṇava ojasā stutā dhībhiriṣaṇyata.*

Just as a maiden goes to her chosen friend and love, so, O Rshi, sagely seer and scholar, with gifts of homage, go reverentially to the congregation of the Maruts, dynamic scholars, leaders and divinities of the world. O Maruts, brilliant as light, loving, bold and determined, blazing with splendour, celebrated by the

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wise and visionaries, come, hasten to our yajna and receive our homage.

नू मन्वान एषां देवाँ अच्छा न वक्षणा।
दाना सचेत सूरिभिर्यामश्रुतेभिर्ञ्जिभिः ॥ १५ ॥

15. *Nū manvāna eṣāṁ devāň acchā na vakṣaṇā.*
Dānā saceta sūribhir-yāmaśrutebhir-añjibhiḥ.

As the stream flows and meets the sea, so should the man of thought and reverence eagerly meet the Maruts, brilliant and divine natures in humanity, with gifts of homage and associate with the wise and brave, celebrated and gracious scholars, leaders and path makers who are well versed in law and the ethics of conduct.

प्र ये मे बन्ध्वेषे गां वोचन्त सूरयः पृश्निं वोचन्त मातरम्।
अधा पितरमिष्मिणं रुद्रं वोचन्त शिक्वसः ॥ १६ ॥

16. *Pra ye me bandhveṣe gāṁ vocanta sūrayaḥ*
pṛśniṁ vocanta mātaram. Adhā pitaramiṣm-iṇaṁ
rudraṁ vocanta śikvasaḥ.

I meet, associate, and write with the Maruts, those leading lights wise and brave who speak to me as to a friend and brother in search of human and divine bonding. Mighty powerful are they who speak to me of the Holy Word, of heat and light of the sun, the earth and the cow. They speak of the rainbow skies and spaces, and of Mother Nature, and then they reveal to me the omnipresent omnipotent Father and Rudra, lord of justice and mercy.

सप्त मे सप्त शाकिन एकमेका शता ददुः। यमुनायामधि
श्रुतमुद्राधो गव्यं मृजे नि राधो अश्व्यं मृजे ॥ १७ ॥

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17. *Sapta me sapta śākina ekamekā śatā daduḥ. Yamunāyāmadhi śrutamud rādho gavyaṁ mṛje ni rādho aśvyaṁ mṛje.*

Seven and seven are the Maruts, wise and brave, and each one of them gives me a hundred gifts of knowledge, will and strength for action, and love of life and divine worship. What I have heard comprehensively on yama and niyama, ethics of conduct in social and personal life, and on the subject of success regarding earthly life (abhyudaya), and the philosophy of attainment and ultimate destination and arrival (nihshreyas), I specify and refine for practical application and success in the earthly situation and in relation to the ultimate freedom of Moksha in the personal psychic and spiritual situation.

Mandala 5/Sukta 53

Maruts Devata, Shyavashva Atreya Rshi

को वेद॒ जान॑मेषा॒ं को वा॑ पु॒रा सु॒म्नेष्वा॑स म॒रुता॑म्।
यद्यु॑यु॒ज्रे कि॑ला॒स्य॑ः॥ १॥

1 *Ko veda jānameṣāṁ ko vā purā sumneṣvāsa marutām. Yad yuyujre kilāsyaḥ.*

Who knows the origin of these Maruts? Who was present in the peace and pleasure of the Maruts? Whoever concentrates the mind, meditates on their presence, and joins them, and then has the clear and specific language to describe them, knows these stormy powers.

ऐता॒न्रथे॑षु त॒स्थुष॑ः कः शु॑श्राव क॒था य॑युः।
कस्मै॑ सस्रुः सु॒दास॒े अन्वा॒पय॒ इळा॑भिर्वृ॒ष्टय॑ः स॒ह॥ २॥

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2. *Aitān ratheṣu tasthuṣaḥ kaḥ śuśrāva kathā yayuḥ. Kasmai sasruḥ sudāse anvāpaya iḷābhirvṛṣṭayaḥ saha.*

Who perceives them riding their chariot on earth and in the skies and who knows whither they move? For which generous man or power do they rise and flow and turn like friends with the showers of their mysterious message and food for life?

ते मं आहुर्य आयययुरुप द्युभिर्विभिर्मदे।
नरो मर्या अरेपस इमान्पश्यन्निति ष्टुहि॥ ३॥

3. *Te ma āhurya āyayurupa dyubhir-vibhir-made. Naro maryā arepasa imān pasyanniti ṣṭuhi.*

They speak to me who come to me with lights of revelation, flying like birds in ecstasy: "Noble men among mortals free from sin and folds of ignorance have seen these Maruts." Say this, appreciate and praise the Maruts.

ये अञ्जिषु ये वाशीषु स्वभानवः स्रक्षु रुक्मेषु खादिषु।
श्राया रथेषु धन्वसु॥ ४॥

4. *Ye añjiṣu ye vāśīṣu svabhānavaḥ srakṣu rukmeṣu khādiṣu. Śrāyā ratheṣu dhanvasu.*

The people who are innately brilliant, who shine in their open works and achievements, in their speech and expression, in garlands of applause in series of action programmes, in their golds and jewels of honour, and who ride pioneering chariots of nations and resound in the twang of their bow: they are the Maruts.

युष्माकं स्मा रथाँ अनु मुदे दधे मरुतो जीरदानवः।
वृष्टी द्यावो यतीरिव॥ ५॥

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5. *Yuṣmākaṁ smā rathāṅ anu mude dadhe maruto jīradānavaḥ. Vṛṣṭī dyāvo yatīriva.*

O Maruts, leading lights and unaging pioneers, I take to your chariots for your pleasure and exhilaration and rise to the clouds of shower and lights of heaven.

आ यं नरः सुदानवो ददाशुषे दिवः कोशमचुच्यवुः ।
वि पर्जन्यं सृजन्ति रोदसी अनु धन्वना यन्ति वृष्टयः ॥ ६ ॥

6. *Ā yaṁ naraḥ sudānavo dadāśuṣe divaḥ kośamacucyavuḥ. Vi parjanyaṁ sṛjanti rodasī anu dhanvanā yanti vṛṣṭayaḥ.*

The treasure wealth of holy vapours, which the generous leading lights of the science of yajna cause to move from the regions of sunlight for the generous creators and givers of food and energy, shower down to the earth and skies: The skies then form the clouds and let them rain down on the earth and the floods move as directed over the thirsty lands.

(This mantra is on the science of rain and irrigation which can further be explained with reference to Chhandogya Upanishad 5, 4, 1 to 5, 8, 2, and Gita 3, 14-16.)

ततृदानाः सिन्धवः क्षोदसा रजः प्र सस्रुर्धेनवो यथा ।
स्यन्ना अश्वाइवाध्वनो विमोचने वि यद्वर्तन्त एन्यः ॥ ७ ॥

7. *Tatṛdānāḥ sindhavaḥ kṣodasā rajaḥ pra sasrurdhenavo yathā. Syannā aśvā ivādhvano vimocane vi yad vartanta enyaḥ.*

Released and freely flowing, soaking and breaking the lands with the flood, the rivers flow over

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and on, irrigating the lands like mother cows feeding the people. Like horses they go on covering and leaving their track behind, the streams revolve as they go on in their circular course of yajna.

आ यात मरुतो दिव आन्तरिक्षादमादुत।
माव स्थात परावतः ॥ ८ ॥

8. *Ā yāta maruto diva āntarikṣādamāduta.*
Māva sthāta parāvataḥ.

O Maruts, leading lights and stormy forces of nature and humanity, creators and givers, come, come from the lights of heaven, come from the skies, come from near and afar, be on the move, never stay still, do not stagnate.

मा वो रसानितभा कुभा क्रुमुर्मा वः सिन्धुर्नि रीरमत्।
मा वः परि ष्ठात्सरयुः पुरीषिण्यस्मे इत्सुम्नमस्तु वः ॥ ९ ॥

9. *Mā vo rasānitabhā kubhā krumurmā vaḥ sindhurni rīramat. Mā vaḥ pari ṣṭhat sarayuḥ purīṣiṇyasme it sumnamastu vaḥ.*

May the earth and her environment never move without light and water for you. May the flowing river and the rolling sea never stop for you. May the wind and vapour, blowing, flowing and refreshing for human habitations never be still. May everything, every force of the Maruts, on the earth and in the environment be for your comfort and well being. Let nothing hold you back.

तं वः शर्धं रथानां त्वेषं गणं मारुतं नव्यसीनाम्।
अनु प्र यन्ति वृष्टयः ॥ १० ॥

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10. *Taṁ vaḥ śardhaṁ rathānāṁ tveṣaṁ gaṇaṁ mārutaṁ navyasīnām. Anu pra yanti vṛṣṭayaḥ.*

O people of the earth, the showers of peace, comfort and well being rain down on you in response to your strength, the speed and shine of your war-like chariots, the joint power and performance of your leaders, and the latest powers and policies you work out and follow for your peace and progress.

शर्धं॑शर्धं व एषां व्रातंव्रातं गणंगणं सुशस्तिभिः ।
अनु क्रामेम धीतिभिः ॥ ११ ॥

11. *Śardhaṁ-śardhaṁ va eṣāṁ vrātaṁ-vrātaṁ gaṇaṁ-gaṇaṁ suśastibhiḥ. Anu krāmema dhītibhiḥ.*

Let us move together step by step in disciplined order in accord with the united interests and aspirations of each unit of the defence forces, each unit of the economic order and each unit of the social order of these people for you all as a nation with the appraisal and appreciation of these with the best of our understanding and action.

कस्मा अद्य सुजाताय रातहव्याय प्र ययुः ।
एना यामेन मरुतः ॥ १२ ॥

12. *Kasmā adya sujātāya rātahavyāya pra yayuḥ. Enā yāmena marutaḥ.*

For which cultured, creative and generous personality, for which producing and providing community of yajnic gifts, do the Maruts, dynamic forces of life, move forward today by this chariot with controlled motion and direction?

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येन॑ तो॒काय॒ तन॑याय धा॒न्य॑१॒॑ बीज॑ं वह॑ध्वे॒ अक्षि॑तम्।
अ॒स्मभ्य॒ं तद्धत्त॒न॒ यद्व॒ ईम॑हे॒ राधो॑ वि॒श्वायु॒ सौभ॑गम्॥ १३॥

13. *Yena tokāya tanayāya dhānyaṁ bījaṁ vahadhve akṣitam. Asmabhyaṁ tad dhattana yad va īmahe rādho viśvāyu saubhagam.*

O Maruts, dynamic and progressive leaders and powers of life, that action and message of advancement by which you create and bear the food and imperishable seed of life and progress for the baby and the child and the rising generation, bear and bring the same gifts and action for us too, the honour and good fortune, universal health and wealth, and the secret and source of that accomplishment we ask of you.

अती॑याम नि॒दस्ति॒रः स्व॒स्तिभि॑र्हि॒त्वाव॒द्यमरा॑तीः।
वृ॒ष्टी शं योरा॑प॑ उ॒स्रि भे॑ष॒जं स्याम॑ मरुतः स॒ह॥ १४॥

14. *Atīyāma nidastiraḥ svastibhir-hitvāvadyam-arātīḥ. Vṛṣṭvī śaṁ yorāpa usri bheṣajaṁ syāma marutaḥ saha.*

O citizens and leaders of the world, let us get over the malignant scandalisers and crooked evil mongers, having given up inner evils and despicable failures and adversities with noble thoughts and positive actions. Let us have the showers of peace and united action, waters of holiness, light of truth and wisdom, and food and tonics for good health, all with the Maruts together.

सु॒दे॒वः स॑महासति सु॒वीरो॑ नरो मरुत॒ः स मर्त्यः॑।
यं त्राय॑ध्वे॒ स्याम॒ ते॥ १५॥

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15. *Sudevaḥ samahāsati suvīro naro marutaḥ sa martyaḥ. Yaṁ trāyadhve syāma te.*

O Maruts, leading lights of life, great and glorious, brilliant is that man, brave and fearless, whom you protect and promote across the seas. Let us too be the same, your own, all for you.

स्तुहि भोजान्त्स्तुवतो अस्य यामन्नि रणन्गावो न यवसे। यतः पूर्वाँइव सखीरनु ह्वय गिरा गृणीहि कामिनः ॥ १६ ॥

16. *Stuhi bhojānt-stuvato asya yāmani raṇan gāvo na yavase. Yataḥ pūrvāň iva sakhīňranu hvaya girā gṛṇīhi kāminaḥ.*

Adore the Maruts, natural saviours and leading lights of humanity, givers of life and food for energy while moving on the holy path of this yajnic celebrant of theirs, rejoicing at the same time like cows running for their favourite grass. Invoke them like ancient eternal friends, and, loving as they are, celebrate them with holy songs of adoration.

Mandala 5/Sukta 54

Maruts Devata, Shyavashva Atreya Rshi

प्र शर्धाय मारुताय स्वभानव इमां वाचमनजा पर्वतच्युते। घर्मस्तुभे दिव आ पृष्ठयज्वने द्युम्नश्रवसे महि नृम्ण-मर्चत ॥ १ ॥

1. *Pra śardhāya mārutāya svabhānava imāṁ vācamanajā parvatacyute. Gharmastubhe diva ā pṛṣṭhayajvane dyumnaśravase mahi nṛmṇa-marcata.*

For the self-refulgent force and power of the

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Maruts, leading lights of humanity, offer this song of adoration. And for the renowned yajaka who lights and feeds the fire to adore the divinities of nature through yajna on the heights, moves the clouds and brings the showers, offer gifts of human wealth of high value with songs of praise and appreciation. Loving scholars value the gifts of divinity from the lights of heaven.

प्र वो॑ मरुतस्त॒वि॒षा उ॑द॒न्यवो॑ वयो॒वृधो॑ अश्व॒युज॒: परि॑ज्रयः। सं वि॒द्यु॒ता द॑धति॒ वाशति त्रि॒तः स्व॑र॒न्त्या-पो॒ऽ वना॒ परि॑ज्रयः ॥ २ ॥

2. *Pra vo marutas-taviṣā udanyavo vayovṛdho aśva-yujaḥ parijrayaḥ. Saṁ vidyutā dadhati vāśati tritaḥ svarantyāpo'vanā parijrayaḥ.*

O Maruts of sky and space, your powerful currents of wind laden with vapours, bearers of food, energy and healthful age for living beings, going all round on the wings of electric energy, take on the thunder of lightning roaring as trinity of wind, water and lightning, and the waters shower over the earth everywhere as harbingers of food and health for all.

वि॒द्युन्म॑हसो॒ नरो॒ अश्म॑दिद्यवो॒ वात॑त्विषो म॒रुत॑: पर्व॒त॒च्युत॑: । अ॒ब्द॒या चि॒न्मु॒हु॒रा ह्रा॑दुनी॒वृत॑: स्त॒नय॑दमा रभ॒सा उदो॑-जसः ॥ ३ ॥

3. *Vidyunmahaso naro aśmadidyavo vātatviṣo marutaḥ parvatacyutaḥ. Abdayā cinmuhurā hrādunīvṛtaḥ stanayadamā rabhasā udojasaḥ.*

O leading lights of humanity, know that the Maruts command the mighty electric energy in the skies, light up the thunder, energise the winds and break the

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clouds. Blazing with splendour, ferocious with force, roaring with thunder, they wear the rumble of spatial boom shaking the mountains and burst in floods of incessant rain.

व्य१॒॑क्तून्रु॒द्रा व्यहा॑नि शिक्वसो॒ व्य१॑न्तरि॑क्षं॒ वि रजां॑सि धू॒तयः॑। वि यदज्रा॒ँ अज॑थ॒ नाव॑ ई॒ यथा॒ वि दु॒र्गाणि॑ मरुतो॒ नाह॑ रिष्यथ ॥ ४ ॥

4. *Vyaktūn rudrā vyahāni śikvaso vyantarikṣaṁ vi rajāṁsi dhūtayaḥ. Vi yadajrāň ajatha nāva īṁ yathā vi durgāṇi maruto nāha riṣyatha.*

O potent Maruts, mighty blazing and roaring powers of cosmic winds, Rudras, breakers and makers of things, you shake the nights and days in and out, you shake the skies and atmosphere, you move the particles of matter and pass over regions as the ship sails over the sea. You break open the strongholds of nature and yet you never hurt nor destroy.

तद्वी॒र्यं॑ वो मरुतो महित्व॒नं दी॒र्घं त॑ताऩ॒ सूर्यो॑ न योज॑नम्। एता॒ न या॒मे॒ अगृ॑भीतशोचि॒षोऽ न॑श्वदां॒ यन्न्यया॑तना गि॒रिम् ॥ ५ ॥

5. *Tad vīryaṁ vo maruto mahitvanaṁ dīrghaṁ tatāna sūryo na yojanam. Etā na yāme agṛbhītaśociṣo'naśvadāṁ yannyayātanā girim.*

That lustre and splendour of yours, that extensive grandeur of yours radiates like the light and gravitation of the sun. Incomprehensible is the course of your radiations of energy which penetrates even the dark and densest clouds and mountains which are otherwise impenetrable.

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अभ्राजि शर्धो मरुतो यदर्णसं मोषथा वृक्षं कपनेव वेधसः। अध स्मा नो अरमतिं सजोषसश्चक्षुरिव यन्तमनु नेषथा सुगम्॥ ६॥

6. *Abhrāji śardho maruto yadarṇasaṁ moṣathā vṛkṣaṁ kapaneva vedhasaḥ. Adha smā no aramatiṁ sajoṣasaś-cakṣuriva yantamanu neṣathā sugam.*

O Maruts, leading lights of nature and humanity, commanders of strength, creativity and intelligence, your power and splendour is apparent as it shines since, like a storm, it shakes the flood and the forest. O friends and comrades, guide our activity relentlessly in motion onward on the straight and right path just as the eye shows the path to the traveller and helps him to move on and makes it easy for him to follow.

न स जीयते मरुतो न हन्यते न स्रेधति न व्यथते न रिष्यति। नास्य राय उप दस्यन्ति नोतय ऋषिं वा यं राजानं वा सुषूदथ॥ ७॥

7. *Na sa jīyate maruto na hanyate na sredhati na vyathate na riṣyati. Nāsya rāya upa dasyanti notaya ṛṣiṁ vā yaṁ rājānaṁ vā suṣūdatha.*

O Maruts, divine powers of nature and brilliant leading lights of humanity, the person you protect and guide, mature, refine and temper is never overcome, nor killed, nor decays, fears or falls, nor hurts anyone. Nor do his powers, honours and excellence, defences and protections ever deplete and exhaust. Indeed, the person grows in knowledge as a sage and shines bright in splendour as a leader and ruler.

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नियुत्वन्तो ग्रामजितो यथा नरोऽर्यमणो न मरुतः कवन्धिनः। पिन्वन्त्युत्सं यदिनासो अस्वरन्व्युन्दन्ति पृथिवीं मध्वो अन्धसा ॥ ८ ॥

8. *Niyutvanto grāmajito yathā naro 'ryamaṇo na marutaḥ kavandhinaḥ. Pinvantyutsaṁ yadināso asvaran vyundanti pṛthivīṁ madhvo andhasā.*

Great organisers, winners of multitudes and human habitations like leading lights, makers of men and dispensers of justice on the paths of life, the Maruts are reservoirs of vitality and exhilaration like the clouds of living waters and freshness of breeze. And when the mighty forces set out in motion, whistling, roaring, thundering, they fill the rivers, lakes and oceans over and surfeit the earth with honey sweets of food and energy for the joy of life.

प्रवत्वतीयं पृथिवी मरुद्भ्यः प्रवत्वती द्यौर्भवति प्रयद्भ्यः। प्रवत्वतीः पथ्या अन्तरिक्ष्याः प्रवत्वन्तः पर्वता जीरदानवः ॥ ९ ॥

9. *Pravatvatīyaṁ pṛthivī marudbhyaḥ pravatvatī dyaurbhavati prayadbhyaḥ. Pravatvatīḥ pathyā antarikṣyāḥ pravatvantaḥ parvatā jīradānavaḥ.*

The wide world of abundant ways opens and clears its highways for the Maruts, adventurers who move like winds. The heaven of light extends all her expansive spaces for those who fly. The regions of the skies open up their paths for the winds, and the life giving clouds and mountains open up their depths and caverns for the heroes of initiative and adventure.

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यन्मरुतः सभरसः स्वर्णरः सूर्य उदिते मदथा दिवो नरः।
न वोऽश्वाः श्रथयन्ताहसिस्रतः सद्यो अस्याध्वनः पारमश्नुथ॥ १०॥

10. *Yanmarutaḥ sabharasaḥ svarṇaraḥ sūrya udite madathā divo naraḥ. Na vo'śvā śrathayantāha sisrataḥ sadyo asyādhvanaḥ pāramaśnutha.*

O Maruts, leading lights of the love of life and joy of heaven, you bear the burdens of life together for all and lead them all to celestial joy and the truth of Dharma. You feel delighted and celebrate the sunrise, and never do your horses in harness relent, but galloping on at high speed reach the destined end of this existential highway.

अंसेषु व ऋष्टयः पत्सु खादयो वक्षःसु रुक्मा मरुतो रथे शुभः। अग्निभ्राजसो विद्युतो गभस्त्योः शिप्राः शीर्षसु वितता हिरण्ययीः॥ ११॥

11. *Aṁseṣu va ṛṣṭayaḥ patsu khādayo vakṣaḥsu rukmā maruto rathe śubhaḥ. Agnibhrājaso vidyuto gabhastyoḥ śiprāḥ śīrṣasu vitatā hiraṇyayīḥ.*

O Maruts, warriors of the winds for humanity, on your shoulders are blazing lances, at your feet your assistants, on your chests are shining corselets, on your chariot are flames of the purity of fire, in your hands are flashes of lightning, and on your heads are protective golden helmets. Victory is assured.

तं नाकमर्यो अगृभीतशोचिषं रुशत्पिप्पलं मरुतो वि धूनुथ।
समच्यन्त वृजनातित्विषन्त यत्स्वरन्ति घोषं विततमृताय्यवः॥ १२॥

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12. *Taṁ nākam-aryo agṛbhītaśociṣaṁ ruṣat pippalaṁ maruto vi dhūnutha. Samacyanta vṛjanātitviṣanta yat svaranti ghoṣaṁ vitatam-ṛtāyavaḥ.*

O Maruts, leading celebrants of action and Divinity, like a master of his own freedom in the laws of Truth and Divinity, shake the tree of existence by your noble action, bring down the balance sheet of your fruits of karma to Zero and win that rewarding state of ultimate freedom and bliss, void of suffering, beyond comprehension, which is pure ineffable refulgence of Divinity. Winding up their tally of karma, dismantling their fortifications, shining in the light divine, waxing in their search for Truth, when the celebrants raise the chant of Aum, they declare the victory and rest at the end of the road.

युष्मादत्तस्य मरुतो विचेतसो रायः स्याम रथ्यो३ वयस्वतः।
न यो युच्छति तिष्यो३ यथा दिवो३ऽस्मे रारन्त मरुतः सहस्रिणम्॥ १३॥

13. *Yuṣmādattasya maruto vicetaso rāyaḥ syāma rathyo vayasvataḥ. Na yo yucchati tiṣyo yathā divo'sme rāranta marutaḥ sahasriṇam.*

O Maruts, leading lights of wisdom and vision for humanity, masters of discriminative knowledge, travelling by radiations of Divinity in the mind, let us, we pray, be masters of the life-giving wealth of light divine given by you. O Maruts, bless us with that wealth of thousandfold value which decays not but shines like a star of heaven for ever.

यूयं रयिं मरुतः स्पार्हवीरं यूयमृषिमवथ सामविप्रम्।
यूयमर्वन्तं भरताय वाजं यूयं धत्थ राजानं श्रुष्टिमन्तम्॥ १४॥

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14. *Yūyaṁ rayiṁ marutaḥ spārhavīraṁ yūyam-ṛṣim-avatha sāmavipram. Yūyam-arvantaṁ bhara-tāya vājaṁ yūyaṁ dhattha rājānaṁ śruṣṭi-mantam.*

O Maruts, leading lights of humanity, you protect and promote the heroic wealth, honour and excellence of the nation with her heroes. You revere, protect and promote the sage who chants the hymns of Samaveda in celebration of humanity and Divinity. You bear and bring the food, energy and the speed of progress for the maintenance of life on the globe, and you hold and maintain the harmonious, dynamic and glorious social order on earth.

तद्वो॑ यामि॒ द्रवि॑णं सद्यऊतयो॒ येना॒ स्व॑र्ण॒ ततना॑म॒ नृँर॒भि।
इ॒दं सु मे॑ मरुतो हर्यता॒ वचो॒ यस्य॒ तरे॑म॒ तर॑सा श॒तं हिमाः॥ १५॥

15. *Tad vo yāmi draviṇaṁ sadya-ūtayo yenā svarṇa tatanāma nṛṅrabhi. Idaṁ su me maruto haryatā vaco yasya tarema tarasā śataṁ himāḥ.*

O Maruts, leading lights of humanity and generous divinities of nature, instant givers of protection and all round support, listen and accept this holy voice of mine: I feel blest with that wealth of yours by which we can promote the life of humanity as in a heaven of bliss on earth, and by which we would live a happy life over a hundred years with strength and success.

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Maruts Devata, Shyavashva Atreya Rshi

प्रय॑ज्यवो म॒रुतो॒ भ्राज॑दृष्टयो बृ॒हद्व॑यो॑ दधिरे रु॒क्मव॑क्षसः।
ई॒य॑न्ते॒ अश्वै॑: सु॒यमे॑भि॒राशु॑भि॒: शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत॥ १॥

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1. *Prayajyavo maruto bhrājad-ṛṣṭayo bṛhad-vayo dadhire rukma-vakṣasaḥ. Īyante aśvaiḥ suyamebhir-āśubhiḥ śubhaṁ yātāmanu rathā avṛtsata.*

Adorable Maruts, devout pioneers and leading lights of yajnic progress in unison with humanity, commanding vast knowledge and power to bear the mighty burdens of life, wielding brilliant weapon in hand with golden corselet on the chest, press forward by coursers of instant speed controlled by sense and judgement. So do their noble chariots on and on.

Let the chariots roll on with the leading lights on way to the land of honour and excellence.

स्वयं दधिध्वे तविषीं यथा विद बृहन्महान्त उर्विया वि राजथ। उतान्तरिक्षं ममिरे व्योजसा शुभं यातामनु रथा अवृत्सत ॥ २ ॥

2. *Svayaṁ dadhidhve taviṣīṁ yathā vida bṛhanmahānta urviyā vi rājatha. Utāntarikṣaṁ mamire vyojasā śubhaṁ yātāmanu rathā avṛtsata.*

Great and glorious as you are, you know, you hold and command the blazing forces by yourself, and while you go over, explore and know the vast earth and the environment, rule accordingly and shine. And let the chariots roll on with the blazing pioneers and with their might and splendour traverse the skies and spaces.

साकं जाताः सुभ्वः साकमुक्षिताः श्रिये चिदा प्रतरं वावृधुर्नरः। विरोकिणः सूर्यस्येव रश्मयः शुभं यातामनु रथा अवृत्सत ॥ ३ ॥

3. *Sākaṁ jātāḥ subhvaḥ sākamukṣitāḥ śriye cidā prataraṁ vāvṛdhurnaraḥ. Virokiṇaḥ sūryasyeva raśmayaḥ śubhaṁ yātāmanu rathā avṛtsata.*

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Maruts, leading lights and rulers of the earth and her children, risen together, excellent, anointed, sanctified and covenanted together for the honour, excellence and grace of life, rise and advance the freedom and happiness of life for the people, and thus, with their interests and holy ambitions, shine in truth and rectitude like rays of the sun. Let the chariots roll on with the leading lights to the holy lands of bliss and freedom.

आ॒भूषे॑ण्यं वो मरुतो महित्व॒नं दि॑दृक्षे॒ण्यं॒ सूर्य॑स्येव॒ चक्ष॑णम्।
उ॒तो अ॒स्माँ अ॑मृत॒त्वे द॑धातन॒ शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत ॥ ४ ॥

4. *Ābhūṣeṇyaṁ vo maruto mahitvanaṁ didṛkṣeṇyaṁ sūryasyeva cakṣaṇam. Uto asmāँ amṛtatve dadhā-tana śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of life, graceful is your greatness and grandeur, radiant your form and conduct as light of the sun. With your light and grace, lead us to establish ourselves in the regions of immortality. Let the chariots roll on with the leading lights to the heights of goodness and grace.

उदी॑रयथा मरुतः समु॒द्रतो॒ यूयं वृ॒ष्टिं व॑र्षयथा पुरीषिणः। न
वो॑ दस्रा॒ उप॑ दस्यन्ति धे॒नव॒ः शुभं॑ या॒तामनु॒ रथा॑ अवृत्सत ॥ ५ ॥

5. *Udīrayathā marutaḥ samudrato yūyaṁ vṛṣṭiṁ varṣayathā purīṣiṇaḥ. Na vo dasrā upa dasyanti dhenavaḥ śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, ruling lights of the earth, just as the winds raise vapours from the seas and shower them

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down from the sky, so you inspire the people, energise the earth, shake up the clouds and bring the showers of prosperity from the seas and spaces. O wondrous workers and generous leaders, the fertilities of nature, sunlight, earths and cows never desert you, nor ever exhaust for you. Let the chariots of life roll on with the leading lights of generosity to happiness and prosperity.

यदश्वान्धूर्षु पृषतीरयुग्ध्वं हिरण्ययान्प्रत्यत्काँ अमुग्ध्वम्।
विश्वा इत्स्पृधो मरुतो व्यस्यथ शुभं यातामनु रथा अवृत्सत ॥ ६ ॥

6. *Yadaśvān dhūrṣu pṛṣatīr-ayugdhvaṁ hiraṇya-yān pratyatkāṁ amugdhvam. Viśvā it spṛdho maruto vyasyatha śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, windy travellers of the skies, when you use liquid fuel and air for motive power in the front part of your chariot, put on your protective golden suit and release the energy drop by drop and spark by spark, you leave behind all the contestants on the journey. Let the chariots roll on with the travellers of space for a noble cause for a noble destination.

न पर्वताना न नद्यो वरन्त वो यत्राचिध्वं मरुतो गच्छथेदु तत्। उत द्यावापृथिवी याथना परि शुभं यातामनु रथा अवृत्सत ॥ ७ ॥

7. *Na parvatā na nadyo varanta vo yatrācidhvaṁ maruto gacchathedu tat. Uta dyāvāpṛthivī yāthanā pari śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, heroes of the earth and skies, no mountains, nor clouds, nor rivers in flood any way obstruct your course wherever you travel, nor do they

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disturb the place you reach. Indeed, your course is all over the earth and skies and unto the regions of light across the spaces. Let the chariots roll on with leading lights of the earth and space for the well being of life on earth.

यत्पूर्व्यं मरुतो यच्च नूतनं यदुद्यते वसवो यच्च शस्यते।
विश्वस्य तस्य भवथा नवेदसः शुभं यातामनु रथा अवृत्सत ॥ ८ ॥

8. *Yat pūrvyaṁ maruto yacca nūtanaṁ yadudyate vasavo yacca śasyate. Viśvasya tasya bhavathā navedasaḥ śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of the world and havens of life and comfort, whatever is old, and whatever is new, and whatever is spoken, admired and adored : of all that be cognizant and aware in the full. Let the chariots roll on with leading lights of knowledge and life's joy for the good of humanity.

मृळत नो मरुतो मा वधिष्टनाऽस्मभ्यं शर्म बहुलं वि यन्तन।
अधि स्तोत्रस्य सख्यस्य गातन शुभं यातामनु रथा अवृत्सत ॥ ९ ॥

9. *Mṛḷata no maruto mā vadhiṣṭanā'smabhyaṁ śarma bahulaṁ vi yantana. Adhi stotrasya sakhyasya gātana śubhaṁ yātāmanu rathā avṛtsata.*

O Maruts, leading lights of life, rulers of the earth and travellers of the sky and spaces, give us peace and comfort. Hurt us not. Bring us abundant joy in a happy home. Come, listen and accept our song of friendship and adoration, and show us the right path. Let the chariots roll on with the leading light of

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knowledge, love and adventure for the good of all life on earth.

यूयमस्मान्नयत वस्यो अच्छा निरंहतिभ्यो मरुतो गृणानाः।
जुषध्वं नो हव्यदातिं यजत्रा वयं स्याम पतयो रयीणाम्॥ १०॥

10. *Yūyamasmān nayata vasyo acchā niraṅhatibhyo maruto gṛṇānāḥ. Juṣadhvaṁ havyadātiṁ yajatrā vayaṁ syāma patayo rayīṇām.*

O Maruts, leading lights of yajna, lords in command of the world's wealth, adorable performers of yajna, come you all, happy, singing and rejoicing, join our yajna and enjoy the sweets of our yajnic homage. Lead us from all adversities to excellence and prosperity. We pray: may we be masters, protectors and promoters of the world's wealth, honour and excellence for all.

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Maruts Devata, Shyavashva Atreya Rshi

अग्ने शर्धन्तमा गणं पिष्टं रुक्मेभिरञ्जिभिः।
विशो अद्य मरुतामवं ह्वये दिवश्चिद्रोचनादधि॥ १॥

1. *Agne śardhantamā gaṇaṁ piṣṭaṁ rukmebhir-añjibhiḥ. Viśo adya marutāmava hvaye divaścid rocanādadhi.*

Agni, ruler of the land, today I call upon the most daring troop of the Maruts, commandos of the nation decorated with golden honours of rainbow brilliancy from amongst the most shining and intelligent defence forces of the country.

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यथा चिन्मन्यसे हृदा तदिन्मे जग्मुराशसः ।
ये ते नेदिष्ठं हवनान्यागमन्तान्वर्ध भीमसंदृशः ॥ २ ॥

2. *Yathā cinmanyase hṛdā tadinme jagmurāśasaḥ. Ye te nediṣṭhaṁ havanānyāgaman tān vardha bhīmasaṁdṛśaḥ.*

As you believe at heart that they are such and honour them sincerely, so they would instantly come closest to you and to your expectations in response to your call. Then encourage and promote them, they are just pictures of terror for the enemies.

मीळ्हुष्मतीव पृथिवी परार्हता मदन्त्येत्यस्मदा ।
ऋक्षो न वो मरुतः शिमीवाँ अमो दुध्रो गौरिव भीमयुः ॥ ३ ॥

3. *Mīḷhuṣmatīva pṛthivī parārhatā madantyetyasmadā. Ṛkṣo na vo marutaḥ śimīvāṅ amo dudhro gauriva bhīmayuḥ.*

Like a youthful woman wedded to a virile husband, the earth, unhurt and rejoicing, comes to us for protection, defence and promotion. O Maruts, youthful warrior defenders of the land, like a shooting star is your force, strong, unchallengeable, and terrible as a mighty bull.

नि ये रिणन्त्योजसा वृथा गावो न दुर्धुरः ।
अश्मानं चित्स्वर्यं पर्वतं गिरिं प्र च्यावयन्ति यामभिः ॥ ४ ॥

4. *Ni ye riṇantyojasā vṛthā gāvo na durdhuraḥ. Aśmānaṁ cit svaryaṁ parvataṁ giriṁ pra cyāvayanti yāmabhiḥ.*

The Maruts are those heroes who rush forth with their valour and splendour, throw off the yoke like

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untamable bulls and scatter the enemy forces, and with their advances shake up resounding mountains and break up thundering clouds.

उत्तिष्ठ नूनमेषां स्तोमैः समुक्षितानाम्।
मरुतां पुरुतममपूर्व्यं गवां सर्गमिव ह्वये॥ ५॥

5. *Ut tiṣṭha nūnameṣāṁ stomaiḥ samukṣitānām. Marutāṁ purutamamapūrvyaṁ gavāṁ sargamiva hvaye.*

O ruler, O citizen, rise up with joy and confidence, for, as we call in or call out of the stalls a herd of cows, so I call upon and arouse the ancient and abundant host of these mighty Maruts exalted by songs of praise.

युङ्ग्ध्वं ह्यरुषी रथे युङ्ग्ध्वं रथेषु रोहितः।
युङ्ग्ध्वं हरी अजिरा धुरि वोळ्हवे वहिष्ठा धुरि वोळ्हवे॥ ६॥

6. *Yuṅgdhvaṁ hyaruṣī rathe yuṅgdhvaṁ ratheṣu rohitaḥ. Yuṅgdhvaṁ harī ajirā dhuri voḷhave vahiṣṭhā dhurī voḷhave.*

O warriors and engineers, use the red flames of fire for moving the chariot like red horses, use the collected and stored solar energy, use the fast moving impulsion and expulsion, and use the strongest accelerative force to carry the load and move the chariot to the destination.

उत स्य वाज्यरुषस्तुविष्वणिरिह स्म धायि दर्शतः।
मा वो यामेषु मरुतश्चिरं करत्प्र तं रथेषु चोदत॥ ७॥

7. *Uta sya vājyaruṣas-tuviṣvaṇir-iha sma dhāyi darśataḥ. Mā vo yāmeṣu marutaściraṁ karat pra taṁ ratheṣu codata.*

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And now, O Maruts, adventurers and explorers of the earth, that volatile, wondrous and vociferous energy of red flames is here used in the chariot. It would not delay you any more in your advancement. Ignite and accelerate it in the chariots.

रथं नु मारुतं वयं श्रवस्युमा हुवामहे। आ यस्मिन्तस्थौ सुरणानि बिभ्रती सचा मरुत्सु रोदसी ॥ ८ ॥

8. *Rathaṁ nu mārutaṁ vayaṁ śravasyumā huvāmahe. Ā yasmin tasthau suraṇāni bibhratī sacā marutsu rodasī.*

We call up and ready in harness the stormy and resounding chariot of the Maruts in which both earth and the heavens treasuring many adorable energy prizes join with the Maruts in a bond of friendship.

तं वः शर्धं रथेशुभं त्वेषं पनस्युमा हुवे। यस्मिन्त्सुजाता सुभगा महीयते सचा मरुत्सु मीळ्हुषी ॥ ९ ॥

9. *Taṁ vaḥ śardhaṁ ratheśubhaṁ tveṣaṁ panasyumā huve. Yasmintsujātā subhagā mahīyate sacā marutsu mīḷhuṣī.*

I admire that force and power of your chariot, shining, adorable and good for the chariot, in which are exalted the generous earth-and-heaven energies, nobly manifested and beneficent in abundance as friends of the Maruts.

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Maruts Devata, Shyavashva Atreya Rshi

आ रुद्रास इन्द्रवन्तः सजोषसो हिरण्यरथाः सुविताय गन्तन। इयं वो अस्मत्प्रति हर्यते मतिस्तृष्णजे न दिव उत्सा उदन्यवे ॥ १ ॥

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1. *Ā rudrāsa indravantaḥ sajoṣaso hiraṇyarathāḥ suvitāya gantana. Iyaṁ vo asmat prati haryate matis-tṛṣṇaje na diva utsā udanyave.*

O Rudras, powers of justice, rectitude and dispensation, commanding honour, power and excellence of the world, loving kind and friendly, going by golden chariots of glory with gifts of good fortune, prosperity and well being for all, this love, desire, understanding and prayer of us all is addressed to you: Come like a wave of divine nectar for the thirsty waiting for a drink on the shore.

वाशीमन्त ऋष्टिमन्तो मनीषिणः सुधन्वान इषुमन्तो निषङ्गिणः। स्वश्वाः स्थ सुरथाः पृश्निमातरः स्वायुधा मरुतो याथना शुभम्॥ २॥

2. *Vāśīmanta ṛṣṭimanto manīṣiṇaḥ sudhanvāna iṣumanto niṣaṅgiṇaḥ. Svaṣvāḥ stha surathā pṛśnimātaraḥ svāyudhā maruto yāthanā śubham.*

O Maruts, tempestuous heroes of the world, children of the essence of nature in love with the earth, you are blest with the voice of thunder, light of knowledge, wisdom and understanding of the speed of mind, mighty bows, unfailing arrows and inexhaustible quivers, noble steeds and excellent chariots and the best arms and armaments. Go forward, noble heroes, and do good to all.

धूनुथ द्यां पर्वतान्दाशुषे वसु नि वो वना जिहते यामनो भिया। कोपयथ पृथिवीं पृश्निमातरः शुभे यदुग्राः पृषतीरयुग्ध्वम्॥ ३॥

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3. *Dhūnutha dyāṁ parvatān dāśuṣe vasu ni vo vanā jihate yāmano bhiyā. Kopayatha pṛthivīṁ pṛśnimātaraḥ śubhe yadugrāḥ pṛṣatīr-ayugdhvam.*

O Maruts, children of the firmament, winds and tempests of nature's energy, you agitate the regions of light, break the clouds and shake the mountains to create wealth for the generous giver. At your approach forests shake with fear and the earth vibrates when in a state of passion for water showers you join and charge the clouds of vapour.

वातत्विषो मरुतो वर्षनिर्णिजो यमाइव सुसदृशः सुपेशसः। पिशङ्गाश्वा अरुणाश्वा अरेपसः प्रत्वक्षसो महिना द्यौरिवोरवः॥ ४॥

4. *Vātatviṣo maruto varṣanirṇijo yamā iva susadṛśaḥ supeśasaḥ. Piśaṅgāśvā aruṇāśvā arepasaḥ pratvakṣaso mahinā dyaurivoravaḥ.*

The Maruts command the fury and splendour of the winds. Cleansed and anointed by holy water, they replete the showers of love and justice all the year round. They are highly impressive and handsome in body and mind as self-controlled people are. They command the moderate yellow as well as the intense red flames of the yajnic fires of life's dynamics. Untouched by sinful involvements, refined and discriminative in thought and judgement, they are refulgent like the sun and large-hearted like space by virtue of their innate greatness.

पुरुद्रप्सा अञ्जिमन्तः सुदानवस्त्वेषसंदृशो अनवभ्रराधसः। सुजातासो जनुषा रुक्मवक्षसो दिवो अर्का अमृतं नाम भेजिरे॥ ५॥

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5. *Purudrapsā añjimantaḥ sudānavas-tveṣasaṁ-dṛśo anavabhrarādhasaḥ. Sujātāso januṣā rukma-vakṣaso divo arkā amṛtaṁ nāma bhejire.*

Universally generous like the perennial stream of soma and showers of nature's joy, versatile of form and action as light in spectrum colours, holy and vastly charitable, they see the reality in all its variety of true colours as light reveals the real forms without screen effects. Commanding imperishable wealth, power and competence in their own right by birth and genetic merit of previous karma, they wear their beauty and regality of life and conduct in their heart and hands. Loving, brilliant and adorable, the Maruts define, deserve, serve and thus justify the name and description: Immortal.

ऋष्टयो॑ वो मरुतो॒ अंस॑योरधि॒ सह॒ ओजो॑ बा॒ह्वो॑र्वो॒ बलं॑ हि॒तम्। नॄ॒ष्णा शी॒र्षस्वायु॑धा॒ रथे॑षु वो॒ विश्वा॑ व॒पुः श्रीरधि॑ त॒नूषु॑ पिपिशे ॥ ६ ॥

6. *Ṛṣṭayo vo maruto aṁsayoradhi saha ojo bāhvorvo balaṁ hitam. Nṛmṇā śīrṣasvāyudhā ratheṣu vo viśvā vaḥ śrīradhi tanūṣu pipiṣe.*

O Maruts, leading lights of humanity, on your shoulders you bear the blazing lances and the burdens of forbearance with courage and splendour of life, while the force of action is concentrated in your hands. On your heads you carry the care and comfort of humanity with the arms and ammunitions of protection and progress in your chariots. Indeed, the entire wealth and honour, beauty and grace of life reflects in your body and personality.

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गोम॒दश्वा॑व॒द्रथ॑वत्सु॒वीरं॒ च॒न्द्रव॒द्राधो॑ मरुतो ददा नः ।
प्रश॑स्तिं नः कृणुत रुद्रियासो भक्षी॒य वो॑ऽव॒सो॒ दैव्य॑स्य ॥ ७ ॥

7. *Gomad-aśvāvad rathavat suvīraṁ candravad rādho maruto dadā naḥ. Praśastiṁ naḥ kṛṇuta rudriyāso bhakṣīya vo'vaso daivyasya.*

O Maruts, leading lights of humanity, generous divinities of nature, indomitable powers of love and justice, give us the wealth of lands, cows and the revealing language of knowledge bright as sun rays. Give us the force of noble heroes equipped with fast transport and uninterrupted communications. Give us wealth and competence for success with the beauty and graces of culture. Promote our power and prestige so that we may share and participate in your human protection and divine evolution to the grace of freedom and immortality.

ह॒ये नरो॒ मरु॑तो मृ॒ळता॑ न॒स्तुवी॑मघासो॒ अमृ॑ता॒ ऋत॑ज्ञाः ।
सत्य॑श्रुतः॒ कव॑यो॒ युवा॑नो॒ बृह॑द्गिरयो॒ बृ॒हदु॒क्षमा॑णाः ॥ ८ ॥

8. *Haye naro maruto mṛḷatā nastuvīmaghāso amṛtā ṛtajñāḥ. Satyaśrutaḥ kavayo yuvāno bṛhadgirayo bṛhadukṣamāṇāḥ.*

O Maruts, leading lights of humanity and divinities of nature, commanders of unbounded wealth, honour and excellence, immortal souls, learned sages of the laws of nature and time, world renowned voices of truth, poetic visionaries young beyond aging and debility, diviners into the infinite Word and world languages, heroes of universal generosity and generative vitality, bless us with wealth of the world, peace of mind and everlasting grace.

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Maruts Devata, Shyavashva Atreya Rshi

तमु॑ नू॒नं तवि॑षीमन्तमेषां स्तु॒षे ग॒णं मारु॑तं॒ नव्य॑सीनाम्।
य आ॒श्वश्वा॒ अम॑वद्वहन्त उ॒तेशि॑रे अ॒मृत॑स्य स्व॒राज॑: ॥ १ ॥

1. *Tamu nūnaṁ taviṣīmantameṣāṁ stuṣe gaṇaṁ mārutaṁ navyasīnām. Ya āśvaśvā amavad vahanta uteśire amṛtasya svarājaḥ.*

I admire the blazing, tempestuous group of these Maruts, modern self governing people who, possessed of the fastest transports and communications, move like storms, a very picture of velocity, and, shining and self-controlled, dominate over the regions of the immortals.

त्वेषं ग॒णं त॒वस॑ं खादि॑हस्तं॒ धुनि॑व्रतं मा॒यिन॑ं दाति॑वारम्।
म॒योभु॒वो॒ ये अमि॑ता महि॒त्वा वन्द॑स्व विप्र तुवि॒राध॑सो॒ नॄन्॥ २ ॥

2. *Tveṣaṁ gaṇaṁ tavasaṁ khādihastaṁ dhunivrataṁ māyinaṁ dātivāram. Mayobhuvo ye amitā mahitvā vandasva vipra tuvirādhaso nṝn.*

O sagely scholar, admire and exalt that group of leading lights, brave, generous and dexterous of hand, enthusiastically committed to noble causes, wondrous workers abundantly charitable, who are versatile achievers without reserve or bounds by virtue of their own innate strength and expertise and who are a tremendous source of peace and prosperity.

आ वो॑ यन्तूदवा॒हासो॑ अ॒द्य वृ॒ष्टिं ये विश्वे॑ म॒रुतो॑ जु॒नन्ति॑।
अ॒यं यो अ॒ग्निर्म॑रु॒तः सम॑द्ध ए॒तं जु॑षध्वं कवयो युवानः ॥ ३ ॥

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3. *Ā vo yantūdavāhāso adya vṛṣṭiṁ ye viśve maruto junanti. Ayaṁ yo agnīrmarutaḥ samiddha etaṁ juṣadhvaṁ kavayo yuvānaḥ.*

O Maruts, eminent leaders and pioneers, may all those winds of the firmament come to you to-day in this yajna which bear the clouds and impel the rain showers. O leading scholars and scientists, poetic visionaries and youthful researchers, lighted is this fire, come and take it over for the rain yajna.

यूयं राजानमिर्यं जनाय विभ्वतष्टं जनयथा यजत्राः ।
युष्मदेति मुष्टिहा बाहुजूतो युष्मत्सदश्वो मरुतः सुवीरः ॥ ४ ॥

4. *Yūyaṁ rājānamiryaṁ janāya vibhvataṣṭaṁ janayathā yajatrāḥ. Yuṣmadeti muṣṭihā bāhujūto yuṣmat sadaśvo marutaḥ suvīraḥ.*

O Maruts, leading lights of the nation, holy performers meeting and working together for yajnic development, you create the inspiring ruler who is an architect of the nation. From you arises the administrator of strong hand and will. From you arise the warriors of strong arms, and from you arises the brave man, the hero who commands the army, the cavalry and the flying force for the people.

अराइवेदचरमा अहेव प्रप्र जायन्ते अकवा महोभिः । पृश्नेः
पुत्रा उपमासो रभिष्ठाः स्वया मत्या मरुतः सं मिमिक्षुः ॥ ५ ॥

5. *Arā ivedacaramā aheva prapra jāyante akavā mahobhiḥ. Pṛśneḥ putrā upamāso rabhiṣṭhāḥ svayā matyā marutaḥ saṁ mimikṣu.*

Like the spokes of a wheel in motion, together, undivided, equal and integrated, whole, generative, the

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Maruts rise anew like days on and on with their power and forces. Children of mother earth, firmament and radiations of sunlight, strongest and most eminent, with their own perception, understanding, dedication and determination, they analyse, catalyse, integrate and generate new ideas, forces, institutions and traditions, all renewed and revitalised.

यत्प्रायासिष्ट पृषतीभिरश्वैर्वीळुपविभिर्मरुतो रथेभिः ।
क्षोदन्त आपो रिणते वनान्यवोस्रियो वृषभः क्रन्दतु द्यौः ॥ ६ ॥

6. *Yat prāyāsiṣṭa pṛṣatībhir-aśvair-vīḷupavibhir-maruto rathebhiḥ. Kṣodanta āpo riṇate vanān-yavosriyo vṛṣabhaḥ krandatu dyauḥ.*

By their motive forces and chariots equipped with strong wheels of initiative and advancement, the Maruts proceed with showers of new life as leaders and pioneers of a new age, and as they proceed, the dormant vapours of life agitate with new ferment and join the rays of the sun, the cloud roars with thunder and lightning and the earth receives the showers of new life.

प्रथिष्ट यामन्पृथिवी चिदेषां भर्तेव गर्भं स्वमिच्छवो धुः ।
वातान्ह्यश्वान्धुर्यायुयुज्रे वर्षं स्वेदं चक्रिरे रुद्रियासः ॥ ७ ॥

7. *Prathiṣṭa yāman pṛthivī cideṣāṁ bharteva garbhaṁ svamicchavo dhuḥ. Vātān hyaśvān dhuryā-yuyujre varṣaṁ svedaṁ cakrire rudriyāsaḥ.*

As the Maruts proceed, the earth waxes with desire and fertility. Like the husband man, the Maruts shower their own vitality on earth as the seed of new life. Thus do the Maruts, forces of new life, generative and enlightened, commanding power and judgement,

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yoke new winds and motive forces to the chariot of life and move the wheels of history forward with the shower of their own sweat of the brow.

ह्वये नरो मरुतो मृळता नस्तुवीमघासो अमृता ऋतज्ञाः ।
सत्यश्रुतः कवयो युवानो बृहद्गिरयो बृहदुक्षमाणाः ॥ ८ ॥

8. *Haye naro maruto mṛḷatā nastuvīmaghāso amṛtā ṛtajñāḥ. Satyaśrutaḥ kavayo yuvāno bṛhadgirayo bṛhadukṣamāṇāḥ.*

O Maruts, leading lights of history, be kind and gracious and rejoice with us. You command the grandeur of life's wealth, honour and excellence. You are the immortal spirit of humanity, observers of Law and Truth, renowned and blest with the Revelation of Truth, poetic visionaries, ever young and modern, masters of universal voice and blest with the spirit of renewal and regeneration.

Mandala 5/Sukta 59

Maruts Devata, Shyavashva Atreya Rshi

प्र वः स्पळक्रन्त्सुविताय दावनेऽ चीं दिवे प्र पृथिव्या ऋतं भरे । उक्षन्ते अश्वान्तरुषन्त आ रजोऽ नु स्वं भानुं श्रथयन्ते अर्णवैः ॥ १ ॥

1. *Pra vaḥ spaḷakrant-suvitāya dāvane'rcā dive pra pṛthivyā ṛtaṁ bhare. Ukṣante aśvān taruṣanta ā rajo'nu svaṁ bhānuṁ śrathayante arṇavaiḥ.*

Adore and exalt those who are close to you, who do good and observe truth and law in their character, conduct and action for you, for your welfare, for the generous, and for the earth, the firmament and the

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regions of light. They energise the motive forces, radiate their light and lustre upto the regions of space and attain their ends by the seas.

अमादेषां भियसा भूमिरेजति नौर्न पूर्णा क्षरति व्यथिर्यती।
दूरेदृशो ये चितयन्त एमभिरन्तर्महे विदथे येतिरे नरः॥ २॥

2. *Amādeṣāṁ bhiyasā bhūmirejati naurna pūrṇā kṣarati vyathiryatī. Dūredṛśo ye citayanta emabhir-antarmahe vidathe yetire naraḥ.*

By the power and force of these Maruts, the earth trembles with fear and, like an overloaded boat going over the sea, shakes in agitation under pressure. Seen from far, they are known by their movements and, leading lights as they are, they go forward in the great battle business of life and its organisation.

गवामिव श्रियसे शृङ्गमुत्तमं सूर्यो न चक्षू रजसो विसर्जने।
अत्या इव सुभ्वश्चारवः स्थन मर्या इव श्रियसे चेतथा नरः॥ ३॥

3. *Gavamiva śriyase śṛṅgamuttamaṁ sūryo na cakṣū rajaso visarjane. Atyā iva subhvaścāravaḥ sthana maryā iva śriyase cetathā naraḥ.*

For the beauty of the regions of the earth, you are like the highest peak of mountain ranges. In the shower of vapour and in the clearance of mists, you are like the sun, eye of the world. You are handsome and excellent like race horses, and, O leaders and pioneers, you shine like rays of the sun for the glory of humanity.

को वो महान्ति महतामुदश्नवत्कस्काव्या मरुतः को ह पौंस्या।
यूयं ह भूमिं किरणं न रेजथ प्र यद्ध्वरध्वे सुविताय दावने॥ ४॥

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4. *Ko vo mahānti mahatāmudaśnavat kaskāvyā marutaḥ ko ha pauṁsyā. Yūyaṁ ha bhūmiṁ kiraṇaṁ na rejatha pra yad bharadhve suvitāya dāvane.*

O Maruts, leading lights of the world, you are great. Who can reach your grandeur and achievements? Who can realise your divine vision and imaginative creations? O virile heroes, who can approach your power and potential? You illuminate the earth as sun beams and even shake it like particles of dust, while you rain down showers of generosity as gifts for the charity and welfare of the people.

अश्वा इवेदरुषासः सबन्धवः शूरा इव प्रयुधः प्रोत युयुधुः। मर्या इव सुवृधो वावृधुर्नरः सूर्यस्य चक्षुः प्र मिनन्ति वृष्टिभिः॥ ५॥

5. *Aśvā ivedaruṣāsaḥ sabandhavaḥ śūrā iva prayudhaḥ prota yuyudhuḥ. Maryā iva suvṛdho vāvṛdhurnaraḥ sūryasya cakṣuḥ pra minanti vṛṣṭibhiḥ.*

O Maruts, leading lights of the world, sanguine and bold, you are ever going forward like horses on the course, uninterrupted. Brotherly and friendly toward all equally, fighting like warriors for all, you are always struggling for a better world. Rising and growing like mortal life forms, you are evolving continuously. And with the torrents of rain you dim the blazing light of the sun in mist.

ते अञ्ज्येष्ठा अकनिष्ठास उद्भिदोऽमध्यमासो महसा वि वावृधुः। सुजातासो जनुषा पृश्निमातरो दिवो मर्या आ नो अच्छा जिगातन॥ ६॥

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6. *Te ajyeṣṭhā akaniṣṭhāsa udbhido'madhyamāso mahasā vi vāvṛdhuḥ. Sujātāso januṣā pṛśnimātaro divo maryā ā no acchā jigātana.*

None highest, none lowest, none middling, among them, they are equals all, burst forth into life through layers of impediments. Nobly born by nature, children of heaven, earth and the firmament, they are mortals, humans all, who, as we wish, come to us and appreciate us all. They grow and rise by their own strength and grandeur.

वयो॒ न ये श्रेणीः॑ पप्तु॒रोज॒साऽन्ता॑न्दि॒वो बृ॑ह॒तः सानु॑नस्परि॑। अश्वा॑स एषामु॒भये॒ यथा॑ वि॒दुः प्र पर्व॑तस्य नभ॒नूँ॑र॑चुच्यवुः ॥ ७ ॥

7. *Vayo na ye śreṇīḥ papturojasā'ntān divo bṛhataḥ sānunaspari. Aśvāsa eṣāmubhaye yathā viduḥ pra parvatasya nabhanūṅracucyavuḥ.*

They soar together like flights of birds with the innate force of their light and lustre over mighty mountain peaks across the middle regions to the bounds of expansive heaven. Commanding the two-way motion of their circuitous energy, they shake the clouds of the sky and break them into showers.

मिमा॑तु॒ द्यौरदि॑तिर्वी॒तये॑ नः॒ सं दानु॑चित्रा उ॒षसो॑ यतन्ताम्। आचु॑च्यवुर्दि॒व्यं कोश॑मे॒त ऋषे॑ रु॒द्रस्य॑ म॒रुतो॑ गृणा॒नाः ॥ ८ ॥

8. *Mimātu dyaur-aditir-vītaye naḥ saṁ dānucitrā uṣaso yatantām. Ācucyavur-divyaṁ kośameta ṛṣe rudrasya maruto gṛṇānāḥ.*

May the heaven of light and mother earth bless us and help us rise in light and generosity, peace and

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joy. May the dawns, wonderful givers, join us and help us to rise in beauty and grace of life. O Rshi, lord of universal vision, may these Maruts, children of the lord of justice and rectitude, sung and adored, singing and rejoicing, shower the treasure of heavenly light and joy on earth.

Mandala 5/Sukta 60

Maruts and / or Agni Maruts Devata, Shyavashva Atreya Rshi

ईळे अग्निं स्ववसं नमोभिरिह प्रसत्तो वि चयत्कृतं नः । रथैरिव प्र भरे वाजयद्भिः प्रदक्षिणिन्मरुतां स्तोममृध्याम् ॥ १ ॥

1. *Īḷe agniṁ svavasaṁ namobhiriha prasatto vi cayat kṛtaṁ naḥ. Rathairiva pra bhare vājayad-bhiḥ pradakṣiṇin-marutāṁ stomam-ṛdhyām.*

Collecting the work already done for us in the field, happy and enthusiastic, in perfect faith with relentless dedication and investments, I study and adore Agni, heat, light and electric energy, rich source of protection and progress, in order to extend the knowledge, hoping that, going round the world as if by tempestuous chariots of the winds in right order, I would raise the song of celebration in honour of the scholars and humanity. May the lord of knowledge accept and consecrate our work!

आ ये तस्थुः पृषतीषु श्रुतासु सुखेषु रुद्रा मरुतो रथेषु । वना चिदुग्रा जिहते नि वो भिया पृथिवी चिद्रेजते पर्वतश्चित् ॥ २ ॥

2. *Ā ye tasthuḥ pṛṣatīṣu śrutāsu sukheṣu rudrā maruto ratheṣu. Vanā cidugrā jihate ni vo bhīyā pṛthivī cid rejate parvataścit.*

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Rudras, pranic energies of life and natural catalysis, Maruts, heat, light, electric and wind energies, which abide and energise streams and showers, which work in means of transport and comfort, and which are described in works of revelation and research, are mighty, tempestuous and blazing. O Rudras and Maruts, catalytic, integrative and regenerative energies, under your power and fear of natural law the sun-rays radiate, the forests tremble, the earth moves and shines, the clouds break and the mountains shake.

पर्वतश्चिन्महि वृद्धो बिभाय दिवश्चित्सानु रेजत स्वने वः। यत्क्रीळथ मरुत ऋष्टिमन्त आप इव सध्र्यञ्चो धवध्वे॥ ३॥

3. *Parvataścinmahi vṛddho bibhāya divaścit sānu rejata svane vaḥ. Yat krīḷatha maruta ṛṣṭimanta āpa iva sadhryañco dhavadhve.*

O Maruts, tempestuous energies of divine omnipotence, when you agitate, blow and flow together like streams of water—which is just your play in life—the densest cloud and the great ancient mountain cower in fear and the top bounds of the regions of light vibrate with the waves of your boundless roar.

वरा इवेद्रैवतासो हिरण्यैरभि स्वधाभिस्तन्वः पिपिश्रे।
श्रिये श्रेयांसस्तवसो रथेषु सत्रा महांसि चक्रिरे तनूषु॥ ४॥

4. *Varā ived raivatāso hiraṇyair-abhi svadhā-bhis-tanvaḥ pipiśre. Śriye śreyāṁsas-tavaso ratheṣu satrā mahāṁsi cakrire tanūṣu.*

Like eminent people nobly born in life's affluence who adorn themselves with their innate graces

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and golden attainments of culture and education, the Maruts, leading lights of humanity, commanding honour and excellence, riding their chariots, do great actions of truth and rectitude in their life and conduct for the beauty of human culture and grace of living as reflections of their inner self.

अ॒ज्ये॒ष्ठासो॒ अक॑निष्ठास ए॒ते सं भ्रात॑रो वावृधुः सौभ॑गाय।
युवा॑ पि॒ता स्वपा॑ रु॒द्र ए॑षां सु॒दुघा॒ पृश्निः॑ सु॒दिना॑ म॒रुद्भ्यः॑ ॥ ५ ॥

5. *Ajyeṣṭhāso akaniṣṭhāsa ete saṁ bhrātaro vāvṛdhuḥ saubhagāya. Yuvā pitā svapā rudra eṣāṁ sudughā pṛśniḥ sudinā marudbhyaḥ.*

None highest, none lowest, all equal as brothers together, the Maruts, leading lights of life and humanity, work and grow and advance for the honour and prosperity of life and living. Their father and creator, Rudra, lord omnipotent of justice and dispensation, ever young, giver of sustenance, and mother earth and the firmament, ever abundant and generous for the Maruts through the bright days, look after them and inspire them.

यदु॑त्त॒मे म॑रुतो मध्य॒मे वा॒ यद्वा॑व॒मे सु॑भगासो दि॒वि ष्ठ। अतो॑ नो रुद्रा उ॒त वा॒ न्व१॑स्याऽग्ने॑ वि॒त्ताद्ध॒विषो॒ यद्य॑जाम ॥ ६ ॥

6. *Yaduttame maruto madhyame vā yad vāvame subhagāso divi ṣṭha. Ato no rudrā uta vā nvasyā'-gne vittāddhaviṣo yad yajāma.*

O Maruts, creators of prosperity, honour and excellence, and Rudras, leading lights of justice and rectitude, and Agni, leading light of knowledge, whether

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you abide in the highest, or middle or the lowest regions of life and action, or in the light of heaven, establish us in right knowledge and action of the transparent order, and know of our action and homage which we offer to Divinity in our life.

अग्निश्च॒ यन्म॑रुतो विश्ववेदसो दि॒वो व॑ह॒ध्व॒ उत्त॑रा॒दधि॒ ष्णुभिः। ते म॑न्दसा॒ना धु॒नयो॒ रिशा॑दसो वा॒मं ध॑त्त॒ यज॑मानाय सुन्व॒ते॥ ७॥

7. *Agniśca yanmaruto viśvavedaso divo vahadhva uttarādadhi ṣṇubhiḥ. Te mandasānā dhunayo riśādaso vāmaṁ dhatta yajamānāya sunvate.*

O Agni, leading light, and Maruts, dynamic leaders and pioneers, blest with knowledge and wealth of the world, you abide on top of the regions of light and love by your own will and desire and bring down showers of light and wisdom. O leaders and pioneers, such as you are, movers and shakers of the negatives, and as you rejoice on the vedi with the yajakas, bring down the gift of life's wealth and beauty from over the levels of ordinary mortals for the yajamana and the creative soma yajaka.

अग्ने॑ म॒रुद्भिः॑ शु॒भय॑द्भिर्ऋ॒क्व॑भिः॒ सोमं॑ पिब मन्दसा॒नो ग॑णश्रिभिः। पा॒व॒केभि॑र्विश्वमि॒न्वेभि॑रा॒युभि॒र्वैश्वा॑नर प्र॒दिवा॑ के॒तुना॑ स॒जूः॥ ८॥

8. *Agne marudbhiḥ śubhayādbhirṛkvabhiḥ somaṁ piba mandasāno gaṇaśribhiḥ. Pāvakebhir-viśvaminvebhir-āyubhir-vaiśvānara pradivā ketunā sajūḥ.*

O leading light of the world, Agni, Vaishvanara,

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power and passion of life, friend and associate of higher light and wisdom by virtue of your character and conduct, come rejoicing to the vedi, share and enjoy the sweets of soma, life's joy, wealth, honour and excellence in the company of the Maruts, dynamic people on the march who are pure and gracious, praise-worthy, pride of the republic, purifying, inspiring, strengthening and beautifying the world, people who love life and add to the grace of life by living well and gracefully.

Mandala 5/Sukta 61

Maruts, Shashiyasi Tarantamahishi, Purumidha Vaidadashvi, Taranta Vaidadashvi, Rathaviti Darbhya Devatah. Shyavashva Atreya Rshi

के ष्ठा नर॒: श्रेष्ठतमा॒ य एक॑एक आय॒य।
प॒र॒मस्या॑: परा॒वत॑:॥ १॥

1. *Ke ṣṭhā naraḥ śreṣṭhatamā ya ekaeka āyaya. Paramasyāḥ parāvataḥ.*

Who are you, leaders and pioneers, best and most excellent, that come one by one and reach all together from farthest of far distances?

क्व१॑ वो॑ श्वा॒: क्वा३॑ भीशव॒: क॒थं शे॑क क॒था य॑य।
पृ॒ष्ठे सदो॑ न॒सोर्यम॑:॥ २॥

2. *Kva vo'śvāḥ kvā bhīśavaḥ kathaṁ śeka kathā yaya. Pṛṣṭhe sado nasoryamaḥ.*

Where are your horses? Where the reins? What is your power and potential? How do you move? Where is the saddle on the horse back? Where is the bridle that

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controls the direction by the nose?

जघने चोद एषां वि सक्थानि नरो यमुः ।
पुत्रकृथे न जनयः ॥ ३ ॥

3. *Jaghane coda eṣāṁ vi sakthāni naro yamuḥ.*
Putrakṛthe na janayaḥ.

They goad and spur on the horses' flanks, the riders make them move fast in order, their muscles strained and waxed, as parents raise their children to the optimum with freedom and control.

परा वीरास एतन मर्यासो भद्रजानयः ।
अग्नितपो यथासथ ॥ ४ ॥

4. *Parā vīrāsa etana maryāso bhadrajānayaḥ.*
Agnitapo yathāsatha.

Go far, brave leaders of the people, nobly born and nobly educated, men of vibrant discipline trained in the crucibles of fire as you are, and happily married.

सनत्साश्व्यं पशुमुत गव्यं शतावयम् ।
श्यावाश्वस्तुताय या दोर्वीरायोपबर्बृहत् ॥ ५ ॥

5. *Sanat sāśvyaṁ paśumuta gavyaṁ śatāvayam.*
Śyāvāśvastutāya yā dorvīrāyopabarbṛhat.

The woman who opens her arms with love and joins her brave and dynamic husband shoulder to shoulder in work and household jointly achieves a hundredfold wealth of land and cattle, plenty of food and energy, and movable and immovable acquisitions.

उत त्वा स्त्री शशीयसी पुंसो भवति वस्यसी ।
अदेवत्रादराधसः ॥ ६ ॥

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6. *Uta tvā strī śasīyasī puṁso bhavati vasyasī. Adevatrād-arādhasaḥ.*

O man, the woman deserves your respect and reverence and love because she remains a generous and graceful accomplisher in the home in spite of the man's want of piety and success.

वि या जानाति जसुरिं वि तृष्यन्तं वि कामिनम्।
देवत्रा कृणुते मनः ॥ ७ ॥

7. *Vi yā jānāti jasuriṁ vi tṛṣyantaṁ vi kāminam. Devatrā kṛṇute manaḥ.*

She who knows well the man struggling with want and deprivation, thirsting for love and recognition, ambitious for dedication and success, steadies her mind in concentration and the divine will in action for success in married life in piety.

उत घा नेमो अस्तुतः पुमाँ इति ब्रुवे पणिः।
स वैरदेय इत्समः ॥ ८ ॥

8. *Uta ghā nemo astutaḥ pumāň iti bruve paṇiḥ. Sa vairadeya it samaḥ.*

And I say: Whether the man is worthy of praise or unworthy of praise, but being the husband he is half of the woman's life (as the woman is his better half), and has equal rights and responsibilities in the family affairs and equal conjugal rights.

उत मेऽरपद्युवतिर्ममन्दुषी प्रति श्यावाय वर्तनिम्।
वि रोहिता पुरुमीळ्हाय येमतुर्विप्राय दीर्घयशसे ॥ ९ ॥

9. *Uta me'rapad yuvatir-mamanduṣī prati śyāvāya vartanim. Vi rohitā purumīḷhāya yematur-viprāya dīrghayaśase.*

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And she, my wife, young, happy, learned, going fast forward, clearly shows the way of life to me, virile, learned, seeker of high renown, going forward by chariot, which we two draw like two equal ruddy horses.

यो मे धेनूनां शतं वैददश्विर्यथा ददत्।
तरन्तइव मंहना॥ १०॥

10. *Yo me dhenūnāṁ śataṁ vaidadaśviryathā dadat.*
Taranta iva maṁhanā.

Hail to him, disciple of a specialist of transport, who gives me a hundred gifts of lands and cows and forms of knowledge and takes me across the seas as by a mighty boat.

य ईं वहन्त आशुभिः पिबन्तो मदिरं मधु।
अत्र श्रवांसि दधिरे॥ ११॥

11. *Ya īṁ vahanta āśubhiḥ pibanto madiraṁ madhu.*
Atra śravāṁsi dadhire.

Those who bring hither instant showers of rain, tasting sweets of honey drinks here, bear and hold the food, energy and wealth of the world.

येषां श्रियाधि रोदसी विभ्राजन्ते रथेष्वा।
दिवि रुक्मइवोपरि॥ १२॥

12. *Yeṣāṁ śriyādhi rodasī vibhrājanate ratheṣvā.*
Divi rukma ivopari.

Those, who by their beauty and grace of culture shine over earth and skies in chariots like the sun in heaven above, (bear and hold the food, energy and wealth of the world).

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युवा॒ स मा॑रुतो ग॒णस्त्वे॒षर॑थो॒ अने॑द्यः ।
शु॒भं॒यावा॒प्रति॑ष्कुतः ॥ १३ ॥

13. *Yuvā sa māruto gaṇas-tveṣaratho anedyaḥ.*
Śubhaṁyāvāpratiṣkutaḥ.

Young, bright and bold, that group of Maruts, pioneers of humanity, riding their bright and blazing chariots, admirable beyond reproach, rises over the spatial oceans, unobstructed and unchallenged.

को वे॑द नू॒नमे॑षां॒ यत्रा॒ मद॑न्ति॒ धूत॑यः ।
ऋ॒तजा॑ता अरे॒पस॑ः ॥ १४ ॥

14. *Ko veda nūnameṣāṁ yatrā madanti dhūtayaḥ.*
Ṛtajātā arepasaḥ.

Who would know of them for sure where these tempestuous heroes born of truth, immaculate and free challengers of sin, work and rejoice and celebrate their victory?

यू॒यं मर्त॑ं विपन्यवः प्रणे॒तार॑ इ॒त्था धि॒या ।
श्रोता॑रो॒ याम॑हूतिषु ॥ १५ ॥

15. *Yūyaṁ martaṁ vipanyavaḥ praṇetāra itthā-dhiyā.*
Śrotāro yāmahūtiṣu.

O leading lights, admirable heroes, with intelligence and understanding, thus, you are inspirers, guides and saviours of mortals. And you listen when they call on you in peace or distress for help and assistance.

ते नो॒ वसू॑नि॒ काम्या॑ पुरुश्च॒न्द्रा रि॑शादसः ।
आ य॑ज्ञियासो ववृत्तन ॥ १६ ॥

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16. *Te no vasūni kāmyā puruścandrā riśādasaḥ.*
Ā yajñiyāso vavṛttana.

Thus they, adorable benefactors, creators of good and destroyers of evil by yajna, abundant in golden gifts, may, we pray, continue to bring us the wealth and honours of excellence we desire.

एतं मे स्तोममूर्म्ये दाभ्र्याय परा वह।
गिरो देवि रथीरिव ॥ १७ ॥

17. *Etaṁ me stomamūrmye dārbhyāya parā vaha.*
Giro devi rathīriva.

O divine spirit of night and vibrations of peace, listen and, like a charioteer, for me, carry this song and words of prayer far to the regenerative lord of life.

उत मे वोचतादितिः सुतसोमे रथवीतौ।
न कामो अप वेति मे ॥ १८ ॥

18. *Uta me vocatāditi sutasome rathavītau.*
Na kāmo apa veti me.

And then say this for me: The yajna is complete, soma is distilled, the chariot arrived in peace, and my prayer and desire never goes astray.

एष क्षेति रथवीतिर्मघवा गोमतीरनु। पर्वतेष्वपश्रितः ॥ १९ ॥

19. *Eṣa kṣeti rathavītir-maghavā gomatīranu.*
Parvateṣvapaśritaḥ.

This man of yajnic action, honour and excellence travelling by chariot straight like rays of the sun across the clouds lives in the world and reaches his destination without difficulty.

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Mandala 5/Sukta 62

Mitra - Varuna Devata, Shrutavid Atreya Rshi

ऋतेनं ऋतमपिहितं ध्रुवं वां सूर्यस्य यत्र विमुचन्त्यश्वान्।
दश शता सह तस्थुस्तदेकं देवानां श्रेष्ठं वपुषामपश्यम्॥ १॥

1. *Ṛtena ṛtamapihitaṁ dhruvaṁ vāṁ sūryasya yatra vimucantyaśvān. Daśa śatā saha tasthus-tadekaṁ devānāṁ śreṣṭhaṁ vapuṣāmapaśyam.*

O Mitra and Varuna, light and life of the universe, I know the thousand radiations, and I have seen that one fixed centre of your reality, Rtam, Eternal Truth, covered by Rtam, cosmic manifestations of its mutability and the laws of mutability, where the radiations converge and wherefrom they are released around. And that eternal centre is the essential, ultimate and highest form of all existential forms of divinity, the One and yet many at the same time.

तत्सु वां मित्रावरुणा महित्वमीर्मा तस्थुषीरहभिर्दुदुह्रे।
विश्वाः पिन्वथः स्वसरस्य धेना अनु वामेकः पविरा ववर्त॥ २॥

2. *Tat su vāṁ mitrāvaruṇā mahitvamīrmā tasthuṣīrahabhir-duduhre. Viśvāḥ pinvathaḥ svasarasya dhenā anu vāmekaḥ pavirā vavarta.*

O Mitra and Varuna, sun and the surrounding waters of life, that living grandeur of yours, the One constant impeller of life, the unmoved mover, Spirit of existence at the centre, vests in the immovable forms of life, herbs and trees, by days and nights. Thus you nourish all the streams of life while one of you, the sun, goes round and round in orbit by the law of the One at

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the centre.

अधारयतं पृथिवीमुत द्यां मित्रराजाना वरुणा महोभिः ।
वर्धयतमोषधीः पिन्वतं गा अव वृष्टिं सृजतं जीरदानू ॥ ३ ॥

3. *Adhārayataṁ pṛthivīmuta dyāṁ mitrarājānā varuṇā mahobhiḥ. Vardhayatamoṣadhīḥ pinvataṁ gā ava vṛṣṭiṁ sṛjataṁ jīradanū.*

Mitra and Varuna, sun and space, light and law, heat and water, refulgent rulers of the world, generous creators and givers, together with your powers and actions, you hold the earth and heaven, feed and promote the greenery of nature, sustain the planets, and create and shower the rains.

आ वामश्वासः सुयुजो वहन्तु यतरश्मय उप यन्त्ववर्वाक् ।
घृतस्य निर्णिगनु वर्तते वामुप सिन्धवः प्रदिवि क्षरन्ति ॥ ४ ॥

4. *Ā vāmaśvāsaḥ suyujo vahantu yataraśmaya upa yantvarvāk. Ghṛtasya nirṇiganu vartate vāmupa sindhavaḥ pradivi kṣaranti.*

Mitra and Varuna, rulers and scientists of the world, may your motive forces of transport well used and well steered like horses by reins and light by rays bear you and bring you hither. Purified and reinforced waters and liquid fuels are under your command, and let streams of water flow when the fire is ignited.

अनु श्रुतामतिं वर्धदुर्वीं बर्हिरिव यजुषा रक्षमाणा ।
नमस्वन्ता धृतदक्षाधि गर्ते मित्रासाथे वरुणेळास्वन्तः ॥ ५ ॥

5. *Anu śrutāmamatiṁ vardhadurvīṁ barhiriva yajuṣā rakṣamāṇā. Namasvantā dhṛtadakṣādhi garte mitrāsāthe varuṇeḷāsvantaḥ.*

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Mitra and Varuna, leading lights and dynamic forces of the world, in keeping with Vedic tradition and your own honour and fame, enhancing your personality and character, preserving and promoting the wide earth and environment, like protecting and augmenting the light and fire of yajna with mantric chants of application and acts of self-sacrifice, with wealth of food and energy for input, and commanding strength and expertise, you sit at the high steer of the nation and join centres of production and progress across the earth.

अक्रविहस्ता सुकृतेा पर॒स्पा यं त्रासाथे वरु॒णेळास्व॒न्तः ।
राजाना क्ष॒त्रमह्॑णीयमाना स॒हस्र॑स्थूणं बिभृथः स॒ह द्वौ ॥ ६ ॥

6. *Akravihastā sukṛte paraspā yaṁ trāsāthe varuṇeḷāsvantaḥ. Rājānā kṣatram-ahṛṇīyamānā sahasrasthūṇaṁ bibhṛthaḥ saha dvau.*

Mitra and Varuna, leading lights of vision and judgement, ruling and refulgent powers of humanity, kind and loving nobilities of non-violent hands, holy of action, helpful for others, seated at the centres of yajnic activity over the earth's regions, ruling and protecting the social order without hurting and damaging it, both of you bear and hold up the order of a thousand pillars together and protect it against fear and violence of terror.

हिर॑ण्यनिर्णि॒गयो॑ अस्य॒ स्थूणा॒ वि भ्रा॑जते दि॒व्य१॒॑श्वाज॑नीव ।
भ॒द्रे क्षेत्रे॒ निमि॑ता॒ तिल्वि॑ले वा स॒नेम॒ मध्वो॒ अधि॑-
गर्त्यस्य ॥ ७ ॥

7. *Hirṇyanirṇigayo asya sthūṇā vi bhrājate divyaśvājanīva. Bhadre kṣetre nimitā tilvile vā sanema madhvo adhigartyasya.*

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This social order is distinctive, discriminative between gold and merely glittering. It rests on pillars of gold, and it shines like lightning in the skies. Its policy is framed and defined in the house of holiness or, let us say, on the fields of fertility. Let us hope and pray we join and share the honey sweets created by the leading lights and rulers of judgement at the helm of the nation and by the people in the home by the fire-side.

हिरण्यरूपमुषसो व्युष्टावयःस्थूणमुदिता सूर्यस्य। आ रोहथो वरुण मित्र गर्तमतश्चक्षाथे अदितिं दितिं च॥ ८॥

8. *Hiraṇyarūpamuṣaso vyuṣṭāvayaḥ sthūṇamuditā sūryasya. Ā rohatho varuṇa mitra gartamataś-cakṣāthe aditiṁ ditiṁ ca.*

O Mitra and Varuna, rulers and leaders of the earth, commanding vision and judgement, at the break of dawn and rise of the sun you ride your chariot of golden pillars and take your seat on the helm and thence watch the realm for what is permanent of value and preservable and what is merely transient and destructible.

यद्बंहिष्ठं नातिविधे सुदानू अच्छिद्रं शर्म भुवनस्य गोपा। तेन नो मित्रावरुणावविष्टं सिषासन्तो जिगीवांसः स्याम॥ ९॥

9. *Yad baṅhiṣṭhaṁ nātividhe sudānū acchidraṁ śarma bhuvanasya gopā. Tena no mitrāvaruṇ-āvaviṣṭaṁ siṣāsanto jigīvāṁsaḥ syāma.*

O Mitra and Varuna, ruler and leading lights of strength and judgement, generous as breath of life, unchallengeable protectors of the world, come and bless

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us with that greatest, highest and imperishable home of protection in which, sharing the honey sweets of life with all, we may live to achieve our ambition for victory in the struggle of existence.

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Mitra - Varuna Devata, Archanana Atreya Rshi

ऋतस्य गोपावधि तिष्ठथो रथं सत्यधर्माणा परमे व्योमनि।
यमत्र मित्रावरुणावथो युवं तस्मै वृष्टिर्मधुमत्पिन्वते दिवः॥ १॥

1. *Ṛtasya gopāvadhi tiṣṭhatho rathaṁ satyadharmāṇā parame vyomani. Yamatra mitrāvaruṇāvatho yuvaṁ tasmai vṛṣṭir-madhumat pinvate divaḥ.*

Mitra and Varuna, lord of light and lord of justice and rectitude, ruler and judge, guardians of truth and law, observers of truth and law and eternal Dharma, you abide in the highest regions of existence in the presence of Divinity and ride over the chariot of life and the state while you occupy the highest seats of the social order. In this state, whoever you protect is blest, rains of honey sweets shower on him from heaven above.

सम्राजावस्य भुवनस्य राजथो मित्रावरुणा विदथे स्वर्दृशा।
वृष्टिं वां राधो अमृतत्वमीमहे द्यावापृथिवी वि चरन्ति तन्यवः॥ २॥

2. *Samrājāvasya bhuvanasya rājatho mitrāvaruṇā vidathe svardṛśā. Vṛṣṭiṁ vāṁ rādho amṛtatvamīmahe dyāvāpṛthivī vi caranti tanyavaḥ.*

Mitra, lord of love and friendship, Varuna, lord

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of judgement and discrimination, rulers and leading lights of this world, you shine in splendour and reveal the light of Divinity in the yajnic business of life on the earth. Just as thunder and lightning light and shake the earth and sky, so do you rule the earth. We pray to you for the shower of joy, success and the nectar sweets of immortal values in this mortal state of life.

सम्राजा॑ उ॒ग्रा वृ॑ष॒भा दि॒वस्पती॑ पृथि॒व्या मि॒त्रावरु॑णा॒ विच॑र्षणी। चि॒त्रेभि॑र॒भ्रैरुप॑ तिष्ठथो॒ रवं॒ द्यां व॑र्षयथो॒ असु॑रस्य मा॒यया॑॥ ३॥

3. *Samrājā ugrā vṛṣabhā divaspatī pṛthivyā mitrāvaruṇā vicarṣaṇī. Citrebhirabhrairupa tiṣṭhatho ravaṁ dyāṁ varṣayatho asurasya māyayā.*

Mitra and Varuna, ruler and leading lights like sun and shower, shining in majesty, blazing with splendour, brave and generous, guardians of heaven and light of the earth, watchful observers of the world, wielding wondrous clouds of rain and power, you stay close by us and send down showers of rain and roar of thunder by the awful force of light and winds of nature's breath of life.

मा॒या वां मित्रावरुणा दि॒वि श्रिता सूर्यो॑ ज्योति॑श्चरति चि॒त्रमायु॑धम्। तम॒भ्रेण॑ वृ॒ष्ट्या गूह॑थो दि॒वि पर्ज॑न्य द्र॒प्सा मधु॑मन्त ईरते॥ ४॥

4. *Māyā vāṁ mitrāvaruṇā divi śritā sūryo jyotiścarati citramāyudham. Tamabhreṇa vṛṣṭyā gūhatho divi parjanya drapsā madhumanta īrate.*

Mitra and Varuna, lord of light and lord of bliss, ruler and leading lights of the social order, your power

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and generosity is based in the light of Divinity and issues from there. The sun, an agent and manifestation of the same, shines with its light as weapon of enlightenment and purification. You cover the sun with an ocean of vapour and energy of cosmic electricity in the regions of light, then the cloud is formed and showers of honey drops fall as rain.

रथं युञ्जते मरुतः शुभे सुखं शूरो न मित्रावरुणा गविष्टिषु।
रजांसि चित्रा वि चरन्ति तन्यवो दिवः सम्राजा पयसा न उक्षतम्॥ ५॥

5. *Rathaṁ yuñjate marutaḥ śubhe sukhaṁ śūro na mitrāvaruṇā gaviṣṭiṣu. Rajāṁsi citrā vi caranti tanyavo divaḥ samrājā payasā na ukṣatam.*

O Mitra and Varuna, generous ruler and enlightened leaders, the Maruts, dynamic scientists and engineers, brave as warriors and tempestuous as winds, design and structure a faultless chariot and use it for the comfort and welfare of mankind. They rise in the company of sunrays to the wonderful regions of the skies, light and lightning in yajnic programmes for the good of all. O brilliant leaders, give us showers of water, milk, generative energy and creative vision.

वाचं सु मित्रावरुणाविरावतीं पर्जन्यश्चित्रां ववदति त्विषीमतीम्। अभ्रा वसत मरुतः सु मायया द्यां वर्षयतमरुणामरेपसम्॥ ६॥

6. *Vācaṁ su mitrāvaruṇāv-irāvatīṁ parjanyaś-citrāṁ vadati tviṣīmatīm. Abhrā vasata marutaḥ su māyayā dyāṁ varṣayatam-aruṇāmarepasam.*

Just as the cloud deeply filled with vapour and

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highly generous rumbles with its voice of thunder and showers rains of water, fertilising, exciting and pure, similarly, O scholars, teachers and preachers, loving as Mitra, friend, and discriminative as Varuna, the judge, speak to us that language of knowledge and wisdom which is comforting, refreshing, regenerative and life giving, wonderfully engaging and illuminating, full of wonder and variety and light of life. Let the dynamic people, vibrant as winds live in plenty like the cloud, and rise to the light of heaven with knowledge and power. Powerful as Indra, brilliant as Sun, and generous as Prajapati, give us the showers of knowledge and speech, holy, bright and blazing, free of sin and evil.

धर्म॑णा मित्रावरुणा विपश्चिता व्र॒ता र॑क्षेथे॒ असु॑रस्य मा॒यया॑। ऋ॒तेन॒ विश्व॑ं भुव॑नं॒ वि रा॑जथ॒ः सूर्य॒मा ध॑त्थो दि॒वि चित्र्यं॒ रथ॑म्॥ ७॥

7. *Dharmaṇā mitrāvaruṇā vipaścitā vratā rakṣethe asurasya māyayā. Ṛtena viśvaṁ bhuvanaṁ vi rājathaḥ sūryamā dhattho divi citryaṁ ratham.*

Mitra, O lord of light and love, and Varuna, lord of law and justice, knowing and discriminative, dedicated to the observance of the Law, you uphold, protect and promote the entire world of existence in order by Dharma, Rtam, cosmic dynamics and the innate strength and will of life. You shine in manifestation by Law and you maintain the sun in the regions of light like a marvellous chariot on the highway by the Law.

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Mitra - Varuna Devata, Archanana Atreya Rshi

वरुणं वो रिशादसमृचा मित्रं हवामहे।
परि व्रजेव बाह्वोर्जगन्वांसा स्वर्णरम्॥ १॥

1. *Varuṇaṁ vo riṣādasam-ṛcā mitraṁ havāmahe.*
Pari vrajeva bāhvor-jaganvāṁsā svarṇaram.

O Mitra, loving friend, and Varuna, learned scholar and lover of justice, with words of prayer and adoration we invoke and invite you, destroyers of negativity and enmity, moving forward by the strength of your arms and leading to the golden goal of joy and bliss by paths of knowledge, love and rectitude, moving as you do like shepherds leading cows to the stall.

ता बाहवा सुचेतुना प्र यन्तमस्मा अर्चते।
शेवं हि जार्यं वां विश्वासु क्षासु जोगुवे॥ २॥

2. *Tā bāhavā sucetunā pra yantamasmā arcate.*
Śevaṁ hi jāryaṁ vāṁ viśvāsu kṣāsu joguve.

O Mitra and Varuna, sages of love and justice, extend your hands of generosity alongwith your knowledge and wisdom to this aspiring supplicant. I adore and proclaim your admirable treasure of light, love and justice over the entire regions of the world.

यन्नूनमश्यां गतिं मित्रस्य यायां पथा।
अस्य प्रियस्य शर्मण्यहिंसानस्य सश्चिरे॥ ३॥

3. *Yannūnam-aśyāṁ gatiṁ mitrasya yāyāṁ pathā.*
Asya priyasya śarmaṇy-ahiṁsānasya saścire.

I wish and pray I go by the same path and reach

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the same goal, the home of divine bliss of this dear lord of love and non-violence, Mitra which the sages follow and reach.

युवाभ्यां मित्रावरुणोपमं धेयामृचा।
यद्ध क्षयै मघोनां स्तोतॄणां च स्पूर्धसे ॥ ४ ॥

4. *Yuvābhyāṁ mitrāvaruṇopamaṁ dheyāmṛcā.*
Yaddha kṣaye maghonāṁ stotṝṇāṁ ca spūrdhase.

May I, with prayer and adoration, receive from you, Mitra and Varuna, that excellent treasure of wealth and wisdom which abides in the home of the prosperous celebrants when they have reached their golden goal of joy and which I aspire to emulate.

आ नो मित्र सुदीतिभिर्वरुणश्च सधस्थ आ।
स्वे क्षयै मघोनां सखीनां च वृधसे ॥ ५ ॥

5. *Ā no mitra sudītibhir-varuṇaśca sadhastha ā.*
Sve kṣaye maghonāṁ sakhīnāṁ ca vṛdhase.

O Mitra and Varuna, loving friend and friend of justice and rectitude, come to us with your brilliance of knowledge and grace our home, your own place, for the advancement of friends and devotees on way to further progress.

युवं नो येषु वरुण क्षत्रं बृहच्च बिभृथः।
उरु णो वाजसातये कृतं राये स्वस्तये ॥ ६ ॥

6. *Yuvaṁ no yeṣu varuṇa kṣatraṁ bṛhacca bibhṛthaḥ. Uru ṇo vājasātaye kṛtaṁ rāye svastaye.*

O lord of love and friendship, Mitra, O Varuna, lord of justice and rectitude, those whom you vest with

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the great social order and high excellence and guide and conduct for our sake, advance and raise higher in honour and excellence for victory, wealth and well being for us.

उच्छन्त्यां मे यजता देवक्षत्रे रुशद्गवि। सुतं सोमं न हस्तिभिरा पड्भिर्धावतं नरा बिभ्रतावर्चनानसम्॥ ७॥

7. *Ucchantyāṁ me yajatā devakṣatre ruṣadgavi. Sutaṁ somaṁ na hastibhirā paḍbhirdhāvataṁ narā bibhratāv-arcanānasam.*

Mitra and Varuna, ruler and pioneers of the nation, adorable guides and unifiers of humanity, come running fast on feet firm as the elephant's and join my yajna at the rise of dawn in the light of the sun in this holy social order. Accept the song of adoration and prayer of the celebrant and enjoy it like distilled soma of yajna and excellence of the social order.

Mandala 5/Sukta 65

Mitra - Varuna Devata, Ratahavya Atreya Rshi

यश्चिकेत स सुक्रतुर्देवत्रा स ब्रवीतु नः।
वरुणो यस्य दर्शतो मित्रो वा वनते गिरः॥ १॥

1. *Yaściketa sa sukraturdevatrā sa bravītu naḥ. Varuṇo yasya darśato mitro vā vanate giraḥ.*

He who knows is a holy performer of good action, Sukratu. Let the sukratu speak to us of the Lord and of truth, universal love, justice and rectitude, whose vision and language of vision, Mitra, friend and lover, and Varuna, who can discriminate between truth and falsehood, eminent among the eminent worth meeting,

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love and admire. Let mitra and varuna among us speak to us of Mitra and Varuna, Lord of love and justice.

ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा।
ता सत्पती ऋतावृधा ऋतावाना जनेजने ॥ २ ॥

2. *Ta hi ṣreṣṭhavarcasā rājānā dīrghaśruttamā.*
Tā satpatī ṛtāvṛdha ṛtāvānā janejane.

They command the highest knowledge and illumination, they are eminent among the brilliant, learned scholars of Revelation. They command and preserve the truth, they preserve and protect the divine law of nature, they observe and uphold the universal law and Dharma among every community of humanity.

ता वामियानोऽवसे पूर्वा उप ब्रुवे सचा।
स्वश्वासः सु चेतुना वाजाँ अभि प्रदावने ॥ ३ ॥

3. *Tā vāmiyāno'vase pūrvā upa bruve sacā.*
Svaśvāsaḥ su cetunā vājāň abhi pra dāvane.

O Mitra and Varuna, twin powers of love and friendship, justice and rectitude, ancient and eternal, I approach you for protection and promotion, and speak to you and speak of you: you command knowledge, you command revelation and communication, you give knowledge, you give means of communication and transport, food and energy, struggle, speed and success to the people of charity and generosity.

मित्रो अंहोश्चिदादुरु क्षयाय गातुं वनते।
मित्रस्य हि प्रतूर्वतः सुमतिरस्ति विधतः ॥ ४ ॥

4. *Mitro aṁhościdāduru kṣayāya gātuṁ vanate.*
Mitrasya hi pratūrvataḥ sumatirasti vidhataḥ.

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Mitra, friend and lover, for sure, provides a wide path away from sin for us to have a safe and spacious haven of peace on earth. The love and friendship of the Lord of instant action who protects and upholds us against sin and evil is for humanity, abundant for anyone who cares to benefit from it by prayer and effort.

व॒यं मि॒त्रस्यावं॑सि॒ स्याम॑ स॒प्रथ॑स्तमे।
अ॒ने॒हस॒स्त्वोत॑यः स॒त्रा वरु॑णशेषसः ॥ ५ ॥

5. *Vayaṁ mitrasyāvasi syāma saprathastame. Anehasastvotayaḥ satrā varuṇaśeṣasaḥ.*

Let us pray and make effort that we may abide in the widest protection of Mitra, lord of mercy, friend and lover of the universe. Let us be free from sin, evil and violence, safe under your protection, O Lord, ever dedicated to truth and law, and let us live as loved children of Varuna, lord of justice and rectitude.

यु॒वं मि॑त्रे॒मं जन॑ं यतथ॒ः सं च॑ नयथः। मा म॒घोन॒ः परि॑ ख्यत॒ं मो अ॒स्माक॒मृषी॑णां गोपी॒थे न॑ उरुष्यतम्॥ ६ ॥

6. *Yuvaṁ mitremaṁ janaṁ yatathaḥ saṁ ca nayathaḥ. Mā maghonaḥ pari khyataṁ mo asmākam-ṛṣīṇāṁ gopīthe na uruṣyatam.*

O Mitra and Varuna, friend and lover of humanity, upholder of justice and rectitude, you inspire and exhilarate this human nation to action, unite them and lead them to the common goal. O lord of love, mercy and justice, pray do not ignore the supplicants on way to prosperity and excellence, do not forsake our people and future generations on the path of piety and progress, promote and exalt us and our leading lights to reach the

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haven of peace and bliss.

Mandala 5/Sukta 66

Mitra - Varuna Devata, Ratahavya Atreya Rshi

आ चिकितान सुक्रतू देवौ मर्त रिशादसा।
वरुणाय ऋतपेशसे दधीत प्रयसे महे॥ १॥

1. *Ā cikitāna sukratū devau marta riśādasā.*
Varuṇāya ṛtapeśase dadhīta prayase mahe.

O learned and intelligent people, for a perfect dynamic order of truth and righteousness, abundant, great and joyful, hold on to brilliant, generous and divine Mitra and Varuna, leading lights of love and justice who discriminate between right and wrong, truth and falsehood. they are destroyers of hate and enmity, negativity and contradiction, and inspirers of holy, creative and integrative action, dedicated to creative yajna of the human nation.

ता हि क्षत्रमविहुतं सम्यगसुर्यामाशाते।
अध व्रतेव मानुषं स्वर्ण धायि दर्शतम्॥ २॥

2. *Tā hi kṣatram-avihrutaṁ samyagasuryamāśāte.*
Adha vrateva mānuṣaṁ svarṇa dhāyi darśatam.

They alone successfully lead to a steady, vibrant and inviolable social order and, like committed and covenanted powers, establish a bright and blessed heaven of humanity on earth.

ता वामेषे रथानामुर्वीं गव्यूतिमेषाम्।
रातहव्यस्य सुष्टुतिं दधृक्स्तोमैर्मनामहे॥ ३॥

3. *Tā vāmeṣe rathānām-urvīṁ gavyūtimeṣām. Rāta-*
havyasya suṣṭutiṁ dadhṛk stomair-manāmahe.

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O Mitra and Varuna, for the onward movement of these chariots of yours we freely offer the wide earth and her highways and honour you and the creative song of the sacrificing celebrant with our chants of praise.

अधा॒ हि काव्या॑ यु॒वं दक्ष॑स्य पू॒र्भिर॑द्भुता।
नि के॒तुना॒ जना॑नां चि॒केथे॑ पूतदक्षसा॥ ४॥

4. *Adhā hi kāvyā yuvaṁ dakṣasya pūrbhiradbhutā.*
Ni ketunā janānāṁ cikethe pūtadakṣasā.

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, poetic visionaries commanding unprecedented and unsullied power, inspiring wonder and awe, you are widely known of the people by the brilliance of your knowledge, abundant praises of the versatile poet and the strongholds of strength and power over the earth.

तदृ॒तं पृ॑थिवि बृ॒हच्छ्र॑व ए॒ष ऋषी॑णाम्।
ज्र॒य॒सा॒नाव॑रं पृ॒थ्वति॑ क्षरन्ति॒ याम॑भिः॥ ५॥

5. *Tadṛtaṁ pṛthivi bṛhacchrava eṣa ṛṣīṇām.*
Jrayasānāvaraṁ pṛthvati kṣaranti yāmabhiḥ.

That truth of Law and rectitude, water and abundant food, profuse renown, and wisdom of the sages for attainment of the people, O mother earth, Mitra and Varuna, widely ranging over time and space, day by day, action by action, pray shower on life and humanity abundantly and incessantly without bounds.

आ यद्वा॑मीयचक्षसा॒ मित्र॑ व॒यं च॑ सू॒रयः॑।
व्यचि॑ष्ठे बहु॒पाय्ये॒ यते॑महि स्व॒राज्ये॑॥ ६॥

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6. *Ā yad vāmīyacakṣasā mitra vayaṁ ca sūrayaḥ.*
Vyaciṣṭhe bahupāyye yatemahi svarājye.

Mitra and Varuna, leading lights of the world, we invoke you and pray that the power, prosperity and excellence of life which you shower upon the earth for humanity, we too, wise and brave, may try to augment and maintain in the wide order of universal freedom and law which is the common responsibility of the united people.

Mandala 5/Sukta 67

Mitra - Varuna Devata, Yajata Atreya Rshi

बळित्था देव निष्कृतमादित्या यजतं बृहत्।
वरुण मित्रार्यमन्वर्षिष्ठं क्षत्रमाशाथे ॥ १ ॥

1. *Baḷitthā devā niṣkṛtam-ādityā yajataṁ bṛhat.*
Varuṇa mitrāryaman varṣiṣṭhaṁ kṣatramāśāthe.

It is true, thus, that three brilliant and generous powers of divinity vested in humanity organise, sustain and promote the grand, united and adorable world order achieved and established: Mitra, spirit of love, friendship and constant vigilance; Varuna, spirit of justice, rectitude and discriminative sense of values and wisdom; and Aryaman, innate energy, comprehensive vision and all embracing spirit of progressive planning and guidance.

आ यद्योनिं हिरण्ययं वरुण मित्र सदथः।
धर्तारा चर्षणीनां यन्तं सुम्नं रिशादसा ॥ २ ॥

2. *Ā yad yoniṁ hiraṇyayaṁ varuṇa mitra sadathaḥ.*
Dhartārā carṣaṇīnāṁ yantaṁ sumnaṁ riśādasā.

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O Mitra and Varuna, leading lights and rulers with the spirit of love and justice, organisers and sustainers of the people, destroyers of hate, enmity and contradictions, since you occupy the golden seat of power, pray rule, guide and promote the peace and welfare of the social order of the people.

विश्वे॒ हि वि॒श्ववे॑दसो॒ वरु॑णो मि॒त्रो अ॑र्य॒मा।
व्र॒ता प॒देव॑ सश्चिरे॒ पान्ति॒ मर्त्य॑ꣳ रि॒षः॥ ३॥

3. *Viśve hi viśvavedaso varuṇo mitro aryamā.*
Vratā padeva saścire pānti martyaṁ riṣaḥ.

All the ruling, sustaining and promotive powers, Mitra, Varuna and Aryama, knowing everything of the systemic order, are committed to the laws, discipline and values of the order, keeping their feet on the ground realities as their sacred duty, and they protect the people against evil and violence and promote them towards a better life.

ते हि स॒त्या ऋ॑त॒स्पृश॒ ऋता॑वानो॒ जने॑जने।
सु॒नी॒थास॑ः सु॒दान॑वो॑ऽ होश्चि॑दुरु॒चक्र॑यः॥ ४॥

4. *Te hi satyā ṛtaspṛśa ṛtāvāno janejane.*
Sunīthāsaḥ sudānavoṁ'hościdurucakrayaḥ.

Surely they are the best and highest in truth, keepers of the rule of law and rectitude, dedicated to universal truth and law, generous among and for every community, holy guided guides of the people, and they keep the wheel of Dharma moving against the evil of ignorance, injustice, poverty and sloth of every kind.

को नु वां मि॒त्रास्तु॑तो॒ वरु॑णो वा त॒नूना॑म्।
तत्सु वा॒मेष॑ते म॒तिरत्रि॑भ्य॒ एष॑ते म॒तिः॥ ५॥

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5. *Ko nu vāṁ mitrāstuto varuṇo vā tanūnām.*
Tat su vāmeṣate matiratribhya eṣate mathiḥ.

O Mitra, friend, O Varuna, friend of justice, which one of you is not praised and appreciated? Which one of you is not best of form and function in manifestation? Indeed, all our thoughts and reflections turn to you in homage. All our adorations are addressed to the powers free from evil and injustice, to those who command knowledge and good action beyond threefold miseries of body, mind and soul of the individual, society and humanity.

Mandala 5/Sukta 68

Mitra - Varuna Devata, Yajata Atreya Rshi

प्र वो॑ मि॒त्राय॑ गायत॒ वरु॑णाय वि॒पा गि॒रा।
महि॑क्षत्रावृ॒तं बृ॒हत्॥ १॥

1. *Pra vo mitrāya gāyata varuṇāya vīpā girā.*
Mahikṣatrāvṛtaṁ bṛhat.

Sing in holy words in honour and praise of Mitra and Varuna, ruling lord of light and dispenser of justice, who hold and sustain the great world order and maintain the universal values of eternal Truth and Law for you.

स॒म्राजा॒ या घृ॒तयो॑नी मि॒त्रश्चो॒भा वरु॑णश्च।
दे॒वा दे॒वेषु॑ प्रश॒स्ता॥ २॥

2. *Samrājā yā ghṛtayonī mitraścobhā varuṇasca.*
Devā deveṣu praśastā.

Mitra and Varuna, both brilliant rulers of nature and humanity, sources of the showers of fertility, prosperity and felicity, are eminent and adorable,

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honoured among the brilliancies of nature and humanity.

ता नः शक्तं पार्थिवस्य महो रायो दिव्यस्य।
महि वां क्षत्रं देवेषु॥ ३॥

3. *Tā naḥ śaktaṁ pārthivasya maho rāyo divyasya.*
Mahi vāṁ kṣatraṁ deveṣu.

Great is your power and potential for us over the wealth and excellence of heavenly and earthly values, culture and conduct and behaviour. Great is your rule and order over the divinities of nature and humanity.

ऋतमृतेन सपन्तेषिरं दक्षमाशाते। अद्रुहा देवौ वर्धेते॥ ४॥

4. *Ṛtamṛtena sapanteṣiraṁ dakṣamāśāte.*
Adruhā devau vardhete.

They live, serve, strive and search for the realisation of Rtam, eternal and universal values of Truth and Dharma, by their earnest pursuit of truth and Dharma in life and conduct, Rtam, and thus, free from hate, jealousy and violence, achieve the strength and excellence they long for and rise, shining in merit as leading lights of humanity.

वृष्टिद्यावा रीत्यापेषस्पती दानुमत्याः।
बृहन्तं गर्तमाशाते॥ ५॥

5. *Vṛṣṭidyāvā rītyāpeṣaspatī dānumatyāḥ.*
Bṛhantaṁ gartamāśāte.

Harbingers of showers from heaven, making the waters flow on earth, creating, preserving and promoting the energy, fertility and production of the generous earth and environment, ruling and realising the desires and aspirations of humanity, Mitra and Varuna bring about

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a great and expansive haven of peace, prosperity and felicity on earth.

Mandala 5/Sukta 69

Mitra - Varuna Devata, Uruchakri Atreya Rshi

त्री रोचना वरुण त्रीँरुत द्यून्त्रीणि मित्र धारयथो रजांसि।
वावृधानावमतिं क्षत्रियस्याऽनु व्रतं रक्षमाणावजुर्यम्॥ १॥

1. *Trī rocanā varuṇa triṅruta dyūn trīṇi mitra dhārayatho rajāṁsi. Vāvṛdhānāvamatiṁ kṣatriyasyā'nu vrataṁ rakṣamāṇāvajuryam.*

Mitra and Varuna, prana and udana energies of the life of existence, you wield and sustain the three regions of light, three regions of the ethereal sphere, and the three layers of the earthly sphere, sustaining, protecting and promoting the expansive form and structure of the world in dedication to the unaging laws of Rtam, universal Law.

इरावतीर्वरुण धेनवो वां मधुमद्वां सिन्धवो मित्र दुह्रे।
त्रयस्तस्थुर्वृषभासस्तिसॄणां धिषणानां रेतोधा वि द्युमन्तः॥ २॥

2. *Irāvatīr-varuṇa dhenavo vāṁ madhumad vāṁ sindhavo mitra duhre. Trayas-tasthur-vṛṣabhāsas-tiṣṝṇāṁ dhiṣaṇānāṁ retodhā vi dyumantaḥ.*

O Mitra and Varuna, nourishing, energising and radiating are your rays of light, fluent and overflowing your showers and streams of milk, honey and life giving waters. Three are abiding clouds of virility and fertility inspired with love and vested with vibrant life seeds of the three mighty regions, radiating with knowledge,

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karma and worship, O brilliant ones.

प्रातर्देवीमदितिं जोहवीमि मध्यन्दिन उदिता सूर्यस्य।
राये मित्रावरुणा सर्वतातेळे तोकाय तनयाय शं योः ॥ ३ ॥

3. *Prātar-devīm-aditiṁ johavīmi madhyandina uditā sūryasya. Rāye mitrāvaruṇā sarvatāteḷe tokāya tanayāya śaṁ yoḥ.*

O Mitra and Varuna, life-givers of love and justice, early morning I invoke and pray to eternal mother nature for divine intelligence, at mid-day when the sun is high, I pray for light and splendour, and in the all blissful yajna, I pray for health, wealth and all round peace and well being for the children and all future generations.

या धर्तारा रजसो रोचनस्योतादित्या दिव्या पार्थिवस्य।
न वां देवा अमृता आ मिनन्ति व्रतानि मित्रावरुणा ध्रुवाणि ॥ ४ ॥

4. *Yā dhartārā rajaso rocanasyotādityā divyā pārthivasya. Na vāṁ devā amṛtā ā minanti vratāni mitrāvaruṇā dhruvāṇi.*

O Mitra and Varuna, light and life of existence, who are wielders and sustainers of the regions of the earth, the middle regions of the skies and the highest regions of light and all the heavenly stars, no brilliant humans, no divinities of nature, no immortals ever violate your laws of eternal constancy.

Mandala 5/Sukta 70

Mitra - Varuna Devata, Uruchakri Atreya Rshi

पुरूरुणा चिद्ध्यस्त्यवो नूनं वां वरुण।
मित्र वंसि वां सुमतिम् ॥ १ ॥

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1. *Purūruṇā ciddhyastyavo nūnaṁ vāṁ varuṇa.*
Mitra vaṁsi vāṁ sumatim.

O Mitra, O Varuna, great and abundant is your protection and wisdom which, O friend, in all sincerity you love to share and extend to us.

ता वां स॒म्यग॑द्रुह्वा॒णेष॑मश्याम॒ धाय॑से ।
व॒यं ते रु॑द्रा स्याम ॥ २ ॥

2. *Tā vāṁ samyag-adruhvāṇeṣam-aśyāma dhāyase.*
Vayaṁ te rudrā syāma.

O Mitra and Varuna, Loving friends of justice and rectitude, free from hate and jealousy and destroyers of violence and injustice, may we receive, we pray, that energy and sustenance, that protection, guidance and wisdom of yours so that we may internalise it and pursue it in our life and conduct.

पा॒तं नो॑ रुद्रा पा॒युभि॑रु॒त त्रा॑येथां सुत्रा॒त्रा ।
तु॒र्याम॒ दस्यू॑न्त॒नूभिः ॥ ३ ॥

3. *Pātaṁ no rudrā pāyubhiruta trāyethāṁ sutrātrā.*
Turyāma dasyūn tanūbhiḥ.

O destroyers of hate and violence, lovers and dispensers of justice and rectitude, with all your care and guidance, protect and promote us. Save us, O saviours, against evil in our person and social institutions so that we may get over all forces of negativity, crime and destruction.

मा कस्या॑द्भुतक्रतू य॒क्षं भु॑जेमा त॒नूभिः ।
मा शेष॑सा॒ मा तन॑सा ॥ ४ ॥

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4. *Mā kasyādbhutakratū yakṣaṁ bhujemā tanūbhiḥ. Mā śeṣasā mā tanasā.*

O Mitra and Varuna, friend and justicier, accomplishers of wonderful acts of yajna, creation and production, let us never grab, consume, live on or live by any body else's share of yajnic sustenance, nor withhold our share of yajnic contribution for our selfish purposes, either for our own person or for our children and friends, either for the present or for future. (Help us to live by our own effort.)

Mandala 5/Sukta 71

Mitra - Varuna Devata, Bahuvrkta Atreya Rshi

आ नो॑ गन्तं रिशादसा॒ वरु॑ण॒ मित्र॑ बृ॒हणा॑।
उपे॒मं चारु॑मध्व॒रम्॥ १॥

1. *Ā no gantaṁ riśādasā varuṇa mitra barhaṇā. Upemaṁ cārum-adhvaram.*

O Mitra and Varuna, leading lights of love and friendship, justice and rectitude, destroyers of negativities, hate and enmity, promoters of love and unity, knowledge and positive action, come to us and join this pleasing and elevating programme of love and non-violence, this yajna for common good.

विश्व॑स्य॒ हि प्र॑चेतसा॒ वरु॑ण॒ मित्र॒ राज॑थः।
ई॒शा॒ना पि॑प्यतं॒ धिय॑ः॥ २॥

2. *Viśvasya hi pracetasā varuṇa mitra rājathaḥ. Īśānā pipyataṁ dhiyaḥ.*

Mitra and Varuna, leading lights of love and unity, justice and discriminative awareness,

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commanding universal knowledge and ruling power, you shine and reign over all. We pray, inspire and elevate our mind and intelligence to fullness.

उप॑ नः सु॒तमा ग॑तं॒ वरु॑ण॒ मित्र॑ दा॒शुषः॑ ।
अ॒स्य सोम॑स्य पी॒तये॑ ॥ ३ ॥

3. *Upa naḥ sutamā gataṁ varuṇa mitra dāśuṣaḥ.*
Asya somasya pītaye.

Mitra and Varuna, leading lights of love, friendship and felicity, justice and rectitude, our yajna is accomplished, the soma is distilled. Come, drink of the soma of this worshipful celebrant yajaka, share and bless our yajnic achievement of success and progress.

Mandala 5/Sukta 72

Mitra - Varuna Devata, Bahuvrkta Atreya Rshi

आ मि॒त्रे वरु॑णे व॒यं गी॒र्भिर्जु॑ुहुमो अ॒त्रि॒वत् ।
नि ब॒र्हिषि॑ सदतं॒ सोम॑पीतये ॥ १ ॥

1. *Ā mitre varuṇe vayaṁ gīrbhir-juhumo atrivat.*
Ni barhiṣi sadataṁ somapītaye.

Like the sage free from threefold suffering of body, mind and soul, with songs of adoration, we invoke Mitra and Varuna, leading lights of love and justice, offer yajnic homage in their honour and service, and pray that they may come and grace our seats of yajna for a drink of soma and bless our accomplishment of the creative and productive programme.

व्र॒तेन॑ स्थो ध्रु॒वक्षे॑मा॒ धर्म॑णा यात॒यज्ज॑ना ।
नि ब॒र्हिषि॑ सदत॒ं सोम॑पीतये ॥ २ ॥

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2. *Vratena stho dhruvakṣemā dharmaṇā yāta-yajjanā. Ni barhiṣi sadataṁ somapītaye.*

O constant protectors of achievement and progress, unshakable leaders dynamic at the centre of movement, dedicated to the vows of piety, guides of the people on the march forward and onward by the laws of Dharma, come, grace the seats of yajna in the world order and drink the soma of success and advancement.

मित्रश्चं नो वरुणश्च जुषेतां यज्ञमिष्टये।
नि बर्हिषि सदतां सोमपीतये॥ ३॥

3. *Mitraśca no varuṇaśca juṣetāṁ yajñamiṣṭaye. Ni barhiṣi sadatāṁ somapītaye.*

Let Mitra and Varuna, loving friend and discriminative judge of circumstance with comprehensive vision making the right choice, cherish, join and guide our yajna, corporate programme of progress, sit on the holy seats of yajna and celebrate the finale with a drink of soma in honour of success.

Mandala 5/Sukta 73

Ashvins Devata, Paura Atreya Rshi

यदद्य स्थः परावति यदर्वावत्यश्विना।
यद्वा पुरू पुरुभुजा यदन्तरिक्ष आ गतम्॥ १॥

1. *Yadadya sthaḥ parāvati yadarvāvatyaśvinā. Yad vā purū purubhujā yadantarikṣa ā gatam.*

Ashvins, twin divines, complementary currents of the circuit of nature's divine energy, wind and electricity, you are present far and near in the middle

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sphere of the sky and operative far and near here and now, abundant, sustaining all and sustainable by all. O men and women, let us try these currents of energy come to us for the benefit of all.

इ॒ह त्या पु॑रु॒भूत॑मा पु॒रू दं॑सां॒सि॒ बिभ्र॑ता।
व॒र॒स्या या॒म्य॒ध्रि॒गू हु॒वे तु॒वि॒ष्ट॒मा भु॒जे॥ २॥

2. *Iha tyā purubhūtamā purū daṁsāṁsi bhibhratā.*
Varasyā yāmyadhrigū huve tuviṣṭamā bhuje.

Here I invoke and practically realise the abundant and extensive currents of natural energy bearing many and mighty potentials, highly useful, most powerful and non-stop in operation for our purpose of power and comfort.

ई॒र्मा॒न्यद्व॑पु॒ष॒े॒ वपु॑श्च॒क्रं रथ॑स्य येमथुः।
पर्य॒न्या नाहु॑षा यु॒गा म॒ह्ना रजां॑सि दीयथः॥ ३॥

3. *Īrmānyad vapuṣe vapuścakraṁ rathasya yemathuḥ. Paryanyā nāhuṣā yugā mahnā rajāṁsi dīyathaḥ.*

Ashvins, instantly moving harbingers of light and energy, one brilliant wheel of your chariot, one part of your circuit, you have set in motion for the expression of your brilliance by the sun. By the other, like night after the day and by the circle of night and day, you complete the circle of the day and year and thereby with your might and splendour you illuminate the terrestrial and ethereal regions and count up the ages of humanity on earth.

तदू॒ षु वा॑मे॒ना कृ॒तं विश्वा॒ यद्वा॒मनु॒ ष्टवै॑।
नाना॑ जा॒तावरे॒पसा॒ सम॒स्मे ब॒न्धुमे॑यथुः॥ ४॥

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4. *Tadū ṣu vāmenā kṛtaṁ viśvā yad vāmanu ṣṭave. Nānā jātāvarepasā samasme bandhumeyathuḥ.*

Ashvins, complementary, powers of nature, and humanity like teachers and preachers, leaders and followers, for all these that you have done for us, for all that, I honour and adore you in consequence. Born and arisen without sin and free of negativity, come and guide our friends and brothers for our sake.

आ यद्वां सूर्या रथं तिष्ठद्रघुष्यदं सदा।
परि वामरुषा वयो घृणा वरन्त आतपः ॥ ५ ॥

5. *Ā yad vāṁ sūryā rathaṁ tiṣṭhad raghuṣyadaṁ sadā. Pari vāmaruṣā vayo ghṛṇā varanta ātapaḥ.*

When the dawn, daughter of the sun, like a bride, comes and rides your fast moving chariot, ruddy, shining and blazing, birds, beasts and humans always look up to you and adore you all round.

युवोरत्रिश्चिकेतति नरा सुम्नेन चेतसा।
घर्मं यद्वामरेपसं नासत्यास्ना भुरण्यति ॥ ६ ॥

6. *Yuvoratriściketati narā sumnena cetasā. Gharmaṁ yad vāmarepasaṁ nāsatyāsnā bhuraṇyati.*

Ashvins, leading lights and pioneers of life on the path of truth and rectitude, Atri, the sage who has conquered threefold suffering of existence knows you fully with an undisturbed mind and adores you with hymns of praise when he experiences and receives from you the fire of life free from sin and untruth.

उग्रो वां ककुहो ययिः शृण्वे यामेषु सन्तनिः।
यद्वां दंसोभिरश्विनाऽत्रिर्नराववर्तति ॥ ७ ॥

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7. *Ugro vāṁ kakuho yayiḥ śṛṇve yāmeṣu saṁtaniḥ.*
Yad vāṁ daṁsobhir-aśvinā'trir-narāvavartati.

Ashvins, leading lights and path finders of humanity, the mighty rumble of your advance expanding in all directions is heard at every stage of your movements when Atri, the celebrant sage of threefold freedom turns his attention to you by virtue of your noble actions.

मध्व ऊ षु मधूयुवा रुद्रा सिषक्ति पिप्युषी।
यत्समुद्राति पर्षथः पक्वाः पृक्षो भरन्त वाम्॥ ८॥

8. *Madhva ū ṣu madhūyuvā rudrā siṣakti pipyuṣī.*
Yat samudrāti parṣathaḥ pakvāḥ pṛkṣo bharanta vām.

Ashvins, roaring powers of nature like sun and wind, mixers and makers of the sweets of earth, when you fill the oceans of ethereal and terrestrial regions and abundant showers slake the thirst of honey sweets of green, they ripen and bear and bring offers of ripe fruit and nourishing food for you.

सत्यमिद्वा उ अश्विना युवामाहुर्मयोभुवा।
ता यामन्यामहूतमा यामन्ना मृळयत्तमा॥ ९॥

9. *Satyamid vā u aśvinā yuvām-āhur-mayobhuvā.*
Tā yāman yāmahutamā yāmannā mṛḷayattamā.

Ashvins, leading lights of nature and humanity, earth and heaven, sages and scholars, true it is as they say you are the harbingers and givers of peace and well-being. Most kind and responsive to the call of devotees, we pray, come and bring us the highest bliss on the wings of wind and light.

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इमा ब्रह्माणि वर्धनाऽश्विभ्यां सन्तु शन्तमा।
या तक्षाम रथाँइवाऽवोचाम बृहन्नमः॥ १०॥

10. *Imā brahmāṇi vardhanā'śvibhyāṁ santu śantamā. Yā takṣāma rathāṅ ivā'vocāma bṛhannamaḥ.*

May these songs of praise and celebration be pleasing and exalting for the Ashvins and bring peace and prosperity for us, the songs which we conceive, design and structure like chariots of power and felicity while we compose words of yajnic homage in ecstasy.

Mandala 5/Sukta 74

Ashvins Devata, Paura Atreya Rshi

कूष्ठो देवावश्विनाऽद्या दिवो मनावसू ।
तच्छ्रवथो वृषण्वसू अत्रिर्वामा विवासति॥ १॥

1. *Kūṣṭho devāvaśvinā'dyā divo manāvasū.*
Tacchravatho vṛṣaṇvasū atrirvāmā vivāsati.

Divinities of the earth, Ashvins, rich at heart, abiding in the mind, harbingers of showers of wealth from the heights of heaven, Atri, the sagely celebrant who enjoys three-fold freedom of body, mind and soul today prays in service to you. Pray listen to him.

कुह त्या कुह नु श्रुता दिवि देवा नासत्या।
कस्मिन्ना यतथो जने को वां नदीनां सचा॥ २॥

2. *Kuha tyā kuha nu śrutā divi devā nāsatyā.*
Kasminnā yatatho jane ko vāṁ nadīnāṁ sacā.

Where are they? Where are they heard and renowned, the brilliant ones in heaven, ever dedicated

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to truth in heavenly conduct and behaviour? O brilliant divines, Ashvins, in which community do you operate? Who shares and benefits from your flowing rivers and rolling oceans?

कं यांथः कं ह गच्छथः कमच्छा युञ्जाथे रथम्।
कस्य ब्रह्माणि रण्यथो वयं वांमुश्मसीष्टये॥ ३॥

3. *Kaṁ yāthaḥ kaṁ ha gacchathaḥ kamacchā yuñjāthe ratham. Kasya brahmāṇi raṇyatho vayaṁ vām-uśmasīṣṭaye.*

Who do you go to? To what course or goal? For what purpose do you harness your chariot? Whose songs do you love to hear and enjoy? We love and felicitate you for our cherished desire.

पौरं चिद्ध्युदप्रुतं पौरं पौराय जिन्वथः।
यदीं गृभीततातये सिंहमिव द्रुहस्पदे॥ ४॥

4. *Pauraṁ ciddhyudaprutaṁ paura paurāya jinvathaḥ. Yadīṁ gṛbhītatātaye siṁhamiva druhaspade.*

O citizen, you proceed to the citizen in deep waters and resume and raise him to new life for the citizen and the coming generation for the extension of their action and achievement already made and like a lion even jump into the den of hate and enmity to protect and promote them.

प्र च्यवानाज्जुजुरुषो वव्रिमत्कं न मुञ्चथः।
युवा यदी कृथः पुनरा काममृण्वे वध्वः॥ ५॥

5. *Pra cyavānāj-jujuruṣo vavrimatkaṁ na muñcathaḥ. Yuvā yadī kṛthaḥ punarā kāmamṛṇve vadhvaḥ.*

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Like a physician and surgeon you discard the debility of age like an old and worn out garment when you renew it back to youth which could be fascinating even for the love of a damsel.

(So does a dynamic society change over i.e., retire, and aging person from an exacting public position to replace him with a young, energetic, intelligent man capable of take him over the onerous duty and responsibilities of a youthful nation.)

अस्ति हि वामिह स्तोता स्मसि वां सन्दृशि श्रिये।
नू श्रुतं म आ गतमवोभिर्वाजिनीवसू॥ ६॥

6. *Asti hi vāmiha stotā smasi vāṁ saṁdṛśi śriye.*
Nū śrutaṁ ma ā gatam-avobhir-vājinīvasū.

Here for sure is your dedicated devotee and celebrant. We abide within your eye sight for the sake of the beauty and grace of life. Listen to us and come with your modes of protection, Ashvins, who command treasures of food, energy and the forces of renewal, rejuvenation and advancement.

को वामद्य पुरूणामा ववृे मर्त्यानाम् ।
को विप्रो विप्रवाहसा को यज्ञैर्वाजिनीवसू॥ ७॥

7. *Ko vāmadya purūṇāmā vavne martyānām.*
Ko vipro vipravāhasā ko yajñairvājinīvasū.

Who of the many many mortals today could win your love and favour, O favourite celebrities of the saints and scholars? Which one of the wisest? Which one at last could win your recognition and favour, O commanders of the treasures of food, energy, wealth, power and the forces of life? By all yajnas at his

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command, could he? Probably, for sure may be.

आ वां॑ रथो॒ रथा॑नां॒ येष्ठौ॑ यात्वश्विना।
पु॒रू चि॑दस्म॒युस्ति॒र आ॑ङ्गू॒षो मर्त्ये॑ष्वा ॥ ८ ॥

8. *Ā vāṁ ratho rathānāṁ yeṣṭho yātvaśvinā. Purū cid-asmayus-tira aṅgūṣo martyeṣvā.*

Ashvins, leading lights for humanity, may your chariot, fastest of all, adorable among mortals, victorious over many negativities, hate and enmities, be directed hitherward, reach us and take us across the oceans. (Let us create the chariots as divine gifts and sail over the oceans across the skies.)

शमू॒ षु वां मधूयुवा॒ऽस्माक॑मस्तु चर्कृ॒तिः।
अ॒र्वा॒ची॒ना वि॑चेतसा॒ विभिः॑ श्ये॒नेव॑ दीयतम् ॥ ९ ॥

9. *Śamū ṣu vāṁ madhūyuvā'smākamastu carkṛtiḥ. Arvācīnā vicetasā vibhiḥ śyeneva dīyatam.*

Ashvins, leading lights, masters of speed and direction, creators of the honey sweets of life, may that creation, invention and achievement of yours be ours, adorable for our good. Most modern intellectuals, eminent scientists of imagination, give us the chariot with wings to fly with the birds, by winds like the eagle, and shine.

अश्वि॑ना॒ यद्ध॒ कर्हि॑ चिच्छ्रु॒यात॑मि॒मं हव॑म्।
वस्वी॑रू॒ षु वां॒ भुज॑ः पृ॒ञ्च॒न्ति॒ सु वां॒ पृच॑ः ॥ १० ॥

10. *Aśvinā yaddha karhicic-chuśrūyātam-imaṁ havam. Vasvīrū ṣu vāṁ bhujaḥ pṛñcanti su vāṁ pṛcaḥ.*

Ashvins, leading lights of humanity, wherever

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you be and whatever you do, please listen to this invocation, adoration and invitation of ours to live and justify existence, and please know: All your plans and actions for peace, prosperity and progress in life fructify in full, all your ambitions are fulfilled. We love and admire you and all those who work together to realise our dreams.

Mandala 5/Sukta 75

Ashvins Devata, Avasyu Atreya Rshi

प्रति प्रियतमं रथं वृषणं वसुवाहनम्। स्तोता वामश्विनावृषिः स्तोमेन प्रति भूषति माध्वी मम श्रुतं हवम्॥ १॥

1. *Prati priyatamaṁ rathaṁ vṛṣaṇaṁ vasuvāhanam. Stotā vāmaśvināvṛaṣiḥ stomena prati bhūṣati mādhvī mama ṣrutaṁ havam.*

Ashvins, leading lights of humanity, the celebrant visionary of life's reality and mantric meaning, adores your achievement in befitting words of song in response to the beauty of your dearest chariot which is the carrier and harbinger of showers of wealth and well being. O creators and makers of the sweets of existence, the celebrant prays: Listen to my song of adoration and accept the invitation to live and create the joy of life.

अत्यायातमश्विना तिरो विश्वा अहं सना। दस्रा हिरण्यवर्तनी सुषुम्ना सिन्धुवाहसा माध्वी मम श्रुतं हवम्॥ २॥

2. *Atyāyātamaśvinā tiro viśvā ahaṁ sanā. Dasrā hirṇyavartanī suṣumnā sindhuvāhasā mādhvī mama śrutaṁ havam.*

Ashvins, leading lights of life in existence,

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destroyers of suffering, harbingers of peace and prosperity, creators of honey sweets, listen to my prayer: Come over regions of earth across the spaces, travelling by golden chariots over golden highways, navigating by rivers and oceans, so that I may cross all hurdles of existence and live as the immortal that I am.

आ नो॒ रत्ना॑नि॒ बिभ्र॑ताव॒श्विना॒ गच्छ॑तं यु॒वम्। रु॒द्रा हिर॑ण्यवर्तनी जुषा॒णा वा॑जिनीवसू॒ माध्वी॒ मम॑ श्रु॒तं॒ हव॑म्॥ ३॥

3. *Ā no ratnāni bibhratāvaśvinā gacchataṁ yuvam. Rudrā hirṇyavartanī juṣāṇā vājinīvasū mādhvī mama śrutaṁ havam.*

Ashvins, come you both to us, bearing jewel wealths of life; come, O Rudras, dispensers of justice and punishment, travelling by golden chariot over golden highways, loving and listening partners, givers of food, energy and speedy progress, creators of the sweets of life, come in response to our invocation and listen to our prayer.

सु॒ष्टु॒भो॑ वां वृषण्वसू॒ रथे॒ वाणी॒च्याहि॑ता। उ॒त वां॑ ककु॒हो मृ॒गः पृक्षः॑ कृणोति वापु॒षो माध्वी॒ मम॑ श्रु॒तं॒ हव॑म्॥ ४॥

4. *Suṣṭubho vāṁ vṛṣaṇvasū rathe vāṇīcyāhitā. Uta vāṁ kakuho mṛgaḥ pṛkṣaḥ kṛṇoti vāpuṣo mādhvī mama śrutaṁ havam.*

Ashvins, harbingers of the showers of wealth and joy, haven of the abundant and generous, the celebrant is delighted in your chariot and feels elevated. His song is dedicated to you, and he, mighty strong, handsome of body, seeker of your favour and purity,

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prepares the offering of homage for you. O creators and givers of the sweets of life, listen to my prayer and praise.

बोधिन्मनसा रथ्येषिरा हवनश्रुता। विभिश्च्यवानमश्विना नि यातो अद्वयाविनं माध्वी मम श्रुतं हवम्॥ ५॥

5. *Bodhinmanasā rathyeṣirā havanaśrutā. Vibhiś-cyavānam-aśvinā ni yātho advayāvinaṁ mādhvī mama śrutaṁ havam.*

Ashvins, leaders and guides of enlightened mind, travelling far and fast by chariot, responsive to praise and prayer, you reach the sincere searching man of holy mind free from duplicity as by flight of birds. O creators and givers of honey sweets, listen to my invocation.

आ वां नरा मनोयुजोऽश्वासः प्रुषितप्सवः। वयो वहन्तु पीतये सह सुम्नेभिरश्विना माध्वी मम श्रुतं हवम्॥ ६॥

6. *Ā vāṁ narā manoyujo'śvāsaḥ pruṣitapsavaḥ. Vayo vahantu pītaye saha sumnebhiraśvinā mādhvī mama śrutaṁ havam.*

Ashvins, leaders and pioneers of adventurous men, may your horses, flying birds, controlled by thought, consuming burnt fuel, bring you hither with gifts of peace and well being for a drink of the soma of success and splendour. O creators and harbingers of honey sweets, listen to my prayer.

अश्विनावेह गच्छतं नासत्या मा वि वेनतम्। तिरश्चिदर्यया परि वर्तिर्यातमदाभ्या माध्वी मम श्रुतं हवम्॥ ७॥

7. *Aśvināveha gacchataṁ nāsatyā mā vi venatam. Tiraścidaryayā pari vartiryātam-adābhyā mādhvi mama śrutaṁ havam.*

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Ashvins, come hither, noble masters, indomitable leaders ever dedicated to truth. Even if you are far away, pray do not be indifferent, slacken not the reins, cross over the winding paths and come. O creators and givers of honey sweets, listen to my prayer.

अस्मिन्यज्ञे अदाभ्या जरितारं शुभस्पती। अवस्युमश्विना युवं गृणन्तमुप भूषथो माध्वी मम श्रुतं हवम्॥ ८॥

8. *Asmin yajñe adābhyā jaritāraṁ śubhaspatī. Avasyum-aśvinā yuvaṁ gṛṇantamupa bhūṣatho mādhvī mama śrutaṁ havam.*

In this yajna of creation, invention and production for social good, O masters, indomitable Ashvins, twin protectors and promoters of creative people and noble works, come and grace the celebrant, supplicant with songs of homage for protection and patronage. O creators and givers of showers of honey sweets, listen to my prayer.

अभूदुषा रुशत्पशुराग्निरधाय्यृत्वियः। अयोजि वां वृषण्वसू रथो दस्रावमर्त्यो माध्वी मम श्रुतं हवम्॥ ९॥

9. *Abhūduṣā ruṣat-paśurāgnir-adhāyyṛtviyaḥ. Ayoji vāṁ vṛṣaṇvasū ratho dasrāvamartyo mādhvī mama śrutaṁ havam.*

The dawn is risen. The holy fire, giver of shining wealth, is placed in the vedi according to the season. Your chariot, Ashvins, is in harness, invincible and immortal. O destroyers of hate and suffering and givers of showers of wealth and honey sweets, come, listen to my prayer.

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Mandala 5/Sukta 76

Ashvins Devata, Atri Bhauma Rshi

आ भा॑त्य॒ग्निरु॒षसा॒मनी॑क॒मुद्विप्रा॑णां देव॒या वाचो॑ अस्थुः ।
अ॒र्वाञ्चा॑ नू॒नं र॑थ्ये॒ह या॑तं पीपि॒वांस॑मश्विना घ॒र्ममच्छ॑ ॥ १ ॥

1. *Ā bhātyagnir-uṣasāmanīkam-ud viprāṇāṁ devayā vāco asthuḥ. Arvāñcā nūnaṁ rathyeha yātaṁ pipivāṁsam-aśvinā gharmam-accha.*

The holy fire of the sun shines here while the splendour of the dawn radiates as advance forces of the solar fire, and the holy voices of the sages arise in adoration. O Ashvins, vitalities of divinity, reach here by chariot of the dawn and join the rising fire of the house-hold yajna of noble men and women.

न संस्कृ॑तं प्र मि॑मीतो॒ गमि॒ष्ठान्ति॑ नू॒नम॒श्विनोप॑स्तु॒तेह ।
दि॒वा॑भिपि॒त्वेऽ व॒सागमिष्ठा॒ प्रत्यव॑र्तिं दा॒शुषे॒ शं॑भविष्ठा ॥ २ ॥

2. *Na saṁskṛtaṁ pra mimīto gamiṣṭhā'nti nūnam-aśvinopas-tuteha. Divābhipitve'vasā-gamiṣṭhā pratyavartiṁ dāśuṣe śaṁbhaviṣṭhā.*

Ashvins, divinities of nature and humanity, most auspicious harbingers of peace and joy, invoked and invited to the yajna here, celebrated and adored, coming at the fastest, almost instantly reaching with protection and promotion at the rise of the day, you do not destroy, nor restrict, nor confine what has been refined, seasoned and sanctified by yajna. In fact, you bring safety and security against adversity and self-betrayal for the generous yajamana at his closest.

उ॒ता या॑तं संग॒वे प्रा॒तर॒ह्नो म॒ध्यन्दि॑न॒ उदि॑ता॒ सूर्य॑स्य ।
दिवा॒ नक्त॒मव॑सा॒ शन्त॑मेन॒ नेदानी॑ पी॒तिर॒श्विना त॑तान ॥ ३ ॥

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3. *Utā yātaṁ saṁgave prātar-ahno madhyaṁdina uditā sūryasya. Divā naktam-avasā śaṁtamena nedānīṁ pītiraśvinā tatāna.*

And this exuberance of yajnic celebration and joy is not confined to the present moment only, it extends over days and nights. Come Ashvins, divinities of nature and nobilities of men and women, come at the rise of dawn, at mid day when the sun is risen up on high, in the evening when the cows come home. Come all day and night with your gifts of safety and security, peace and joy.

इदं हि वां प्रदिवि स्थानमोकः इमे गृहा अश्विनेदं दुरोणम्।
आ नो दिवो बृहतः पर्वतादाऽद्भ्यो यातमिषमूर्जं वहन्ता ॥ ४ ॥

4. *Idaṁ hi vāṁ pradivi sthānamoka ime gṛhā aśvinedaṁ duroṇam. Ā no divo bṛhataḥ parvatādā'dbhyo yātam-iṣamūrjaṁ vahantā.*

Ashvins, harbingers of light, enlightened men and women, this house, these inmates, this open door home, all this is your ancient abode in the very light of heaven. Come here, bearing and bringing for us nutriments and energy from the vast regions of light and space, cloud and mountains, and from the waters of earth and space.

समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम।
आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि ॥ ५ ॥

5. *Samaśvinor-avasā nutanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānya-mṛtā saubhagāni.*

May we join, unite and move on with the latest

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and blissful protection and ethics, morals and policy of the Ashvins, leading lights of the world. O leaders and pioneers of life in nature and history, bring us, lead us to, wealth, honour and excellence, valiant children and all the gifts of good fortune and immortality in the world.

Mandala 5/Sukta 77

Ashvins Devata, Atri Bhauma Rshi

प्रातर्यावाणा प्रथमा यजध्वं पुरा गृध्रादररुषः पिबातः।
प्रातर्हि यज्ञमश्विना दधाते प्र शंसन्ति कवयः पूर्वभाजः॥ १॥

1. *Prātaryāvāṇā prathamā yajadhvaṁ purā gṛdhrād-araruṣaḥ pibātaḥ. Prātarhi yajñam-aśvinā dadhāte pra śaṁsanti kavayaḥ pūrv-abhājāḥ.*

Arise, meet and adore the Ashvins, first early morning visitors and harbingers of holy light and life's vitalities. They join and bless the yajna and shower and share the soma before the covetous grabbers and hoarders are up. They join and guide the yajnic business of life while the saints and sages, men of poetic vision and intelligence, earliest sharers of the bliss, sing in praise of the leading lights of divinity.

प्रातर्यजध्वमश्विना हिनोत न सायमस्ति देवया अजुष्टम्।
उतान्यो अस्मद्यजते वि चावः पूर्वःपूर्वो यजमानो वनीयान्॥ २॥

2. *Prātaryajadhvam-aśvinā hinota na sāyamasti devayā ajuṣṭam. Utānyo asmad yajate vi cāvaḥ pūrvaḥ pūrvo yajamāno vanīyān.*

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Invoke the Ashvins early morning, join the leading lights and adore them at yajna, evening is not the favourite time of the lovers of divinity as the morning. And who else other than us, is the yajaka who loves and adores the Ashvins in yajna, and worthy of love and reverence, the earlier, the worthier, anywhere, anyone? None.

हिरण्यत्वङ्मधुवर्णो घृतस्नुः पृक्षो वहन्ना रथो वर्तते वाम्।
मनोजवा अश्विना वातरंहा येनातियाथो दुरितानि विश्वा॥ ३॥

3. *Hiraṇyatvaṅmadhuvarṇo ghṛtasnuḥ pṛkṣo vahannā ratho vartate vām. Manojavā aśvinā vātaraṅhā yenātiyātho duritāni viśvā.*

Ashvins, leading lights of divinity, scholars, scientists and engineers, your chariot comes hither laden with gold, honey sweet and charming, bringing showers of water and ghrta, carrying wealth of food and energy. It is fast as mind and powerful as wind and storm by which you cross over all hurdles and evils of the world.

यो भूयिष्ठं नासत्याभ्यां विवेष चनिष्ठं पित्वो ररते विभागे।
स तोकमस्य पीपरच्छमीभिरनूर्ध्वभासः सदमित्तुतुर्यात्॥ ४॥

4. *Yo bhūyiṣṭhaṁ nāsatyābhyāṁ viveṣa caniṣṭhaṁ pitvo rarate vibhāge. Sa tokamasya pīparac-chamībhir-anūrdhvabhāsaḥ sadamit tuturyāt.*

One who serves and works with the Ashvins, leading lights of divinity and humanity, all free from untruth and falsehood, achieves by his creative works abundant cherished food. He shares the food and success with others in yajnic living, advances his rising

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generation by the same works, surpasses those who do not raise the sacred-fire, and always destroys the evils.

समश्विनोरवसा नूतनेन मयोभुवा सुप्रणीती गमेम। आ नो रयिं वहतमोत वीराना विश्वान्यमृता सौभगानि॥ ५॥

5. *Samaśvinor-avasā nūtanena mayobhuvā supraṇītī gamema. Ā no rayiṁ vahatamota vīrān-ā viśvānyamṛtā saubhagāni.*

Let us abide by the noble guidance of the Ashvins and go forward by their latest blissful protection and progress. O leading lights of life, we pray, lead us to the wealth of life and bless us with brave heroes and all the good fortunes of the world and values of immortality.

Mandala 5/Sukta 78

Ashvins Devata, Saptavadhri Atreya Rshi

अश्विनावेह गच्छतं नासत्या मा वि वेनतम्।
हंसाविव पततमा सुताँ उप॥ १॥

1. *Aśvināveha gacchataṁ nāsatyā mā vi venatam. Haṁsāviva patatamā sutāँ upa.*

Ashvins, complementary sustainers of life as air and water, men and women, teachers and disciples, ever true to reality, come together into the world, be not ill-disposed or hostile, fly like a pair of swans hither to the distilled sweets of life.

अश्विना हरिणाविव गौराविवानु यवसम्।
हंसाविव पततमा सुताँ उप॥ २॥

2. *Aśvinā hariṇāviva gaurāvivānu yavasam. Haṁsāviva patatamā sutāँ upa.*

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Ashvins, twin harbingers and sharers of divine love and joy, come like a couple of golden deer, like a pair of white fawns to the cherished green, fly like a couple of swans hither to share the distilled soma of joys with us.

अश्विना वाजिनीवसू जुषेथां यज्ञमिष्टये।
हंसाविव पततमा सुताँ उप॥ ३॥

3. *Aśvinā vājinīvasū juṣethāṁ yajñamiṣṭaye.*
Haṁsāviva patatamā sutāň upa.

Ashvins, twin divines like teachers and researchers, creators and developers of food and energy for speed and progress, come and join our programme of development for the realisation of our cherished goals. Fly like a couple of swans to the pleasures of life's achievement.

अत्रिर्यद्वामवरोहन्नृबीसमजोहवीन्नाधमानेव योषा।
श्येनस्य चिज्जवसा नूतनेना गच्छतमश्विना शन्तमेन॥ ४॥

4. *Atriryad vām-avarohann-ṛbīsam-ajohavīn-nādhamāneva yoṣā. Śyenasya cijjavasā nūtan-enāgacchatam-aśvinā śantamena.*

Ashvins, harbingers of new life like sun and moon, when Atri, man of threefold freedom, in depression, struggling to emerge, calls upon you for help like a woman in distress, pray fly to his rescue and rejuvenation like an eagle with protection and fresh lease of life giving him peace, stability and reassurance.

वि जिहीष्व वनस्पते योनिः सूष्यन्त्याइव।
श्रुतं मे अश्विना हवं समवर्धिं च मुञ्चतम्॥ ५॥

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5. *Vi jihīṣva vanaspate yoniḥ sūṣyantyā iva. Śrutaṁ me aśvinā havaṁ saptavadhriṁ ca muñcatam.*

O man, spirit of desire, as the baby on maturity leaves the folds of the mother's womb, so give up the bonds of mortality to freedom. O Ashvins, harbingers of knowledge and freedom, listen to my call of prayer, release saptavadhri, the spirit that has lived out the fivefold sense experience and the two-fold adventure of thought and desire.

भीताय॒ नाध॑मानाय॒ ऋष॑ये स॒प्तव॑ध्रये ।
मा॒याभि॑रश्विना यु॒वं वृ॒क्षं सं च॒ वि चा॑चथः ॥ ६ ॥

6. *Bhītāya nādhamānāya ṛṣaye saptavadhraye. Māyābhiraśvinā yuvaṁ vṛkṣaṁ saṁ ca vi cācathaḥ.*

Ashvins, complementary powers of evolution, discrimination and vision, for the man in fear of existence, for the supplicant in sufferance, for the sage of vision, and for the man of sevenfold bondage of sense and mind, for all these, with your divine powers, let the tree of life seed and grow well for experience and then let it fall off for the soul's freedom.

यथा॒ वातः॑ पुष्क॒रिणी॑ं समि॒ङ्ग्य॑ति स॒र्वतः॑ ।
ए॒वा ते॒ गर्भ॑ एजतु नि॒रैतु॒ दश॑मास्यः ॥ ७ ॥

7. *Yathā vātaḥ puṣkariṇīṁ samiṅgayati sarvataḥ. Evā te garbha ejatu niraitu daśamāsyaḥ.*

Expectant mother, just as the breeze of life feeds and vibrates the pool of lotus life all round, so may your foetus in the womb vibrate with life and growth and be born when it matures in ten months.

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यथा॒ वातो॒ यथा॒ वन॒ं यथा॑ समु॒द्र एज॑ति।
ए॒वा त्वं द॑शमास्य स॒हावे॑हि ज॒रायु॑णा॥ ८॥

8. *Yathā vāto yathā vanaṁ yathā samudra ejati.*
Evā tvaṁ daśamāsya sahāvehi jarāyuṇā.

O baby in the womb, just as the breeze, as the forest, as the sea ripples with vitality, so may you vibrate and move in the womb and, maturing in ten months, be born alongwith the sheath of life.

दश॒ मासाञ्छशया॒नः कु॑मा॒रो अधि॑ मा॒तरि॑।
नि॒रैतु॑ जी॒वो अक्ष॑तो जी॒वो जीव॑न्त्या॒ अधि॑॥ ९॥

9. *Daśa māsāñchaśayānaḥ kumāro adhi mātari.*
Niraitu jīvo akṣato jīvo jīvantyā adhi.

Let the individual soul reposing in the mother's womb for ten months be born as the baby, healthy and unhurt, in the mother's state of good health and perfect life and live on as extension of the mother beyond her life.

Mandala 5/Sukta 79

Usha Devata, Satyashrava Atreya Rshi

म॒हे नो॑ अ॒द्य बो॑धयोषो रा॒ये दि॒वित्म॑ती। यथा॑ चिन्नो॒ अबो॑धयः
स॒त्यश्र॑वसि वा॒य्ये सुजा॑ते॒ अश्व॑सूनृते॥ १॥

1. *Mahe no adya bodhayoṣo rāye divitmatī. Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte aśvasūnṛte.*

O dawn, lady of morning light brilliant with splendour, arouse us and enlighten us today for the achievement of grandeur, wealth and excellence of life

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as you have been the giver of enlightenment and generosity ever before, O majesty of renown, symbol of life's extension, nobly born, commander of the nation's power, achievement and love of noble truth.

(Swami Dayananda interprets this mantra as an address to the lady of the house.)

या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः । सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ २ ॥

2. *Yā sunīthe śaucadrathe vyauccho duhitardivaḥ. Sā vyuccha sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.*

Daughter of the light of heaven, lady of justice and moral guidance who ride a chariot of pure brilliance, as you have shone before, so may you ever shine now and after in future, O lady, forbearing and challenging, renowned for truth and righteousness, extensive, nobly born and blest with prosperity, achievement and discrimination between truth and untruth of thought and speech.

सा नो अद्याभरद्वसुर्व्युच्छा दुहितर्दिवः । यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनृते ॥ ३ ॥

3. *Sā no adyābharadvasur-vyucchā duhitardivaḥ. Yo vyaucchaḥ sahīyasi satyaśravasi vāyye sujāte aśvasūnṛte.*

May she, daughter of the light of heaven, harbinger of all wealth, establish us today in the light of life. She is most forbearing, dedicated to truth and prosperity, lovable, nobly born, the enlightened lady of knowledge and eternal truth who herself shines in

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splendour.

अभि ये त्वा विभावरि स्तोमैर्गृणन्ति वह्नयः। मघैर्मघोनि सुश्रियो दामन्वन्तः सुरातयः सुजाते अश्वसूनृते॥ ४॥

4. *Abhi ye tvā vibhāvari stomairgṛṇanti vahnayaḥ. Maghair-maghoni suśriyo dāmanvantaḥ surātayaḥ sujāte aśvasūnṛte.*

O lady of light, glorious dawn, nobly born, enlightened and dedicated to eternal truth and noble achievement, those celebrants who are rich and generous and command the beauty of grace and heat of fire in dedication and adore you with holy songs of praise and liberal gifts of yajna deserve and enjoy your favour for advancement.

यच्चिद्धि ते गणा इमे छदयन्ति मघत्तये। परि चिद्वष्टयो दधुर्ददतो राधो अह्रयं सुजाते अश्वसूनृते॥ ५॥

5. *Yacciddhi te gaṇā ime chadayanti maghattaye. Pari cid vaṣṭayo dadhur-dadato rādho ahrayaṁ sujāte aśvasūnṛte.*

O lady of light, nobly born and enlightened, truthful and progressive, these celebrants of yours who adore you for gifts of wealth and splendour receive, hold and command creditable means, materials and wealth for success while, loving and shining, they give lots in charity.

ऐषु धा वीरवद्यश उषो मघोनि सूरिषु। ये नो राधांस्यह्रया मघवानो अरासत सुजाते अश्वसूनृते॥ ६॥

6. *Aiṣu dhā vīravad yaśa uṣo maghoni sūriṣu. Ye no rādhāṁsyahrayā maghavāno arāsata sujāte aśvasūnṛte.*

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O dawn, lady of light, nobly born, enlightened, progressive and truthful, commanding wealth and power, vest these brave and generous celebrants with honour and excellence worthy of heroes, who, blest with wealth and honour, give us means and materials for success in life which are free from discredit and shame.

तेभ्यो द्युम्नं बृहद्यश उषो मघोन्या वह। ये नो राधांस्यश्व्या गव्या भजन्त सूरयः सुजाते अश्वसूनृते ॥ ७ ॥

7. *Tebhyo dyumnaṁ bṛhad yaśa uṣo maghonyā vaha. Ye no rādhāṁsyaṣvyā gavyā bhajanta sūrayaḥ sujāte aśvasūnṛte.*

O dawn, lady of light, mistress of honour and excellence, nobly born and enlightened, truthful, dynamic and progressive, bear and bring vast wealth and honour of high order for those brave celebrants who produce wealth, means and materials for success in terms of food and speed, cattle wealth and transport, progress and prosperity and in their generosity share it with us.

उत नो गोमतीरिष आ वहा दुहितर्दिवः। साकं सूर्यस्य रश्मिभिः शुक्रैः शोचद्भिरर्चिभिः सुजाते अश्वसूनृते ॥ ८ ॥

8. *Uta no gomatīriṣa ā vahā duhitardivaḥ. Sākaṁ sūryasya raśmibhiḥ śukraiḥ śocadbhir-arcibhiḥ sujāte aśvasūnṛte.*

And O daughter of heaven, nobly born and enlightened, spirit of truth and progress, come with the rays of the sun, pure and purifying, sacred and sanctifying, and bring for us food and energy, lands and cows.

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व्युच्छा दुहितर्दिवो मा चिरं तनुथा अपः। नेत्त्वा स्तेनं यथा रिपुं तपाति सूरो अर्चिषा सुजाते अश्वसूनृते॥ ९॥

9. *Vyucchā duhitardivo mā ciraṁ tanuthā apaḥ. Nettvā stenaṁ yathā ripuṁ tapāti sūro arciṣā sujāte aśvasūnṛte.*

Daughter of the light of heaven, nobly born and enlightened, truthful and progressive, rise and shine, and let us shine too. Do not procrastinate, do not protract your sacred act, accomplish the act and rise. Just as the ruler punishes the thief and the enemy, just as the sun burns dry grass with its heat of light, that way let no one torment you.

एतावद्वेदुषस्त्वं भूयो वा दातुमर्हसि। या स्तोतृभ्यो विभावर्युच्छन्ती न प्रमीयसे सुजाते अश्वसूनृते॥ १०॥

10. *Etāvad veduṣastvaṁ bhūyo vā dātumarhasi. Yā stotṛbhyo vibhāvaryucchantī na pramīyase sujāte aśvasūnṛte.*

O dawn, lady of light, nobly born and enlightened, ever true and progressive, brilliant and enlightening, such you are and more competent and pleased to give to your dedicated celebrants, whom you never neglect, never frustrate, but ever bless and promote higher and higher.

Mandala 5/Sukta 80

Usha Devata, Satyashrava Atreya Rshi

द्युतद्यामानं बृहतीमृतेन ऋतावरीमरुणप्सुं विभातीम्।
देवीमुषसं स्वरावहन्तीं प्रति विप्रासो मतिभिर्जरन्ते॥ १॥

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1. *Dyutad-yāmānaṁ bṛhatīm-ṛtena ṛtāvarīm-aruṇapsuṁ vibhātīm. Devīm-uṣasaṁ svar-āvahantīṁ prati viprāso matibhir-jarante.*

Saints and sages with holy mind and hymns of adoration honour and celebrate the divine dawn, crimson hued, shining brilliant, grand and sublime, illuminating hours of time and regions of space, observing universal law of eternity by simple natural conduct, and bringing the morning light and bliss of the sun.

एषा जनं दर्शता बोधयन्ती सुगान्पथः कृण्वती यात्यग्रे।
बृहद्रथा बृहती विश्वमिन्वोषा ज्योतिर्यच्छत्यग्रे अह्नाम्॥ २॥

2. *Eṣā janaṁ darśatā bodhayantī sugān pathaḥ kṛṇvatī yātyagre. Bṛhadrathā bṛhatī viśvaminvoṣā jyotir-yacchatyagre ahnām.*

This glorious dawn, vast and great, goes forward riding her mighty chariot, arousing humanity from sleep, lighting up easy paths for movement, all illuminative, giving light in advance of the day.

एषा गोभिररुणेभिर्युजानाऽस्रेधन्ती रयिमप्रायु चक्रे। पथो
रदन्ती सुविताय देवी पुरुष्टुता विश्ववारा वि भाति॥ ३॥

3. *Eṣā gobhir-aruṇebhir-yujānā-sredhantī rayimaprāyu cakre. Patho radantī suvitāya devī pūruṣṭutā viśvavārā vi bhāti.*

Harnessing the crimson rays of the sun to her chariot, she goes unerringly, assiduously, creating unfailing wealth of light and rejuvenation. Marking paths of movement for the good of the people, the divine dawn shines, loved and adored by the people as the source of universal good.

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एषा व्यैनी भवति द्विबर्हा आविष्कृण्वाना तन्वं पुरस्तात्।
ऋतस्य पन्थामन्वेति साधु प्रजानतीव न दिशो मिनाति॥ ४॥

4. *Eṣā vyenī bhavati dvibarhā āviṣkṛṇvānā tanvaṁ purastāt. Ṛtasya panthām-anveti sādhu prajānatīva na diśo mināti.*

Revealing her body of light from the east, this lady of light radiates fast on both sides right and left over day and night. It follows the path of eternal law and, knowing well everything in nature, it neither violates nor goes astray over the quarters of space.

एषा शुभ्रा न तन्वो विदानोर्ध्वेव स्नाती दृशये नो अस्थात्।
अप द्वेषो बाधमाना तमांस्युषा दिवो दुहिता ज्योतिषागात्॥ ५॥

5. *Eṣā śubhrā na tanvo vidānordhveva snātī dṛśaye no asthāt. Apa dveṣo bādhamānā tamāṁsyuṣā divo duhitā jyotiṣāgāt.*

The sacred dawn, revealing her radiant majesty like the lady of light for us to see and admire, this daughter of the sun stands above pure and sanctified as if doing her morning ablutions and, dispelling hate and darkness, warding off negativities, she walks with her train of splendour.

एषा प्रतीची दुहिता दिवो नॄन्योषेव भद्रा नि रिणीते अप्सः।
व्यूर्ण्वती दाशुषे वार्याणि पुनर्ज्योतिर्युवतिः पूर्वथाकः॥ ६॥

6. *Eṣā pratīcī duhitā divo nṝn yoṣeva bhadrā ni riṇīte apsaḥ. Vyūrṇvatī dāśuṣe vāryāṇi punar-jyotir-yuvatiḥ pūrvathākaḥ.*

Yonder stands this daughter of heaven like a

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maiden, holy and inspiring to the best of men, and then moves to the west, revealing the day's phases of her splendour and opening up new possibilities of cherished achievements for the generous man of yajnic action. Ever bright and youthful, she thus moves the daily rounds of light anew as ever before since times immemorial.

Note: Swami Dayananda gives an extended interpretation of the Dawn by implication: He interprets Usha as the newly married woman rising like the dawn over the world of her new home, bringing new light and new possibilities of life's achievements. The wedding of the couple is a new morning for the family, life moves on, new phases of the day move on westward, new generations follow, life goes on and on like the daily round of night and day. The sun remains the same, days and nights are new. Life remains the same, the phases are new. The bride is holy, sacred, inspiring, worthy of love, respect and reverence.

Mandala 5/Sukta 81

Savita Devata, Shyavashva Atreya Rshi

युञ्जते॒ मन॑ उ॒त यु॑ञ्जते॒ धियो॒ विप्रा॒ विप्र॑स्य बृ॒हतो॒ वि॑प॒श्चित॑: । वि होत्रा॑ दधे वयुना॒विदेक॒ इन्म॒ही दे॒वस्य॑ सवि॒तुः परि॑ष्टुतिः ॥ १ ॥

1. *Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka inmahī devasya savituḥ pariṣṭutiḥ.*

Enlightened sages concentrate their mind and senses and meditate on the infinite, omniscient and vibrant omnipresence of Divinity who alone as sole

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power and ruler knows and governs all the laws and ways and facts of existence and watches, rules and dispenses the karma of yajakas and others. Great indeed is the glory, and high the praise of Savita, lord of life and self-refulgent giver of light.

विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे। वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि राजति॥ २॥

2. *Viśvā rūpāṇi prati muñcate kaviḥ prāsāvīd bhadraṁ dvipade catuṣpade. Vi nākamakhyat savitā vareṇyo'nu prayāṇamuṣaso vi rājati.*

The omniscient creator, eternal poet and maker, creates and pervades all forms of existence and produces all good things for the well being of humans and animals. He, Savita, creator and energiser, lord of love worthy of our choice, manifests and illuminates the heaven of light and joy, inspires the rise of the dawn with light and rules and shines the sun and after.

यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजसा। यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना॥ ३॥

3. *Yasya prayāṇam-anvanya id yayurdevā devasya mahimānam-ojasā. Yaḥ pārthivāni vimame sa etaśo rajāṁsi devaḥ savitā mahitvanā.*

Savita is the lord of life, creator, self-refulgent, all pervasive, whose majesty, Law and ways, all other powers of nature and humanity with all their potential follow, the lord omnipresent who, with his grandeur and omnipotence, creates, pervades and transcends all

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regions of the universe.

उत यासि सवितस्त्रीणि रोचनोत सूर्यस्य रश्मिभिः समुच्यसि। उत रात्रीमुभयतः परीयस उत मित्रो भवसि देव धर्मभिः ॥ ४ ॥

4. *Uta yāsi savitas-trīni rocanota sūryasya raśmi-bhiḥ samucyasi. Uta rātrīm-ubhayataḥ parīyasa uta mitro bhavasi deva dharmabhiḥ.*

Savita, lord of light and life, you pervade and illuminate three orders of light, sun, moon and electric energy and love to play with the sun's rays. You envelop the night at both ends and, with your laws and function, O lord self-refulgent, you become the friend and measure of everything.

उतेशिषे प्रसवस्य त्वमेक इदुत पूषा भवसि देव यामभिः। उतेदं विश्वं भुवनं वि राजसि श्यावाश्वस्ते सवितः स्तोममानशे ॥ ५ ॥

5. *Uteśiṣe prasavasya tvameka iduta pūṣā bhavasi deva yāmabhiḥ. Utedaṁ viśvaṁ bhuvanaṁ vi rājasi śyāvāśvaste savitaḥ stomamānaśe.*

Savita, spirit of life and inspiration, self-refulgent giver of light, you alone by yourself rule over the world of existence. O generous and self-refulgent lord, by every stage of evolution in order of time you remain the giver of light and nourishment for growth. And you pervade, illuminate and rule over this entire world of existence so that the sun itself receives light and adoration by virtue of your light of illumination.

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Mandala 5/Sukta 82

Savita Devata, Shyavashva Atreya Rshi

तत्स॑वि॒तुर्वृ॑णीमहे व॒यं दे॒वस्य॒ भोज॑नम्।
श्रेष्ठं सर्व॒धात॑मं॒ तुरं॒ भग॑स्य धीमहि॥ १॥

1. *Tat saviturvṛṇīmahe vayaṁ devasya bhojanam.*
Śreṣṭhaṁ sarvadhātamaṁ turaṁ bhagasya dhīmahi.

We choose to pray to the lord creator Savita for his love and favour so that we may receive the highest, all sustaining and all victorious glory of the lord self-refulgent and omnipotent.

अस्य॒ हि स्वय॑शस्तरं सवि॒तुः कच्च॒न प्रि॒यम्।
न मि॒नन्ति॑ स्व॒राज्य॑म्॥ २॥

2. *Asya hi svayaśastaraṁ savituḥ kaccana priyam.*
Na minanti svarājyam.

Whoever it be, whoever might try, no one can violate or impair the self-glorious dear absolute dominion of lord Savita's divine freedom.

स हि रत्ना॑नि दा॒शुषे॑ सु॒वाति॑ सवि॒ता भग॑:।
तं भा॒गं चि॒त्रमी॑महे॥ ३॥

3. *Sa hi ratnāni dāśuṣe suvāti savitā bhagaḥ.*
Taṁ bhāgaṁ citramīmahe.

Only Savita, lord of power, honour and excellence, creates and augments the jewel wealths of life for the man of yajnic generosity. We pray we may know and receive his favour and grace for a share of that wonderful glory.

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अ॒द्या नो॑ देव सवितः प्र॒जाव॑त्सावी॒: सौभ॑गम्।
परा॑ दु॒:ष्वप्न्यं सुव ॥ ४ ॥

4. *Adyā no deva savitaḥ prajāvat sāvīḥ saubhagam.*
Parā duḥṣvapnyaṁ suva.

O generous lord Savita, create for us here and now honour and good fortune full of noble people and progeny. Drive away bad dreams and ward off dreamy ambitions.

विश्वा॑नि देव सवितर्दुरि॒ता॒नि॒ परा॑ सुव।
यद्भ॒द्रं तन्न॒ आ सु॑व ॥ ५ ॥

5. *Viśvāni deva savitarduritāni parā suva.*
Yad bhadraṁ tanna ā suva.

O lord Savita, ward off and sterilise all the evils of the world. Grant us that which is good. Vitalise, energise and promote all that is good.

अना॑गसो॒ अदि॑तये दे॒वस्य॑ सवि॒तुः स॒वे।
विश्वा॑ वा॒मानि॑ धीमहि ॥ ६ ॥

6. *Anāgaso aditaye devasya savituḥ save.*
Viśvā vāmāni dhīmahi.

Free from sin and evil in the yajnic world of lord Savita's creation, we pray, we may receive the cherished gifts of life in service of the mother, mother earth and nature.

आ वि॒श्वदे॑वं॒ सत्प॑तिं सू॒क्तैर॒द्या वृ॑णीमहे।
स॒त्यस॑वं सवि॒तार॑म् ॥ ७ ॥

7. *Ā viśvadevaṁ saptatiṁ sūktairadyā vṛṇīmahe.*
Satyasavaṁ savitāram.

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With songs of adoration we worship and celebrate lord Savita, cosmic yajaka of eternity, self-refulgent generous father inviolable protector and sustainer of the world of existence.

य इमे उभे अहनी पुर एत्यप्रायुच्छन्।
स्वाधीर्देवः सविता ॥ ८ ॥

8. *Ya ime ubhe ahanī pura etyaprayucchan.*
Svādhīrdevaḥ savitā.

We adore and worship self-refulgent, self-existent lord of creation, Savita, who transcends both the day and night of existence and self-abides without relent.

य इमा विश्वा जातान्याश्रावयति श्लोकेन।
प्र च सुवाति सविता ॥ ९ ॥

9. *Ya imā viśvā jātānyāśrāvayati ślokena.*
Pra ca suvāti savitā.

We invoke and adore lord Savita who informs all these born ones by his Word, who creates and inspires them all, without exception.

Mandala 5/Sukta 83

Parjanya Devata, Atri Bhauma Rshi

अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसा विवास।
कनिक्रदद् वृषभो जीरदानू रेतो दधात्योषधीषु गर्भम् ॥ १ ॥

1. *Acchā vada tavasaṁ gīrbhirābhiḥ stuhi parjanyaṁ namasā vivāsa. Kanikradad vṛṣabho jīradānū reto dadhātyoṣadhīṣu garbham.*

Hail the mighty cloud well with these holy

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words of song, serve, celebrate and energise it with homage in yajna for peace and a happy home. Roaring and thundering with passion, the virile cloud, giver of life and freshness, impregnates the herbs with the seed of generation.

वि वृक्षान् हन्त्युत हन्ति रक्षसो विश्वं बिभाय भुवनं महावधात्। उतानागा ईषते वृष्ण्यावतो यत्पर्जन्यः स्तनयन् हन्ति दुष्कृतः ॥ २ ॥

2. *Vi vṛkṣān hantyuta hanti rakṣaso viśvaṁ bibhāya bhuvanaṁ mahāvadhāt. Utānāgā īṣate vṛṣṇyāvato yat parjanyaḥ stanayan hanti duṣkṛtaḥ.*

The cloud shakes the trees, destroys the demons whom the whole world fears, and when it roars and releases the water of rain pregnant with life, it kills the evil doers with the terrible bolt and saves the sinless and the generous forces of life.

रथीव कशयाश्वाँ अभिक्षिपन्नाविर्दूतान्कृणुते वर्ष्याँ३ अह। दूरात्सिंहस्य स्तनथा उदीरते यत्पर्जन्यः कृणुते वर्ष्यं१ नभः ॥ ३ ॥

3. *Rathīva kaśayāśvāň abhikṣipannāvirdūtān kṛṇute varṣyāň aha. Dūrāt siṁhasya stanathā udīrate yat parjanyaḥ kṛṇute varṣyaṁ nabhaḥ.*

Indeed like a charioteer urging on the horses by the whip, the cloud condenses and intensifies the rain carrier showers down to the earth, and, for that, when it strikes the ocean of vapours in the sky with thunder to turn it into rain, the space resounds from far like the roar of a lion.

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प्र वाता॒ वान्ति॑ पतयन्ति॒ वि॒द्यु॒त॒ उदोष॑धीर्जिहते॒ पिन्व॑ते॒ स्वः॑। इरा॒ विश्व॑स्मै॒ भुव॑नाय जायते॒ यत्प॒र्जन्यः॑ पृथि॒वीं रे॒त॒सावति॥ ४॥

4. *Pra vātā vānti patayanti vidyuta udoṣadhīrjihate pinvate svaḥ. Irā viśvasmai bhuvanāya jāyate yat parjanyaḥ pṛthivīṁ retasāvati.*

Fast and fresh blow the winds, lightnings flash, herbs spring up, the sky swells and overflows, food grows, spirits arise and songs resound over the world when the cloud fertilises the earth with the showers of life.

यस्य॑ व्र॒ते पृ॑थि॒वी नन्न॑मीति॒ यस्य॑ व्र॒ते श॒फव॒ज्जर्भु॑रीति। यस्य॑ व्र॒त ओष॑धीर्वि॒श्वरू॑पाः॒ स नः॑ पर्जन्य॒ मह्यि॒ शर्म॑ यच्छ॥ ५॥

5. *Yasya vrate pṛthivī naṁnamīti yasya vrate śapha-vajjarbhurīti. Yasya vrata oṣadhīrviśva-rūpāḥ sa naḥ parjanya mahi śarma yaccha.*

O cloud, rain shower of life and fertility, in consequence of your commitment to the laws of sun and shower, the earth submits and surrenders, the animal stirs with passion and fire, the herbs burst forth in all forms of life. O cloud, such as you are, give us a great home of peace, joy and excellence.

दि॒वो नो॑ वृ॒ष्टिं म॑रुतो ररीध्वं॒ प्र पि॑न्वत॒ वृष्णो॒ अश्व॑स्य॒ धारा॑ः। अ॒र्वाङे॒तेन॑ स्तनयि॒त्नुनेह्यपो नि॑षि॒ञ्चन्न॑सु॒रः पि॒ता नः॑॥ ६॥

6. *Divo no vṛṣṭiṁ maruto rarīdhvaṁ pra pinvata vṛṣṇo aśvasya dhārāḥ. Arvāṅetena stanayitnu-nehyapo niṣiñcannasuraḥ pitā naḥ.*

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May the Maruts, windy currents of energy, bring us rain from the regions of the sun. May the mighty cloud showers of fertility bring us growth. O cloud, harbinger of vitality come down here with showers of rain flooding the earth and giving us breath of life and sustenance like a father.

अभि क्रन्द स्तनय गर्भमा धा उदन्वता परि दीया रथेन ।
दृतिं सु कर्ष विषितं न्यञ्चं समा भवन्तूद्वतो निपादाः ॥ ७ ॥

7. *Abhi kranda stanaya garbhamā dhā udanvatā pari dīyā rathena. Dṛtiṁ su karṣa viṣitaṁ nyañcaṁ samā bhavantūdvato nipādāḥ.*

Thunder and roar, O cloud, bring the vitalities of life and fertilise the earth for generation. Go far and wide by chariot run on water, draw the reservoir of waters released unto yourself, and conduct them downward so that the upward vapours may be brought down in showers.

महान्तं कोशमुदचा नि षिञ्च स्यन्दन्तां कुल्या विषिताः पुरस्तात् । घृतेन द्यावापृथिवी व्युन्धि सुप्रपाणं भवत्वघ्न्याभ्यः ॥ ८ ॥

8. *Mahāntaṁ kośamudacā ni ṣiñca syandantāṁ kulyā viṣitāḥ purastāt. Ghṛtena dyāvāpṛthivī vyundhi suprapāṇaṁ bhavatv-aghnyābhyaḥ.*

The sun holds the mighty reservoir of vapours up on high, the cloud pours it down in showers. Let the lakes and rivers flow with waters released to freedom. O cloud, fill the earth and sky with water so that there may be ample food and water for the cows.

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यत्पर्जन्य॒ कनि॑क्रदत्स्त॒नय॒न् हंसि॑ दु॒ष्कृत॑ः।
प्रती॒दं विश्वं मोदते॒ यत्किं च॑ पृथि॒व्यामधि॑॥ ९॥

9. *Yat parjanya kanikradat stanayan haṁsi duṣkṛtaḥ. Pratīdaṁ viśvaṁ modate yat kiṁ ca pṛthivyāmadhi.*

When the cloud roars and thunders and destroys all the negativities which do evil, then in response to the cleansing and vitalising rain this entire humanity and all else that is on earth rejoices in celebration.

अव॑र्षीर्व॒र्षमुदु षू गृ॑भा॒याऽक्र॑र्धन्वा॒न्यत्ये॑तवा उ॑। अजी॑जन॒
ओष॑धी॒र्भोज॑नाय॒ कमु॒त प्र॒जाभ्यो॑ऽ विदो मनी॒षाम्॥ १०॥

10. *Avarṣīr-varṣam-udu ṣū gṛbhāyā'kardhanvānyatyetavā u. Ajījana oṣadhīr-bhojanāya kamuta prajābhyo'vido manīṣām.*

Pour down the showers, O cloud, take over the earth for generation, fertilise the thirsting lands for growth, produce herbs and plants and trees for food of the people, and win the thanks of a grateful humanity.

Mandala 5/Sukta 84

Prthivi Devata, Atri Bhauma Rshi

ब॒ळि॒त्था पर्व॑तानां॒ खि॒द्रं बि॑भर्षि पृथिवि।
प्र या भूमिं॑ प्रव॒त्वति॒ म॒ह्ना जि॒नोषि॑ महिनि॥ १॥

1. *Baḷitthā parvatānāṁ khidraṁ bibharṣi pṛthivi. Pra yā bhūmiṁ pravatvati mahnā jinoṣi mahini.*

Truly, O terrestrial mother, revered earth, you bear the thunder breaker of the clouds, bear the burden of mountain ranges, hold on the flood of rivers and

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contain the rolling oceans. O mighty one on the onward move, you are the one who thus with your great power and force rule and sustain the land and her people.

स्तोमासस्त्वा विचारिणि प्रति ष्टोभन्त्यक्तुभिः ।
प्र या वाजं न हेषन्तं पेरुमस्यस्यर्जुनि ॥ २ ॥

2. *Stomāsastvā vicāriṇi prati ṣṭobhantyaktubhiḥ.*
Pra yā vājaṁ na hreṣantaṁ perumasyasyarjuni.

O moving one, the celebrants adore you day and night with songs, you, O bright one, who shake and impel the roaring cloud like a war horse onward to victory.

दृळ्हा चिद्या वनस्पतीन्क्ष्मया दर्धर्ष्योजसा ।
यत्ते अभ्रस्य विद्युतो दिवो वर्षन्ति वृष्टयः ॥ ३ ॥

3. *Dṛḷhā cid yā vanaspatīn kṣmayā dardharṣyo-jasā.*
Yat te abhrasya vidyuto divo varṣanti vṛṣṭayaḥ.

Surely you are strong and firm who, with your strength and splendour, sustain the herbs and trees, since the rains of wealth and sustenance shower for you down from the thunder and lightning of the regions of light.

Mandala 5/Sukta 85

Varuna Devata, Atri Bhauma Rshi

प्र सम्राजे बृहदर्चा गभीरं ब्रह्म प्रियं वरुणाय श्रुताय ।
वि यो जघान शमितेव चर्मोपस्तिरे पृथिवीं सूर्याय ॥ १ ॥

1. *Pra samrāje bṛhadarcā gabhīraṁ brahma priyaṁ varuṇāya śrutāya. Vi yo jaghāna śami-teva carmo-pastire pṛthivīṁ sūryāya.*

Offer homage and reverence of the highest and

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deepest order full of love to Varuna, the one sovereign ruler and lord of love and judgement over all, who hammered and shaped the earth into form and, like the host of a yajna of peace and non-violence, overspread the earth with the atmosphere as a protective and promotive cover as a shield for the sun, as protection against heat for the sake of generative power and fertility. His divine voice resounds across the universe.

वनेषु व्य१न्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु। हृत्सु क्रतुं वरुणो अप्स्व१ग्निं दिवि सूर्यमदधात्सोममद्रौ ॥ २ ॥

2. *Vaneṣu vyantarikṣaṁ tatāna vājamarvatsu paya usriyāsu. Hṛtsu krtuṁ varuṇo apsvagniṁ divi sūryamadadhāt somamadrau.*

Varuna, lord of love and judgement for life, extensively vested sap in vegetation, energy in horses and others that move, milk in cows, faith, love and will to act in the hearts, vitality in waters, sun in heaven and soothing joy in the cloud and soma plant on the mountain.

नीचीनबारं वरुणः कबन्धं प्र ससर्ज रोदसी अन्तरिक्षम्। तेन विश्वस्य भुवनस्य राजा यवं न वृष्टिर्व्युनत्ति भूम ॥ ३ ॥

3. *Nīcīnavāraṁ varuṇaḥ kabandhaṁ pra sasarja rodasī antarikṣam. Tena viśvasya bhuvanasya rājā yavaṁ na vṛṣṭirvyunatti bhūma.*

Varuna brings into existence heaven, earth and the middle region of the sky, and he forms the cloud for shower on the earth down below. By that the sovereign ruler of the whole universe, the supreme, brings about the rain which fertilises the earth as it nourishes the

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grain.

उनत्ति भूमिं पृथिवीमुत द्यां यदा दुग्धं वरुणो वष्ट्यादित्।
समभ्रेण वसत पर्वतासस्तविषीयन्तः श्रथयन्त वीराः ॥ ४ ॥

4. *Unatti bhūmiṁ pṛthivīmuta dyāṁ yadā dugdhaṁ varuṇo vaṣṭyādit. Samabhreṇa vasata parvatāsastaviṣīyantaḥ śrathayanta vīrāḥ.*

Varuna fills the earth and sky and the regions of the sun with vapour when he desires to create the milk of life, thereafter the clouds are laden with vapour, and then forceful currents of wind energy strike the clouds from within and release the showers of rain.

इमामू ष्वासुरस्य श्रुतस्य महीं मायां वरुणस्य प्र वोचम्।
मानेनेव तस्थिवाँ अन्तरिक्षे वि यो ममे पृथिवीं सूर्येण ॥ ५ ॥

5. *Imāmū ṣvāsurasya śrutasya mahīṁ māyāṁ varuṇasya pra vocam. Māneneva tasthivāṅ antrikṣe vi yo mame pṛthivīṁ sūryeṇa.*

This marvellous omnipotence of the renowned life giver Varuna, I celebrate in words, who pervades the space and, abiding in the middle regions of the universe, marks out the earth as if by measure, purpose and design, and creates it from the sun.

इमामू नु कवितमस्य मायां महीं देवस्य नकिरा दधर्ष।
एकं यदुद्ना न पृणन्त्येनीरासिञ्चन्तीर् वनयः समुद्रम् ॥ ६ ॥

6. *Imāmū nu kavitamasya māyāṁ mahīṁ devasya nakirā dadharśa. Ekaṁ yadudnā na pṛṇantyenīrāsiñcantīr-avanayaḥ samudram.*

This great power of the most creative lord, who can challenge and violate? None, just as all the streams

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and rivers flooding the lands and rushing on do not fill the ocean with water.

अर्य॒म्यं वरुण मि॒त्र्यं वा॒ सखा॑यं वा॒ सद॒मिद् भ्रात॑रं वा।
वे॒शं वा॒ नित्यं वरु॒णारं॑णं वा॒ यत्सी॒मागं॑श्चकृ॒मा शि॒श्र-
थ॒स्तत्॥ ७॥

7. *Aryamyaṁ varuṇa mitryaṁ vā sakhāyaṁ vā sadamid bhrātaraṁ vā . Veśaṁ vā nityaṁ varuṇ-āraṇaṁ vā yat sīmāgaś-cakṛmā śiśrathastat.*

If we happen to commit a sin of omission or commission or transgression toward a man of judgement or friend or companion or a close ally or inmate of the house or brother, or constant or near or distant relation, then, O Varuna, loosen the snare of sin and help us be free.

कि॒त॒वासो॒ यद्रि॑रि॒पुर्न दी॒वि यद्वा॑ घा स॒त्यमु॒त यन्न वि॒द्म।
सर्वा॒ ता वि ष्य॑ शिथि॒रेव॑ दे॒वाऽधा॑ ते स्याम वरुण
प्रि॒यास॒॑ः॥ ८॥

8. *Kitavāso yad riripurna dīvi yad vā ghā satyamuta yanna vidma. Sarvā tā vi ṣya ṣithireva devā'dhā te syāma varuṇa priyāsaḥ.*

Like gamblers in the game, if someone attribute sin or deception to us, which may be true or may not be true, or which we might not even know, all that, O lord of light and judgement, loosen so that we may be free and be dear to you.

Mandala 5/Sukta 86

Indra - Agni Devata, Atri Bhauma Rshi

इन्द्रा॑ग्नी॒ यमव॑थ उ॒भा वाजे॑षु॒ मर्त्य॑म्।
दृ॒ळ्हा चि॒त्स प्र भे॑दति द्यु॒म्ना वाणी॑रिव त्रि॒तः॥ १॥

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1. *Indrāgnī yamavatha ubhā vājeṣu martyam.*
Dṛḷhā cit sa pra bhedati dyumnā vāṇīriva tritaḥ.

Indra and Agni, divine power and knowledge, celestial and terrestrial energy of electricity and fire, both ruler and enlightened leaders, whosoever the mortal you protect, guide and promote, he breaks through massive obstructions in the battle business of life, and wins his way to wealth, honour and splendour, just like the sagely scholar of threefold freedom of body, mind and soul who penetrates through three layers of language, vaikhari, madhyama and pashyanti, i.e., word, thought and deep memory, and reaches the vision of the para, the supreme Word and silence of Divinity.

या पृतनासु दुष्टरा या वाजेषु श्रवाय्या।
या पञ्च चर्षणीरभीन्द्राग्नी ता हवामहे॥ २॥

2. *Yā pṛtanāsu duṣṭarā yā vājeṣu śravāyyā.*
Yā pañca carṣaṇīrabhīndrāgnī tā havāmahe.

We adore and solicit Indra and Agni which, among the forces of life, are indomitable, in the battles for power and prosperity, admirable, and among the five orders of society and among the five pranic energies are of prime importance.

तयोरिदमवच्छवस्तिग्मा दिद्युन्मघोनोः।
प्रति द्रुणा गभस्त्योर्गवां वृत्रघ्न एषते॥ ३॥

3. *Tayorid-amavac-chavas-tigmā didyun-maghonoḥ. Prati druṇā gabhastyor-gavāṁ vṛtraghna eṣate.*

The sharp, impetuous and blazing force in the hands of these two mighty powers moves by the speed

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of sunbeams in destroying the cloud of darkness and strikes where it must.

ता वामेषे रथानामिन्द्राग्नी हवामहे।
पती तुरस्य राधसो विद्वांसा गिर्वणस्तमा ॥ ४ ॥

4. *Tā vāmeṣe rathānām-indrāgnī havāmahe.*
Patī turasya rādhaso vidvāṅsā girvaṇastamā.

Indra and Agni, most adorable scholars of the science of terrestrial and celestial energy, heat, light and electricity, and masters of fast automotion and material prosperity, we invoke you both for the speed and movement of chariots for success.

ता वृधन्तावनु द्यून्मर्तीय देवावदभा।
अर्हन्ता चित्पुरो दधेऽ शेव देवावर्वते ॥ ५ ॥

5. *Tā vṛdhantāvanu dyūn-martāya devāvadabhā.*
Arhantā citpuro dadheṅ'śeva devāvarvate.

Exalted, thriving day by day for the sake of mortal humanity, brilliant, indomitable, adorable and generous Indra and Agni, ruling powers and enlightened scholars, we honour you at the head of our creative and developmental yajna like the soma of success and celebration in matters of science and progress.

एवेन्द्राग्निभ्यामहावि हव्यं शूष्यं घृतं न पूतमद्रिभिः।
ता सूरिषु श्रवो बृहद्रयिं गृणत्सु दिधृतमिषं गृणत्सु दिधृतम् ॥ ६ ॥

6. *Evendrāgnibhyām-ahāvi havyaṁ śūṣyaṁ ghṛtaṁ na pūtam-adribhiḥ. Tā sūriṣu śravo bṛhadrayiṁ gṛṇatsu didhṛtamiṣaṁ gṛṇatsu didhṛtam.*

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Thus homage of adoration is offered to Indra and Agni, scholars of earthly and spatial energy. From energies, by scholars is received strength, energy and power, materials for yajnic investment and development, ghrta, delicacies, like water showers sanctified by the clouds. May they, we pray, bring and bestow upon the scholars and celebrants high renown and abundant wealth, may they bring and bestow upon the admirers food and energy for a happy life.

Mandala 5/Sukta 87

Maruts Devata, Evayamarut Atreya Rshi

प्र वो॑ म॒हे म॒तयो॑ यन्तु॒ विष्ण॑वे म॒रुत्व॑ते गिरि॒जा ए॑वया॒मरु॑त्।
प्र शर्धा॑य॒ प्रय॑ज्यवे सुखा॒दये॑ त॒वसे॑ भ॒न्ददि॑ष्टये॒ धुनि॑व्रताय॒ शर्व॑से ॥ १ ॥

1. *Pra vo mahe matayo yantu viṣṇave marutvate girijā evayāmarut. Pra śardhāya prayajyave sukhādaye tavase bhandadiṣṭaye dhunivratāya śavase.*

O vibrant man of vision, all ye men and women, let all your songs and flights of thought and vision born of the voice of the heart reach Vishnu, all pervasive lord, commander of the winds and warriors, indomitable, highly majestic, adorable and cooperative, blissfully appreciative, relentlessly active and absolute in justice and power.

प्र ये जा॒ता म॑हि॒ना ये च॒ नु स्व॒यं प्र वि॒द्मना॑ ब्रु॒वत॑ एवया॒मरु॑त्।
क्रत्वा॒ तद्वो॑ मरुतो॒ नाधृ॑षे॒ शवो॑ दा॒ना म॒ह्ना तदे॑षा॒मधृ॑ष्टासो॒ नाद्र॑यः ॥ २ ॥

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2. *Pra ye jātā mahinā ye ca nu svayaṁ pra vidmanā bruvata evayāmarut. Kratvā tad vo maruto nādhṛṣe śavo dānā mahnā tadeṣāmadhṛṣṭāso nādrayaḥ.*

Evayamarut, O vibrant visionary and celebrant of the Maruts, these warriors and pioneers of humanity are self-made, risen by themselves who proclaim themselves through their knowledge and self-awareness. O Maruts, stormy leaders, that power and force of yours is unchallengeable by virtue of your noble acts, grandeur and generosity. O men, their force is indomitable, they are inviolable, unshakable like mountains.

प्र ये दि॒वो बृ॑ह॒तः शृ॑ण्वि॒रे गि॒रा सु॒शुक्वा॑नः सु॒भ्व॑ एव॒यामरुत्। न येषा॒मिरी॑ स॒धस्थ॒ ईष्ट॒ आँ अ॒ग्नयो॒ न स्वविद्यु॒तः प्र स्प॒न्द्रासो॒ धुनी॑नाम्॥ ३॥

3. *Pra ye divo bṛhataḥ śṛṇvire girā suśukvānaḥ subhva evayāmarut. Na yeṣāmirī sadhastha īṣṭa āǁ agnayo na svavidyutaḥ pra spandrāso dhunīnām.*

Evayamarut, O celebrant of the Maruts, they hear the voice of Divinity from the light of heaven, they are heard by their voice from the heights of heaven. Pure and brilliant, they live in holiness and felicity. No tyrant, impeller or compeller, can bend them in their right and abode. Self-refulgent like the flames of fire, they radiate, they make the winds blow and set the rivers aflow.

स च॑क्रमे महतो निरु॑रुक्र॒मः स॑मा॒नस्मा॒त्सद॑स एव॒यामरुत्। य॒दायु॑क्त॒ त्मना॒ स्वादधि॒ ष्णुभि॒र्विष्प॑र्धसो॒ विम॑हसो॒ जिगा॑ति॒ शेवृ॑धो॒ नृभिः॥ ४॥

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4. *Sa cakrame mahato nirurukramaḥ samānasmāt sadasa evayāmarut. Yadāyukta tmanā svādadhi ṣṇubhir-viṣpardhaso vimahaso jigāti śevṛdho nṛabhiḥ.*

He, Evayamarut, Vishnu, lord of infinite action and commander of the Maruts, universal energies, transcends by infinite possibility the great constant, central and universal seat of his presence, that is, this universe. When evayamarut, the man of vision, master of his senses and faculties, connects with the lord by heart and soul by the guidance of dynamic teachers and preachers, unenvious and brilliant, he rises from his own state of existence and joins the lord omnipotent of infinite felicity.

स्व॒नो न वोऽम॑वान्रेजय॒द् वृषा॑ त्वे॒षो य॒यिस्त॑वि॒ष ए॑व॒-यार्म॑रुत्। येना॒ सह॑न्त ऋ॒ञ्जत॒ स्वरो॑चिष॒ स्थार॑श्मानो हिर॒ण्यया॑ः स्वायु॒धास॑ इ॒ष्मिण॑ः ॥ ५ ॥

5. *Svano na vo'mavān rejayad vṛṣā tveṣo yayistaviṣa evayāmarut. Yenā sahanta ṛñjata svarociṣaḥ sthāraśmāno hirṇyayāḥ svāyudhāsa iṣmiṇaḥ.*

Like the rumble of the Big Bang of creation, may the lord of the Maruts, Vishnu, shake you, O men and women of the world, shine you and inspire you, the lord omnipresent, generous, self-refulgent, omnipotent, everfelt in the heart, by virtue of whom the Maruts, natural energies and pioneers of humanity shining by themselves, unshaken yet dynamic like rays of the sun, golden gloried, self-armed and nobly ambitious, stand the challenges of existence and achieve their end and aim.

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अपारो वो महिमा वृद्धशवसस्त्वेषं शवोऽवत्वेवयामरुत्। स्थातारो हि प्रसितौ संदृशि स्थन ते न उरुष्यता निदः शंशुक्वांसो नाग्नयः ॥ ६ ॥

6. *Apāro vo mahimā vṛddhaśavasas-tveṣaṁ śavo'-vatvevayāmarut. Sthātāro hi prasitau saṁdṛśi sthana te na uruṣyatā nidaḥ śaśu-kvāṁso nāgna-yaḥ.*

Unbounded is your greatness, O heroes of ancient might. May your brilliant power protect and promote evayamarut, vibrant sage of vision and knowledge. In the heat of battle when missiles are shot, stay firm in the open view unshaken. Such as you are, O Maruts, blazing as flames of fire, protect us against the maligners and the revilers.

ते रुद्रासः सुमखा अग्नयो यथा तुविद्युम्ना अवन्त्वेवयामरुत्। दीर्घं पृथु पप्रथे सद्म पार्थिवं येषामज्मेष्वा महः शर्धांस्यद्भुतैनसाम् ॥ ७ ॥

7. *Te rudrāsaḥ sumakhā agnayo yathā tuvidyumnā avantvevayāmarut. Dīrghaṁ pṛthu paprathe sadma pārthivaṁ yeṣām-ajmeṣvā mahaḥ śardhāṁ-syadbhutainasām*

Heroes of the winds, scholars of the middle order, dispensers of justice and punishment, performers of holy creative actions, commanding power and glory like flames of fire may protect and promote us and the sagely scholar of vision and dynamic performance. Wide and lofty grows the earthly abode of humanity by virtue of those whose grandeur grows high and onslaughts grow terrible in the battles against the evil and

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wickedness of unimaginable order.

अद्वेषो नो मरुतो गातुमेतन श्रोता हवं जरितुरेवयामरुत्।
विष्णोर्महः समन्यवो युयोतन स्मद्रथ्यो३ न दंसनाऽप द्वेषांसि
सनुतः ॥ ८ ॥

8. *Adveṣo no maruto gātumetana śrotā havaṁ jariturevayāmarut. Viṣṇormahaḥ samanyavo yuyotana smad rathyo na daṁsanā'pa dveṣāṁsi sanutaḥ.*

Maruts, heroes of the speed of winds, free from hate and jealousy, with zeal and ardour for righteous action, come to our earthly abode and lead us on the path of goodness and progress. O lord of the winds, Vishnu, listen to the song and prayer of the celebrant. O leaders and pioneers, come like warriors of the chariot and join the power and grandeur of Vishnu, lord of the wide world and space, accomplish acts of universal generosity and throw off hate, jealousy and animosity from the earth.

गन्ता नो यज्ञं यज्ञियाः सुशमि श्रोता हवमरक्ष एवयामरुत्।
ज्येष्ठासो न पर्वतासो व्योमनि यूयं तस्य प्रचेतसः स्यात
दुर्धर्तवो निदः ॥ ९ ॥

9. *Gantā no yajñaṁ yajñiyāḥ suśami śrotā hava-marakṣa evayāmarut. Jyeṣṭhāso na parvatāso vyomani yūyuṁ tasya pracetasaḥ syāta durdhar-tavo nidaḥ.*

O Maruts, adorable heroes of the world, come and join our yajna of holy living with grace and earnestness. Listen to the prayer of the celebrant of the winds in need of protection and advancement. Most

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eminent and most enlightened among us, be generous givers of knowledge, wisdom and enlightenment of Divine order like showers of the cloud from the sky so that no maligner or reviler can resist and challenge you or anyone else.

॥ इति पञ्चमं मण्डलम् ॥

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MANDALA 6

Mandala 6/Sukta 1

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वं ह्यग्ने प्रथमो मनोताऽस्या धियो अभवो दस्म होता ।
त्वं सीं वृषन्नकृणोर्दुष्टरीतु सहो विश्वस्मै सहसे सहध्यै ॥ १ ॥

1. *Tvaṁ hyagne prathamo manotā'syā dhiyo abhavo dasma hotā. Tvaṁ sīṁ vṛṣannakṛṇor-duṣṭarītu saho viśvasmai sahase sahadhyai.*

Agni, light of life faster than mind, you are the prime mover of this cosmic intelligence and evolution, marvellous creator and foremost performer of universal yajna. O generous father of life, you alone generate the inviolable life force and strength of will vested in existence for us to resist and overcome all negative forces of the world for survival and onward progress.

अधा होता न्यसीदो यजीयानिळस्पद इषयन्नीड्यः सन् ।
तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु ग्मन् ॥ २ ॥

2. *Adhā hotā nyasīdo yajīyāniḷaspada iṣayannīḍyaḥ san. Taṁ tvā naraḥ prathamaṁ devayanto maho rāye citayanto anu gman.*

Then let the prime yajaka, being adorable, inspired to create and give in unison, be seated at the head of yajna on the earthly vedi of life foremost in the

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midst of holy chant, and you, leading light of humanity, yourself knowledgeable and illuminating, seekers of great wealth, honour and light of Divinity, follow him as the leader.

वृतेव॒ यन्तं ब॒हुभि॑र्वस॒व्यै॒३॒॑स्त्वे र॒यिं जा॑गृ॒वांसो॒ अनु॑ ग्मन्।
रुश॑न्तम॒ग्निं द॑र्श॒तं बृ॒हन्तं व॒पाव॑न्तं वि॒श्वहा॑ दीदि॒वां-
स॑म्॥ ३॥

3. *Vṛteva yantaṁ bahubhirvasavyaistve rayiṁ jāgṛvāṁso anu gman. Ruśantamagniṁ darśataṁ bṛhantaṁ vapāvantaṁ viśvahā dīdivāṁsam.*

Enlightened persons with many productive offerings of yajnic value follow Agni, prime yajnic leader, leading to wealth by normal paths of creative production, Agni that is shining as well as catalysing, splendid and blissful, great and rising high, generative and all time illuminative.

प॒दं दे॒वस्य॒ नम॑सा॒ व्य॑न्तः श्रव॒स्यव॒ः श्रव॑ आप॒न्नमृ॑क्तम्।
नामा॑नि चिद्दधिरे य॒ज्ञिया॑नि भ॒द्रायां ते रण॑यन्त॒ सन्दृ॑ष्टौ॥ ४॥

4. *Padaṁ devasya namasā vyantaḥ śravasyavaḥ śrava āpannamṛktam. Nāmāni cid dadhire yajñiyāni bhadrāyāṁ te raṇayanta sandṛṣṭau.*

Yajna performers aspiring for honour, excellence and spiritual vision of Divinity by surrender and yajnic homage obtain untainted wealth and honour. O lord Agni, they receive name and reputation worthy of yajakas and abide and rejoice in your blissful presence.

त्वां व॑र्धन्ति क्षि॒तय॑ः पृथि॒व्यां त्वां राय॑ उ॒भया॑सो॒ जना॑नाम्।
त्वं त्रा॒ता त॑रणे॒ चेत्यो॑ भूः पि॒ता मा॒ता सद॒मिन्मानु॑षाणाम्॥ ५॥

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5. *Tvāṁ vardhanti kṣitayaḥ pṛthivyāṁ tvāṁ rāya ubhayāso janānām. Tvaṁ trātā taraṇe cetyo bhūḥ pitā mātā sadaminmānuṣāṇām.*

O lord, people both simple and learned, glorify you on earth, people's wealth both material and spiritual exalts you. Pray, O lord, you be the people's protector and saviour toward their success and freedom, giver of light in their heart and soul, father, mother and the ultimate home of humanity.

स॒प॒र्येण्य॒: स प्रि॒यो वि॒क्ष्व१॑ग्निर्होता॑ म॒न्द्रो नि ष॑सादा॒ यजी॑यान्। तं त्वा॑ व॒यं दम॒ आ दी॑दि॒वांस॒मुप॑ ज्मु॒बाधो॒ नम॑सा सदेम॥ ६॥

6. *Saparyeṇyaḥ sa priyo vikṣvagnirhotā mandro ni ṣasādā yajīyān. Taṁ tvā vayaṁ dama ā dīdivāṁsam-upajñubādho namasā sadema.*

That Agni worthy of yajnic service and, affectionate, yajaka and giver of yajnic gifts, rejoicing provider of happiness abides among people as adorable presence. O lord, in a posture of reverence and faith, with homage and surrender, we pray, let us be seated in the home where you ever shine in your refulgence.

तं त्वा॑ व॒यं सु॒ध्यो॒३॒॑ नव्य॑मग्ने सुम्ना॒यव॑ ईमहे देव॒यन्त॑:।
त्वं विशो॑ अनयो॒ दीद्या॑नो दि॒वो अ॑ग्ने बृ॒हता॑ रो॑च॒नेन॑॥ ७॥

7. *Taṁ tvā vayaṁ sudhyo navyamagne sumnāyava īmahe devayantaḥ. Tvaṁ viśo anayo dīdyāno divo agne bṛhatā rocanena.*

Agni, adorable giver of light, we, blest with holy intelligence and aspiring for well being and light of divinity, pray that you, shining with universal light and

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knowledge, lead the people to the state of enlightenment and freedom.

विशां कविं विश्पतिं शश्वतीनां नितोशनं वृषभं चर्षणीनाम्।
प्रेतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम्॥ ८॥

8. *Viśāṁ kaviṁ viśapatiṁ śaśvatīnāṁ nitośanaṁ vṛṣabhaṁ carṣaṇīnām. Pretīṣaṇimiṣayantaṁ pāvakaṁ rājantamagniṁ yajataṁ rayīṇām.*

We celebrate and exalt Agni, giver of light and wisdom, visionary creator, ruler and protector of the people who never go out of existence, destroyer of suffering, generous benefactor of the people, inspiring leader for progress and development, holy purifier, refulgent power and adorable guide for the sake of wealth, honour and excellence.

सो अग्न ईजे शशमे च मर्तो यस्त आनट् समिधा हव्यदातिम्।
य आहुतिं परि वेदा नमोभिर्विश्वेत्स वामा दधते त्वोतः॥ ९॥

9. *So agna īje śaśame ca marto yasta ānaṭ samidhā havyadātim. Ya āhutiṁ pari vedā namobhir-viśvet sa vāmā dadhate tvotaḥ.*

Agni, giver of light and life, that man does honour and worship to you who brings and offers you yajna with sacred fuel and holy materials, who knows what to offer and offers the oblations with faith and surrender. Such a man protected and promoted by you is blest with honour and admirable capacity for action.

अस्मा उ ते महि महे विधेम नमोभिरग्ने समिधोत हव्यैः।
वेदी सूनो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम॥ १०॥

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10. *Asmā u te mahi mahe vidhema namobhiragne samidhota havyaiḥ. Vedī sūno sahaso gīrbhirukthairā te bhadrāyāṁ sumatau yatema.*

Agni, giver of light and knowledge, child of omnipotence and source of strength, we offer high reverence and worship to you in honour of your greatness and glory, with homage, sacred fuel and fragrant yajnic materials into the vedi, with chant of holy words and songs of praise, and we pray that we may always abide and strive for noble actions in your benign presence and favour.

आ यस्ततन्थ रोदसी वि भासा श्रवोभिश्च श्रवस्यस्तरुत्रः। बृहद्भिर्वाजैः स्थविरेभिरस्मे रेवद्भिरग्ने वितरं वि भाहि॥ ११॥

11. *Ā yastatantha rodasī vi bhāsā śravobhiśca śravasyastarutraḥ. Bṛhadbhirvājaiḥ sthavirebhirasme revadbhiragne vitaraṁ vi bhāhi.*

Agni, refulgent giver of light and power and knowledge, which overspreads heaven and earth with light, also renowned for gifts of sustenance and energy, is the saving power for life. O refulgent power, shine for us more and ever more with abundant and expansive gifts of food and energy and stable forms of wealth and power.

नृवद्वसो सदमिद्धेह्यस्मे भूरि तोकाय तनयाय पश्वः। पूर्वीरिषो बृहतीरारेअघा अस्मे भद्रा सौश्रवसानि सन्तु॥ १२॥

12. *Nṛvad vaso sadamiddhehyasme bhūri tokāya tanayāya paśvaḥ. Pūrvīriṣo bṛhatīrāreaghā asme bhadrā sauśravasāni santu.*

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O father and guardian of humanity, Agni, giver of life and beneficence, give us a blessed home for our children and grand children, full of material and cattle wealth, abundant and expansive food and energy, freedom from sin and evil, where there may be ample means of well being, honour and excellence.

पुरूण्यग्ने पुरुधा त्वाया वसूनि राजन्वसुता ते अश्याम्।
पुरूणि हि त्वे पुरुवार सन्त्यग्ने वसु विधते राजनि त्वे ॥ १३ ॥

13. *Purūṇyagne purudhā tvāyā vasūni rājan vasutā te aśyām. Purūṇi hi tve puruvāra santygne vasu vidhate rājani tve.*

Agni, O leading light of life and humanity, brilliant by virtue of knowledge, power and generosity, may we by your kindness and grace obtain wealth and prosperity of various kinds and orders. O giver of knowledge, power and excellence, Agni, universally loved and adored, infinite are your gifts of wealth abiding in your dominion which you hold in treasure for the dedicated supplicant.

Mandala 6/Sukta 2

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वं हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे।
त्वं विचर्षणे श्रवो वसो पुष्टिं न पुष्यसि ॥ १ ॥

1. *Tvaṁ hi kṣaitavad yaśo'gne mitro na patyase. Tvaṁ vicarṣaṇe śravo vaso puṣṭiṁ na puṣyasi.*

Agni, leading light of life, like an inmate of our earthly home, like a friend for sure you protect, promote and sustain our honour and excellence. O watchful

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observer of all, our haven and home, you preserve and advance our food and energy, honour and fame, like our body's vitality.

त्वां हि ष्मा चर्षणयो यज्ञेभिर्गीर्भिरीळते।
त्वां वाजी यात्यवृको रजस्तूर्विश्वचर्षणिः ॥ २ ॥

2. *Tvāṁ hi ṣmā carṣaṇyo yajñebhirgīrbhirīḷate.*
Tvāṁ vājī yātyavṛko rajastūrviśvacarṣaṇiḥ.

You alone people adore with yajnic acts and songs of praise. The warlike, the non-violent, the mover of the skies, the all watchful, everyone comes to you.

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते।
यद्ध स्य मानुषो जनः सुम्नायुर्जुह्वे अध्वरे ॥ ३ ॥

3. *Sajoṣastvā divo naro yajñasya ketumindhate.*
Yaddha sya mānuṣo janaḥ sumnāyurjuhve adhvare.

Loving and friendly people, leading lights of humanity, all of one accord, kindle and light you, the light and symbol of yajna, for which reason the rational communities aspiring for peace and well being invoke and invite you to their noble programmes of love and non-violence.

ऋधद्यस्ते सुदानवे धिया मर्तः शशमते।
ऊती ष बृहतो दिवो द्विषो अंहो न तरति ॥ ४ ॥

4. *Ṛdhad yaste sudānave dhiyā martaḥ śaśamate.*
Ūtī ṣa bṛhato divo dviṣo aṁho na tarati.

The man who with his intelligence and holy action serves, worships and offers homage to you and

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thus promotes you, generous giver, he enjoys peace and prosperity under protection of the vast heaven and crosses over all hate and jealousy as well as sin and evil.

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत्।
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम्॥ ५॥

5. *Samidhā yasta āhutiṁ niśitiṁ martyo naśat.*
Vayāvantaṁ sa puṣyati kṣayamagne śatāyuṣam.

The mortal who responds to your urgent call and with holy fuel offers you intense and abundant oblations of yajna obtains and prospers in a happy home for a hundred years.

त्वेषस्ते धूम ऋण्वति दिवि षञ्छुक्र आततः।
सूरो न हि द्युता त्वं कृपा पावक रोचसे॥ ६॥

6. *Tveṣaste dhūma ṛṇvati divi ṣañchukra ātataḥ.*
Sūro na hi dyutā tvaṁ kṛpā pāvaka rocase.

Shining bright and rising high, your flames and fragrance reach unto the height of heaven. O pure and purifying fire, with light and splendour you shine like the sun.

अधा हि विक्ष्वीड्योऽसि प्रियो नो अतिथिः।
रण्वः पुरीव जूर्यः सूनुर्न त्रययाय्यः॥ ७॥

7. *Adhā hi vikṣvīḍyo'si priyo no atithiḥ.*
Raṇvaḥ purīva jūryaḥ sūnurna trayayāyyaḥ.

O light and fire of life, you are adorable among the people, welcome to us like a cherished guest, delightful like a venerable senior in the sacred city,

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darling as a child running to the parent for protection and security.

क्रत्वा॒ हि द्रोणे॑ अ॒ज्यसेऽ ग्ने॑ वा॒जी न कृ॒त्व्यः ।
परि॑ज्मेव स्व॒धा गयोऽ त्यो॒ न ह्वार्यः॑ शिशु॒ः ॥ ८ ॥

8. *Kratvā hi droṇe ajyase'gne vājī na kṛtvyaḥ.*
Parijmeva svadhā gayo'tyo na hvāryaḥ śiśuḥ.

Agni, holy light and fire, you manifest by attrition in the wood, by yajna in the home, active, sportive and restive like a courser, moving everywhere like wind, soothing and satisfying as food, intimate as self will, comfortable as home, vibrant as a wave of energy and pure and innocent as a baby.

त्वं त्या चि॒दच्युताग्नेऽ प॒शुर्न यव॑से ।
धामा॑ ह॒ यत्ते॑ अजर॒ वना॑ वृ॒श्चन्ति॒ शिक्व॑सः ॥ ९ ॥

9. *Tvaṁ tyā cidacyutā'gne paśurna yavase.*
Dhāmā ha yat te ajara vanā vṛścanti śikvasaḥ.

Agni, eternal light and fire of existence, for all those solid objects of existence, apparently imperishable regions of the universe, you are as the bull is for the grass since, O lord of eternity, your mighty flames of annihilation consume them as the bull consumes the grass.

वेषि॒ ह्यध्वरीय॒तामग्ने॒ होता॒ दमे॑ वि॒शाम् ।
स॒मृधो॑ विश्पते कृणु जु॒षस्व॑ ह॒व्यमङ्गिरः ॥ १० ॥

10. *Veṣi hyadhvarīyatām-agne hotā dame viśām.*
Samṛdho viśpate kṛnu juṣasva havyam-aṅgiraḥ.

Angira, vital fire of life pervading every limb

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of the body, breath of life vibrating in every part of the universe, eternal highpriest of cosmic yajna, enter, pervade and bless the home of the devotees conducting the yajna of love and non-violence. O lord protector and ruler of the people, make them prosperous, accept and enjoy their holy offering.

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः।
वीहि स्वस्तिं सुक्षितिं दिवो नृन्द्विषो अंहांसि दुरिता तरेम
ता तरेम तवावसा तरेम॥ ११॥

11. *Acchā no mitramaho deva devānagne vocaḥ sumatiṁ rodasyoḥ. Vīhi svastiṁ sukṣitiṁ divo nṝndviṣo aṁhāṁsi duritā tarema tā tarema tavāvasā tarema.*

O most adorable friend, venerable and refulgent light of the world, speak well to the noble and brilliant holy men of the eternal Word of universal knowledge and wisdom of heaven and earth. Bear and bring prosperity and well being on the blessed earth in happy homes to the loving and dedicated people. We pray help us cross over all sins and evil, hate and jealousy. Let us cross over all negativities and undesirables, cross over all of them, cross over to the life divine by your protection and grace.

Mandala 6/Sukta 3

Agni Devata, Bharadvaja Barhaspatya Rshi

अग्ने स क्षेषदृतपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे। यं त्वं
मित्रेण वरुणः सजोषा देव पासि त्यजसा मर्तमंहः॥ १॥

1. *Agne sa kṣeṣadṛtapā ṛtejā uru jyotirnaśate devayuṣṭe. Yaṁ tvaṁ mitreṇa varuṇaḥ sajoṣāḥ deva pāsi tyajasā martamaṁhaḥ.*

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Agni, leading light and ruler of the world, guardian of Truth and Law, manifesting in truth and law and the fire and fragrance of yajna, that mortal man lives in peace who protects the truth and abides in truth, and he receives the gift of your infinite light and grace who loves Divinity and noble humanity, and whom you, O lord of love and justice, loving, kind and generous father, with loving care and merciful justice, you protect and save by abandonment of sin and evil.

ईजे यज्ञेभिः शशमे शमीभिर्ऋधद्वारायाग्नये ददाश।
एवा चन तं यशसामजुष्टिर्नाꣳहो मर्तं नशते न प्रदृप्तिः ॥ २ ॥

2. *Īje yajñebhiḥ śaśame śamībhir-ṛdhadvārāyāg-naye dadāśa. Evā cana taṁ yaśasāmajuṣṭir-nāṁho martaṁ naśate na pradṛptiḥ.*

If the mortal does good to others with humility and yajna, lives in peace with auspicious acts of holiness, and does service to Agni, giver of success and prosperity, with acts of charity and self surrender, then, for sure, neither want of honour and glory, nor sin and evil, nor pride and arrogance can ever touch him.

सूरो न यस्य दृशतिरॅरेपा भीमा यदेति शुचतस्त आ धीः।
हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिद्रण्वो वसतिर्वनेजाः ॥ ३ ॥

3. *Sūro na yasya dṛśatir-arepā bhīmā yadeti śuca-tasta ā dhīḥ. Heṣasvataḥ śurudho nāyamaktoḥ kutrā cid raṇvo vasatir-vanejāḥ.*

The holy sight of Agni, leading light of humanity, like the sun, and the message of thought and wisdom of the brilliant light that radiates, is pure and

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immaculate, and yet it is awesome and comes as terrible to the vitiated. Indeed wherever the source and abode of this blazing destroyer of the night of darkness and of his prophetic voice be, as that of light in sunrays and of fire in the wood, it is delightful and elevating.

तिग्मं चिदेम महि वर्पो अस्य भसदश्वो न यमसान आसा ।
विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धक्षत् ॥ ४ ॥

4. *Tigmaṁ cidema mahi varpo asya bhasadaśvo na yamasāna āsā. Vijehamānaḥ paraśurna jihvāṁ dravirna drāvayati dāru dhakṣat.*

Sharp is his path like the razor's edge we may like to follow, great his form and appearance shining brilliant, open his mouth self-controlled as the horse's, sharp his tongue as an axe, and he melts rigidities like a smelter and burns wooden prejudices like fire.

स इदस्तेव प्रति धादसिष्यञ्छिशीत तेजोऽयसो न धाराम् ।
चित्रध्रजतिररतिर्यो अक्तोर्वेर्न द्रुषद्वा रघुपत्मजंहाः ॥ ५ ॥

5. *Sa idasteva prati dhādasiṣyañchiśīta tejo'yaso na dhārām. Citradhrajatiraratiryo aktorverna druṣadvā raghupatmajaṁhāḥ.*

Free from dead wood, he shoots his target like an archer freely. He sharpens his blaze like the edge of an axe. Swift and wonderful in speed, relentless in work, he discards rest and slow speed of movement like a bird of flight flying off from the branch of the tree of his night's rest.

स ईं रेभो न प्रति वस्त उस्राः शोचिषा रारपीति मित्रमहाः ।
नक्तं य ईं मरुषो यो दिवा नृनमर्त्यो अरुषो यो दिवा नॄन् ॥ ६ ॥

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6. *Sa īṁ rebho na prati vasta usrāḥ śociṣā rārapīti mitramahāḥ. Naktaṁ ya īmaruṣo yo divā nṝn-amartyo aruṣo yo divā nṝn.*

He, leading light of the world, wears the light of the morning sun and, in return, like crackling fire, proclaims himself with the light and blaze of the new day, being the greatest friend of humanity. Red as flames, bright as sunlight, he lights up the night of darkness and arouses humanity into the day of light, awareness and activity, being the harbinger of the immortal light of Divinity. Yes, bright and blazing, he rouses people into the light of day.

दि॒वो न यस्य॑ विध॒तो नवी॑नो॒द् वृषा॑ रु॒क्ष ओष॑धीषु नूनोत्।
घृणा॒ न यो ध्रज॑सा॒ पत्म॑ना॒ यन्ना रोद॑सी॒ वसु॑ना॒ दं सु॒पत्नी॑॥ ७॥

7. *Divo na yasya vidhato navīnod vṛṣā rukṣa oṣadhīṣu nūnot. Ghṛṇā na yo dhrajasā patmanā yannā rodasī vasunā daṁ supatnī.*

Whose presence as of the light and grace of heaven, and order, the generous cloud worships and proclaims, whose light and vitality is manifested in herbs and trees, and who, by his flight and velocity and omnipresence, vests the spaces of motherly heaven, earth and sky with the wealth of living sustenance as with his light and grace.

धायो॑भिर्वा॒ यो युज्ये॑भिर् कै॒र्वि॒द्युन्न द॑विद्यो॒त्स्वे॒भि॒ः शुष्मै॑ः।
शर्धो॑ वा॒ यो म॒रुतां॒ त॒तक्ष॑ ऋ॒भुर्न त्वे॒षो र॑भसा॒नो अ॑द्यौत्॥ ८॥

8. *Dhāyobhirvā yo yujyebhir-arkair-vidyunna davidyot svebhiḥ śuṣmaiḥ. Śardho vā yo marutāṁ tatakṣa ṛbhurna tveṣo rabhasāno adyaut.*

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Who flashes like lightning, shines with his self-refulgence and potent presence, and constantly illuminates by his manifestation by the beneficiary stars, planets and plants, by his associates and assistants, and by his celebrants and worshippers of his virtues, and who, blazing and impetuous, like the divine intelligence and maker, fashions the forms and force of the winds and the stormy powers of humanity : that is Agni, life of existence and leading light of the world.

Mandala 6/Sukta 4

Agni Devata, Bharadvaja Barhaspatya Rshi

यथा॑ होत॒र्मनु॑षो दे॒वता॑ता य॒ज्ञेभिः॑ सूनो सहसो॒ यजा॑सि।
ए॒वा नो॑ अ॒द्य स॑म॒ना स॑मा॒नानु॒शन्न॑ग्न उश॒तो य॑क्षि दे॒वान्॥ १॥

1. *Yathā hotarmanuṣo devatātā yajñebhiḥ sūno sahaso yajāsi. Evā no adya samanā samānān-uśannagna uśato yakṣi devān.*

Agni, leading light of life, ruler of the world, child of strength, source of strength and courage, yajaka and generous giver, as you do selfless yajnic service to life and Divinity like any human, so you today in our battle of life, out of love for loving and dedicated people, pray invoke the divinities of nature and nobilities of humanity to join us.

स नो॑ वि॒भावा॑ च॒क्षणि॒र्न व॒स्तोर॒ग्निर्व॒न्दारु॒ वेद्य॒श्चनो॑ धात्।
वि॒श्वायु॒र्यो अ॒मृतो॒ मर्त्ये॑षू॒ष॒र्भुद्भू॒दति॑थिर्जा॒तवे॑दाः॥ २॥

2. *Sa no vibhāvā cakṣaṇirna vastoragnirvandāru vedyaścano dhāt. Viśvāyuryo amṛto martyeṣū-ṣarbhud bhūdatithirjātavedāḥ.*

May that lord, Agni, refulgent as the sun, light

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of the day, adorable, worth knowing and realising, bear and bring us food for life and energy for action, that lord who is life of life, immortal among mortals, manifests like a cherished guest at dawn and knows all that is born in existence by omnipresence.

द्यावो॒ न यस्य॑ प॒नय॒न्त्यभ्व॑ं भासांसि वस्ते॒ सूर्यो॒ न शु॒क्रः ।
वि य इ॒नोत्य॒जरः॑ पाव॒कोऽश्नस्य चिच्छिश्नथत्पू॒र्व्याणि॑ ॥ ३ ॥

3. *Dyāvo na yasya panayantyabhvaṁ bhāsāṁsi vaste sūryo na śukraḥ. Vi ya inotyajaraḥ pāvako'śnasya cicchiśnathat pūrvyāṇi.*

Like the lights of heaven, sages celebrate the lord's glory. Pure and immaculate, like the sun, he wears the lights and colours of existence. Purifying like fire, he pervades the forms of the world of existence, and at the ultimate end withdraws all that existed before, and remains, ageless and eternal, the sole and absolute presence.

व॒द्मा हि सू॑नो अस्य॒द्मसद्वा॑ च॒क्रे अ॒ग्निर्ज॒नुषाज्मान्न॑म् ।
स त्वं न॑ ऊर्जसन॒ ऊर्जं॑ धा॒ राजे॑व जेरवृ॒के क्षे॑ष्यन्तः ॥ ४ ॥

4. *Vadmā hi sūno asyadmasadvā cakre agnirjanuṣājmānnam. Sa tvaṁ na ūrjasana ūrjaṁ dhā rājeva jeravṛake kṣeṣyantaḥ.*

O inspirer of life, Agni, self-manifestive loud and bold, you are all pervasive in everything that is food for life since by nature and operation you generate both food and energy. O creator and giver of energy, bear and bring us food and energy, be victorious like a ruler and abide in peace and non-violence as an inspiration.

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नितिक्ति यो वारणमन्नमत्ति वायुर्न राष्ट्र्यत्येत्यक्तून्। तुर्याम यस्त आदिशामरातीरत्यो न हुतः पततः परिहुत्॥ ५॥

5. *Nitikti yo vāraṇamannamatti vāyurna rāṣṭryatyetyaktūn. Turyāma yasta ādiśām-arātīr-atyo na hrutaḥ patataḥ parihṛut.*

Agni sharpens his instant weapon of radiance against darkness, consumes the consumables for energy, rules over existence like breath of life, surpasses even the rays of light. O lord of radiation pervading all round by waves of omnipotence, destroyer like a superlative missile of those crooked ones who fall in its way, may we too likewise overcome those who negate your gifts of life.

आ सूर्यो न भानुमद्भिरर्कैरग्ने ततन्थ रोदसी वि भासा। चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मन्नौशिजो न दीयन्॥ ६॥

6. *Ā sūryo na bhānum-adbhir-arkair-agne tatantha rodasī vi bhāsā. Citro nayat pari tamāṁsyaktaḥ śociṣā patmann-auśijo na dīyan.*

Agni, light of life, as the sun with thunderous rays of light, so you pervade heaven and earth with splendour and majesty. Marvellous and sublime, with light radiating all round, brilliant as sublimity incarnate, you rule dispelling all kinds of darkness.

त्वां हि मन्द्रतममर्कशोकैर्वावृमहे महि नः श्रोष्यग्ने।
इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृतमाः॥ ७॥

7. *Tvāṁ hi mandratamam-arkaśokair-vavṛmahe mahi naḥ śroṣyagne. Indraṁ na tvā śavasā devatā vāyuṁ pṛṇanti rādhasā nṛtamāḥ.*

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Agni, lord most charming and blissful, with brilliant songs of adoration we celebrate you. Listen to our song of sublimity. Like Indra, lord of omnipotence, like Vayu, breath of life, the best of leading lights of humanity adore you with all their might and sense of fulfilment.

नू नो॑ अग्नेऽ वृ॒केभि॑: स्व॒स्ति वेषि॑ रा॒यः प॒थिभि॒: पर्ष्यंहः॑ ।
ता सू॒रिभ्यो॑ गृणते रासि सु॒म्नं मदे॑म श॒तहि॑माः सु॒वीरा॑: ॥ ८ ॥

8. *Nū no agne'vṛkebhiḥ svasti veṣi rāyaḥ pathibhiḥ parṣyaṅhaḥ. Tā sūribhyo gṛṇate rāsi sumnaṁ madema śatahimāḥ suvīrāḥ.*

Agni, lord of light, wealth and bliss, with honest and loving people lead us to wealth and honour, peace and well being by paths of holiness, cleanse us of sin, blow off evil from us. That peace and joy you bestow upon brilliant and brave celebrants and upon the supplicant, bestow upon us too, we pray, so that we, blest with brave children, may rejoice for a full life of hundred years.

Mandala 6/Sukta 5

Agni Devata, Bharadvaja Barhaspatya Rshi

हु॒वे वः॑ सू॒नुं सह॑सो॒ युवा॑न॒मद्रो॑घवाचं म॒ति॒भि॒र्यवि॑ष्ठम् । य इन्व॑ति॒ द्रवि॑णानि॒ प्रचे॑ता वि॒श्ववा॑राणि पुरु॒वारो॑ अ॒ध्रुक् ॥ १ ॥

1. *Huve vaḥ sūnuṁ sahaso yuvānam-adroghavācaṁ matibhir-yaviṣṭham. Ya invati draviṇāni pracetā viśvavārāṇi puruvāro adhruk.*

For you all, I invoke and invite Agni, giver of

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strength and forbearance, young, sweet and loving of speech free from malice, most youthful, wise and all aware, cherished friend of all without jealousy, who creates, inspires, invigorates and brings us gifts of universal value and drives away the evils.

त्वे वसूनि पुर्वणीक होतर्दोषा वस्तोरेरिरे यज्ञियासः । क्षामेव विश्वा भुवनानि यस्मिन्त्सं सौभगानि दधिरे पावके ॥ २ ॥

2. *Tve vasūni purvaṇīka hotardoṣā vastorerire yajñiyāsaḥ. Kṣāmeva viśvā bhuvanāni yasmin tsaṁ saubhagāni dadhire pāvake.*

In you, lord of eternal flames of power and generation, cosmic yajaka and generous giver, holy performers of yajnic acts repose their confidence, and to you, day and night, they attribute all the gifts of life. By virtue of you, cleanser and purifier, all regions of the universe like earth bear cherished gifts of nature for humanity.

त्वं विक्षु प्रदिवः सीद आसु क्रत्वा रथीरभवो वार्याणाम् । अतं इनोषि विधते चिकित्वो व्यानुषग्जातवेदो वसूनि ॥ ३ ॥

3. *Tvaṁ vikṣu pradivaḥ sīda āsu kratvā rathīra-bhavo vāryāṇām. Ata inoṣi vidhate cikitvo vyānuṣag-jātavedo vasūni.*

Come you, leading light wrapped in the light of divinity, sit and abide among these people with your knowledge and yajnic action. Be like a chariot harbinger of choice gifts of life. You are wise and you command universal awareness. You know all that is born in existence and, integrated with life and society, you inspire and promote the wealths of the world for the

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dedicated celebrant.

यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात्।
तमजरेभिर्वृषभिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वान्॥ ४॥

4. *Yo naḥ sanutyo abhidāsadagne yo antaro mitramaho vanuṣyāt. Tam-ajarebhir-vṛṣabhis-tava svaistapā tapiṣṭha tapasā tapasvān.*

Agni, O dearest and greatest friend, tempered in the crucibles of austere discipline to the highest degree of intensity, whatever the force or power internal or external, close around or far off which might weaken, attack, injure or destroy us, pray burn up and eliminate by your own essential, unaging, generous and most youthful power of discipline and fire.

यस्ते यज्ञेन समिधा य उक्थैरर्केभिः सूनो सहसो ददाशत्।
स मर्त्येष्वमृत प्रचेता राया द्युम्नेन श्रवसा वि भाति॥ ५॥

5. *Yaste yajñena samidhā ya ukthair-arkebhiḥ sūno sahaso dadāśat. Sa martyeṣvamṛta pracetā rāyā dyumnena śravasā vi bhāti.*

Agni, O source giver of strength and inspiration, whoever serves you with yajnic acts of self-sacrifice and offers you homage, worship and songs of celebration with sacred fuel to keep the fire burning, rises in knowledge and life's awareness, advances in wealth, honour and fame, and shines out with immortal excellence among mortals.

स तत्कृधीषितस्तूयमग्ने स्पृधो बाधस्व सहसा सहस्वान्।
यच्छस्यसे द्युभिरक्तो वचोभिस्तज्जुषस्व जरितुर्घोषि मन्म॥ ६॥

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6. *Sa tat kṛdhīṣitastūyamagne spṛdho bādhasva sahasā sahasvān. Yacchasyase dyubhirakto vacobhis-tajjuṣasva jariturghoṣi manma.*

Agni, lord of forbearance and challenging might, loved, inspired and impelled, do that fast with your power and force, resist and repell the envious contenders, for which you are admired by the celebrants. Do that, O lord wearing the aura of light and fire, and accept the devoted supplicant's thanks and homage expressed from the depth of mind and soul.

अश्याम॒ तं काम॑मग्ने॒ तवो॒ती अश्याम॑ र॒यिं र॑यिवः सु॒वीर॑म्।
अश्याम॒ वाज॑म॒भि वा॒जय॑न्तो॒ऽश्याम॑ द्यु॒म्नम॑जरा॒जरं ते॥ ७॥

7. *Aśyāma taṁ kāmamagne tavotī aśyāma rayiṁ rayivaḥ suvīram. Aśyāma vājamabhi vājayanto 'śyāma dyumnam-ajarājaraṁ te.*

Agni, leading light of the world, ruler and pioneer of humanity, by virtue of your protection and spirit of advancement, let us realise that will and desire we pray for. O lord creator and giver of wealth, let us achieve that wealth and honour blest with the brave we cherish. O lord imperishable, let us win, while we press forward, that energy, sustenance and progress, let us be blest with that honour and excellence which is immortal.

Mandala 6/Sukta 6

Agni Devata, Bharadvaja Barhaspatya Rshi

प्र नव्य॑सा॒ सह॑सः सू॒नुमच्छा॑ य॒ज्ञेन॑ गा॒तुमव॑ इ॒च्छमा॑नः।
वृ॒श्चद्व॑नं कृ॒ष्णया॑मं॒ रुश॑न्तं वी॒ती होता॑रं दि॒व्यं जि॑गाति॥ १॥

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1. *Pra navyasā sahasaḥ sūnumacchā yajñena gātumava icchamānaḥ. Vṛścadvanaṁ kṛṣṇayāmaṁ ruśantaṁ vītī hotāraṁ divyaṁ jigāti.*

Whoever desires and plans for advancement into new ways of progress, defence and protection, tries and experiments with newest forms of yajna, socio-scientific developments in pursuit of Agni, heat, light and electric energy, source and generator of power, breaker of the clouds, illuminator of pathways into darkness and the unknown, bright catalytic agent, giver of peace and prosperity for well being and divine agent of cosmic evolution.

स श्वितानस्तन्यतू रोचनस्था अजरेभिर्नानदद्भिर्यविष्ठः ।
यः पावकः पुरुतमः पुरूणि पृथून्यग्निरनुयाति भर्वन् ॥ २ ॥

2. *Sa śvitānastanyatū rocanasthā ajarebhirnānadadbhir-yaviṣṭhaḥ. Yaḥ pāvakaḥ puruta-maḥ purūṇi pṛthūnyagnir-anuyāti bharvan.*

That energy, Agni, which is brilliant, expansive and roaring, constant in light without a flicker, abiding in imperishable thunder and lightning, is the fire purifier which lies dormant in many forms in solids, and it is versatile and explosive.

वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
तुविम्रक्षासो दिव्या नवग्वा वना वनन्ति धृषता रुजन्तः ॥ ३ ॥

3. *Vi te viṣvag-vātajūtāso agne bhāmāsaḥ śuce śucayaścaranti. Tuvimrakṣāso divyā navagvā vanā vananti dhṛṣatā rujantaḥ.*

Agni, cosmic energy, those universal waves of your power impelled by nature's currents radiate all

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round, pure and purifying, embracing everything, celestial, ever moving anew, beautiful, forceful, making, breaking and remaking everything that comes their way.

ये ते॑ शु॒क्रास॒ः शुच॑यः शुचिष्म॒ः क्षां वप॑न्ति॒ विषि॑तासो॒ अश्वा॑ः। अध॑ भ्रमस्त॑ उर्वि॒या वि भा॑ति या॒तय॑मानो॒ अधि॒ सानु॒ पृश्ने॑ः॥ ४॥

4. *Ye te śukrāsaḥ śucayaḥ śuciṣmaḥ kṣāṁ vapanti viṣitāso aśvāḥ. Adha bhramasta urviyā vi bhāti yātayamāno adhi sānu pṛśneḥ.*

Life and light of the world, those vitalising pure and radiant waves of your energy flowing down like horses freed from their bound, fertilise and impregnate the earth, and then their circulation across the sky, taking over the mountain tops shines all over the earth.

अध॑ जि॒ह्वा पा॑पतीति॒ प्र वृ॒ष्णो॑ गोषु॒युधो॒ नाशनि॑ः सृजा॒ना। शूर॑स्येव॒ प्रसि॑तिः क्षा॒तिर॒ग्नेर्दु॒र्वर्तु॑र्भी॒मो द॑यते॒ वना॑नि॥ ५॥

5. *Adha jihvā pāpatīti pra vṛṇṇo goṣuyudho nāśaniḥ sṛjānā. Śūrasyeva prasitiḥ kṣātir-agner-durvarturbhīmo dayate vanāni.*

Further, the tongue of flame, the flash of lightning, like the thunderbolt of mighty Indra, warrior of the flash and thunder's roar, shakes and shines with the blaze, striking and shattering things like a warrior's blow, and thus the terrible onslaught of irresistible Agni destroys the forests.

आ भा॒नुना॒ पार्थि॑वानि॒ त्रय॑ांसि म॒हस्तो॑दस्य॑ धृष॒ता त॑तन्थ। स बा॑धस्वाप॑ भ॒या सहो॑भि॒ः स्पृधो॑ वनु॒ष्यन्व॒नुषो॒ नि जू॑र्व॥ ६॥

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6. *Ā bhānunā pārthivāni jrayāṁsi mahastodasya dhṛṣatā tatantha. Sa bādhasvāpa bhayā sahobhiḥ spṛdho vanuṣyan vanuṣo ni jūrva.*

Agni, leading light and ruler of the world, with your light spread over all places and activities of the earth, and shine by the great and glorious radiation of your power. With your force and power, resist and repel all fears and envious contenders and, saving and protecting those who ought to be served and protected, break down the enmities and negativities.

स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम्।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्र चन्द्राभिर्गृणते युवस्व ॥ ७ ॥

7. *Sa citra citraṁ citayantamasme citrakṣatra citratamaṁ vayodhām. Candraṁ rayiṁ puru-vīraṁ bṛhantaṁ candra candrābhir-gṛṇate yuvasva.*

Agni, marvellous leading light of the world, ruler of the wonderful human order of brilliance, inspirer of love, benevolence and bliss, join and mix various wonderful elements with beautiful and soothing elements and then create for us enlightening, most surprising, invigorating, blissful, life giving, self-expansive wealth inspiring for all the youth and for the dedicated celebrant.

Mandala 6/Sukta 7

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम्।
कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥ १ ॥

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1. *Mūrdhānaṁ divo aratiṁ pṛthivyā vaiśvānaramṛata ā jātamagnim. Kaviṁ samrājam-atithiṁ janānām-āsannā pātraṁ janayanta devāḥ.*

The divinities of nature and humanity light the sacred fire: supreme light of heaven, vital fire of life of the earth, Vaishvanara, leader and energiser of the world, born of cosmic law and the fire of cosmic yajna. It is the visionary, even the revolutionary, poet, ruler of the world, sacred as a chance visitor, voice of the people, sustainer of life and its order.

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥ २ ॥

2. *Nābhiṁ yajñānāṁ sadanaṁ rayīṇāṁ mahāmāhāvamabhi saṁ navanta. Vaiśvānaraṁ rathyamadhvarāṇāṁ yajñasya ketuṁ janayanta devāḥ.*

Divines and brilliant people light and sing in praise of Vaishvanara, sacred fire of the world, centrehold of yajna and creative programmes of development, treasure source of wealths, divine challenge and cherished deity of their service, motive power of non-violent projects, the real symbol and the very life of yajna.

त्वद्विप्रो जायते वाज्यग्ने त्वद्वीरासो अभिमातिषाहः ।
वैश्वानर त्वमस्मासु धेहि वसूनि राजन्त्स्पृहयाय्याणि ॥ ३ ॥

3. *Tvad vepro jāyate vājyagne tvad vīrāso abhimātiṣāhaḥ. Vaiśānara tvamasmāsu dhehi vasūni rājantspṛhayāyyāṇi.*

O leading light of the world, Agni, by you arises the dedicated scholar, energy, sustenance and progress,

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and the warriors who brave the challenges and win. O Vaishvanara, fire of earthly existence, brilliant leader and ruler, lead us to wealths of the world worthy of being fought for and won.

त्वां विश्वे॑ अमृत॒ जाय॑मानं॒ शिशुं॒ न दे॒वा अ॒भि सं न॑वन्ते।
तव॒ क्रतु॑भिरमृत॒त्वमा॑य॒न्वैश्वा॑नर॒ यत्पि॒त्रोरदी॑देः ॥ ४ ॥

4. *Tvāṁ viśve amṛta jāyamānaṁ śiśuṁ na devā abhi saṁ navante. Tava kṛatubhir-amṛata-tvamāyan vaiśvānara yat pitroradīdeḥ.*

O Vaishvanara Agni, light and vitality of the world, all brilliant scholars and divines of humanity love you as a baby and celebrate you all round like the rising sun at dawn, or like a young scholar emerging from the home of his parents and teachers like the sun from heaven over the earth. By virtue of your holy acts, the mortals achieve the immortality of holiness and excellence.

वैश्वा॑नर॒ तव॒ तानि॑ व्र॒तानि॑ म॒हान्य॑ग्ने॒ नकि॒रा द॑धर्ष।
यज्जाय॑मानः पि॒त्रोरु॒पस्थेऽ॑ विन्दः॒ के॒तुं व॒युने॑ष्वह्नाम् ॥ ५ ॥

5. *Vaiśvānara tava tāni vratāni mahānyagne nakirā dadharṣa. Yajjāyamānaḥ pitrorupasthe ’vindaḥ ketuṁ vayuneṣvahnām.*

Vaishvanara, leading light and fire of life, Agni, the great ordinances of yours none can challenge, those which you, arising in the lap of your parents from heaven over the earth take on as your essential character and identity in the light of days in relation to the laws of existence from the earth to the Supreme Spirit and Lord of the universe.

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वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना। तस्येदु विश्वा भुवनाधि मूर्धनि वयाइव रुरुहुः सप्त विस्रुहः ॥ ६ ॥

6. *Vaiśvānarasya vimitāni cakṣasā sānūni divo amṛtasya ketunā. Tasyedu viśvā bhuvanādhi mūrdhani vayā iva ruruhuḥ sapta visruhaḥ.*

By the vision and radiance of immortal Vaishvanara, the tops of heaven are pervaded, measured and transcended. On him, as base which is also the summit of existence, rest all the worlds of the universe which manifest like hair on the head, grow like seven branches from the one root, or flow like seven streams from the centre source.

वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः। परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥ ७ ॥

4. *Vi yo rajāṁsyamimīta sukratur-vaiśvānaro vi divo rocanā kaviḥ. Pari yo viśvā bhuvanāni paprathe'dabdho gopā amṛtasya rakṣitā.*

Vaishvanara, merciful lord of the world and humanity, cosmic yajaka and visionary creator, who conceives, creates and ordains all regions of the universe, who illuminates the radiance of heaven, who pervades, expands and transcends all the worlds of existence, is the sole lord supreme, unchallenged ruler, sustainer and protector of the mortal world and the state of immortality.

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Mandala 6/Sukta 8

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

पृक्षस्य वृष्णो अरुषस्य नू सहः प्र नु वोचं विदथा जातवेदसः । वैश्वानराय मतिर्नव्यसी शुचिः सोमइव पवते चारुरग्नये ॥ १ ॥

1. *Pṛkṣasya vṛṣṇo aruṣasya nū sahaḥ pra nu vocaṁ vidathā jātavedasaḥ. Vaiśvānarāya matirnavyasī śuciḥ soma iva pavate cāruragnaye.*

Spontaneously I sing and celebrate the knowledge and omnipotence of Jataveda, omniscient lord creator, omnipresent, generous, refulgent and merciful. The holy thoughts and words of the song flow ever fresh, pure, soothing and sanctifying like the streams of soma in honour of the universal lord and leading light of the world.

स जायमानः परमे व्योमनि व्रतान्यग्निर्व्रतपा अरक्षत । व्यन्तरिक्षममिमीत सुक्रतुर्वैश्वानरो महिना नाकमस्पृशत् ॥ २ ॥

2. *Sa jāyamānaḥ parame vyomani vratānyagnir-vratapā arakṣata. Vyantarikṣamamimīta sukra-turvaiśvānaro mahinā nākamaspṛśat.*

He, Agni, ordainer of the laws of existence, manifesting in the highest heavens like the sun, protects and sustains the laws of life, being ordainer and observer of the laws of existence. Vaishvanara, immanent in the heart of humanity, holy protector of yajnic actions, pervades the firmament and, with his grand potential, gives the magic touch of refulgence to the heaven of joy.

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व्यस्तभ्नाद्रोदसी मित्रो अद्भुतोऽन्तर्वावदकृणोज्ज्योतिषा तमः। वि चर्मणीव धिषणे अवर्तयद्वैश्वानरो विश्वमधत्त वृष्ण्यम्॥ ३॥

3. *Vyastabhnād rodasī mitro adbhuto'ntarvāvadakṛṇojjyotiṣā tamaḥ. Vi carmaṇīva dhiṣaṇe avartayad vaiśvānaro viśvamadhatta vṛṣṇyam.*

Vaishvanara, leading light and life of existence, universal friend and light giver, marvellous and all immanent unmoved mover, holds the heaven and earth in balance, covers, i.e., dispels darkness with light, revolves heaven and earth, day and night, wearing both like changing and alternate forms and thus sustains the entire living, organismic generous universe.

अपामुपस्थे महिषा अगृभ्णत विशो राजानमुप तस्थुर्ऋग्मियम्। आ दूतो अग्निमभरद्विवस्वतो वैश्वानरं मातरिश्वा परावतः॥ ४॥

4. *Apāmupasthe mahiṣā agṛbhṇata viśo rājānamupa tasthur-ṛgmiyam. Ā dūto agnimabharad vivasvato vaiśvānaraṁ mātariśvā parāvataḥ.*

In the midst of spatial oceans of particles in the firmament, great scholars and scientists perceive, receive and develop Agni celebrated in the Rks and closely abide by it in study like people abiding by the ruler for their benefit. Vayu, currents of cosmic energy abiding in space, acts as carrier and bears Vaishvanara, universal energy of heat and light from the far off sun for the benefit of the world.

युगेयुगे विदथ्यं गृणद्भ्योऽग्ने रयिं यशसं धेह्यजस्रम्। पव्येव राजन्नघशंसमजर नीचा नि वृश्च वनिनं न तेजसा॥ ५॥

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5. *Yugeyuge vidathyaṁ gṛṇadbhyo'gne rayiṁ yaśasaṁ dhehi navyasīm. Pavyeva rājanna-ghaśaṁsamajara nīcā ni vṛśca vaninaṁ na tejasā.*

Agni, leading light of the world, from year to year, age by age, bear and bring for the dedicated celebrants latest and newest wealth and honour for advancement in knowledge and action. O brilliant ruler, unaging and imperishable, strike down the agent of sin and crime as you strike down a tree or a cloud by thunder and lightning.

अस्माकमग्ने मघवत्सु धार्याऽनामि क्षत्रमजरं सुवीर्यम्।
वयं जयेम शतिनं सहस्त्रिणं वैश्वानर वाजमग्ने तवोतिभिः ॥ ६ ॥

6. *Asmākamagne maghavatsu dhārayā'nāmi kṣatramajaraṁ suvīryam. Vayaṁ jayema śatinaṁ sahasriṇaṁ vaiśvānara vājamagne tavotibhiḥ.*

Agni, leading light of the world, Vaishvanara, kindly ruler of the hearts of humanity, among our people who are blest with wealth, honour and power by virtue of your gifts of protection and advancement, establish a noble, courteous, inalienable and unaging social order of freedom worthy of the brave. We pray we may win a hundredfold and a thousandfold victories of food and sustenance, energy and progress under your protection and promotion.

अदब्धेभिस्तव गोपाभिरिष्टे ऽस्माकं पाहि त्रिषधस्थ सूरीन्।
रक्षा च नो ददुषां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥ ७ ॥

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7. *Adabdhebhistava gopābhiriṣṭe'smākaṁ pāhi triṣadhastha sūrīn. Rakṣā ca no daduṣāṁ śardho agne vaiśvānara pra ca tārīḥ stavānaḥ.*

Agni, refulgent leader, Vaishvanara, gracious ruling presence of the world, loving and adorable guardian present in the three worlds of earth, heaven and the firmament, presiding power of the three councils of governance, legislation and education, with your loving, non-violent and irresistible forces of defence and protection for advancement, pray protect and promote our saints and sages, scholars and the brave heroes and leaders. And protect us all, sustain and advance the courage and morale of all the celebrants and generous givers and yajakas. Save us all, O lord adorable, lead us all across the seas of darkness to the cherished goal.

Mandala 6/Sukta 9

Vaishvanara Agni Devata, Bharadvaja Barhaspatya Rshi

अहश्च कृष्णमहररर्जुनं च वि वर्तेते रजसी वेद्याभिः। वैश्वानरो जायमानो न राजाऽवातिरज्ज्योतिषाग्निस्तमांसि॥ १॥

1. *Ahaśca kṛṣṇamahararjunaṁ ca vi vartete rajasī vidyābhiḥ. Vaiśvānaro jāyamāno na rājā'vātirajjyotiṣāgnistamāṁsi.*

The dark half of the earth's daily round, the night, and the bright half, the day, revolve alternately in the terrestrial atmosphere alongwith their cognizable characteristics. Vaishvanara Agni, the sun, darling of the world, as it rises, overcomes and dispels the darkness

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with light like a ruler eliminating the dark and evil forces of society.

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽ तमानाः ।
कस्य स्वित्पुत्र इह वक्त्वानि परो वदात्यवरेण पित्रा ॥ २ ॥

2. *Nāhaṁ tantuṁ na vi jānāmyotuṁ na yaṁ vayanti samare'tamānāḥ. Kasya svit putra iha vaktvāni paro vadātyavareṇa pitrā.*

I know not the warp nor the woof of the web of life. Nor do I know the design of the web which the weavers weave together in their constant concourse of nights and days. Whose son here or far off, pure and purifying, could say what ought to be said by virtue of the father, or teacher or the supreme teacher at the closest? Who knows?

स इत्तन्तुं स वि जानात्योतुं स वक्त्वान्यृतुथा वदाति । य ईं
चिकेतदमृतस्य गोपा अवश्चरन्परो अन्येन पश्यन् ॥ ३ ॥

3. *Sa it tantuṁ sa vi jānātyotuṁ sa vaktvānyṛtuthā vadāti. Ya īṁ ciketadamṛtasya gopā avaścaran paro anyena paśyan.*

He surely knows the warp, he knows the woof, he speaks of what ought to be spoken according to the season and the circumstances, he who knows the flow of the stream of life and time, who is the master and keeper of the eternals, and eternal knowledge, who knows and moves up and down, far and near, seeing the reality by the eye of the other, the supreme lord of eternal light.

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे ध्रुव आ निषत्तोऽ मर्त्यस्तन्वा३ वर्धमानः ॥ ४ ॥

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4. *Ayaṁ hotā prathamaḥ paśyatemamidaṁ jyotiramṛtaṁ martyeṣu. Ayaṁ sa jajñe dhruva ā niṣatto'martyastanvā vardhamānaḥ.*

This supreme lord is the prime yajaka, giver and receiver. See and know this immortal light among the mortals. And this is that other, the individual soul, unshaken, immovable, firmly seated in the personality, immortal, growing in knowledge and vision and the body in which it is born.

ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः। विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु॥ ५॥

5. *Dhṛuvaṁ jyotirnihitaṁ dṛśaye kaṁ mano javiṣṭhaṁ patayatsvantaḥ. Viśve devāḥ samanasaḥ saketā ekaṁ kratumabhi vi yanti sādhu.*

In order that the individual soul may see the one immovable blissful divine light enshrined in the cave of the heart, there is the mind, fastest of psychic faculties in the personality of all those who direct themselves to the one centre. All the organs of perception, in fact all the illuminative elements of nature, all of equal competence, united together and in unison with the mind efficiently move toward the individual soul.

वि मे कर्णा पतयतो वि चक्षुर्वीꣳ दं ज्योतिर्हृदय आहितं यत्। वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये॥ ६॥

6. *Vi me karṇā patayato vi cakṣurvīdaṁ jyotirhṛdaya āhitaṁ yat. Vi me manaścarati dūra ādhīḥ kiṁ svid vakṣyāmi kimu nū maniṣye.*

My ears, as I feel impelled to have a vision of

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the inner light of divinity, my eyes, the light of the spirit enshrined in the heart, my mind which connects with far off things, all move to help me see the light of divinity within me. What at all shall I say more? What shall I think more?

विश्वे॑ दे॒वा अ॑नमस्यन्भिया॒नास्त्वाम॑ग्ने॒ तम॑सि तस्थि॒वांस॑म्।
वै॒श्वा॒न॒रोऽ॑ वतू॒तये॒ नोऽ॑ मर्त्यो॑ऽ वतू॒तये॑ नः ॥ ७ ॥

7. *Viśve devā anamasyan bhiyānāstvāmagne tamasi tasthivāṁsam. Vaiśvānaro'vatūtaye no'martyo'-vatūtaye naḥ.*

Agni, light of life, life of the universe abiding at the centre of darkness and mystery of existence, all divinities of nature and humanity with all their sense and power bow to you in awe. We pray may Vaishvanara, immortal light of the soul and the universe, protect us for safety, security and well being, protect us for peace and progress.

Mandala 6/Sukta 10

Agni Devata, Bharadvaja Barhaspatya Rshi

पु॒रो वो॑ म॒न्द्रं दि॒व्यं सु॑वृ॒क्तिं प्र॑यति य॒ज्ञे अ॒ग्निम॑ध्व॒रे द॑धिध्वम्।
पु॒र उ॒क्थेभि॒ः स हि नो॑ वि॒भावा॑ स्वध्व॒रा क॑रति जा॒त-वे॑दाः ॥ १ ॥

1. *Puro vo mandraṁ divyaṁ suvṛktiṁ prayati yajñe agnim-adhvare dadhidhvam. Pura ukthebhiḥ sa hi no vibhāvā svadhvarā karati jātavedāḥ.*

In your well-planned and projected programmes of yajnic development free from violence, first and foremost, with right formulae and right process, place

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in the fore front Agni, holy fire and leading light, charming presence, brilliant and pure power leading to the right goal by the right path. That power and presence alone, kind and loving, immanent in all that exists, leads holy acts of love and kindness to sure success.

तमु॑ द्यु॒मः पु॒र्वणीक होत॒रग्ने॒ अग्नि॑भि॒र्मनु॑ष इधा॒नः।
स्तोमं॒ यम॑स्मै म॒मते॑व शू॒षं घृ॒तं न शुचिं॑ म॒तयः॑ पवन्ते ॥ २ ॥

2. *Tamu dyumaḥ purvaṇīka hotaragne agnibhir-manuṣa idhānaḥ. Stomaṁ yamasmai mamateva śūṣaṁ ghṛtaṁ na śuci matayaḥ pavante.*

Agni, sagely yajaka brilliant in knowledge and fiery in will and action who inspire people with passion and enthusiasm, pray listen to the song of celebration, powerful as love and pure as ghrta, which wise and thoughtful people sing and sanctify in honour of this holy fire.

पीपा॒य॒ स श्रव॑सा॒ मर्त्ये॑षु॒ यो अ॒ग्नये॑ द॒दाश॒ विप्र॑ उ॒क्थैः।
चि॒त्राभि॒स्तमू॒तिभि॑श्चि॒त्रशो॑चिर्व्र॒जस्य॑ सा॒ता गोम॑तो दधाति ॥ ३ ॥

3. *Pīpāya sa śravasā martyeṣu yo agnaye dadāśa vipra ukthaiḥ. Citrābhis-tamūtibhiścitraśocir-vrajasya sātā gomato dadhāti.*

That sagely scholar thrives among mortals with honour and excellence who serves and advances the holy fire with songs of praise and holy materials. And Agni too, commanding marvellous light and flames, blesses him with wonderful forms of protection and advances him on the paths of progress with plenty of wealth, land, cows and gifts of knowledge and

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enlightenment.

आ यः पप्रौ जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा।
अध बहु चित्तम ऊर्म्यायास्तिरः शोचिषा ददृशे पावकः॥ ४॥

4. *Ā yaḥ paprau jāyamāna urvī dūredṛśā bhāsā kṛṣṇādhvā. Adha bahu cit tama ūrmyāyās-tiraḥ śociṣā dadṛśe pāvakaḥ.*

As Agni rises and manifests itself like the sun, it is seen from afar and, going over areas of darkness by the paths it makes for itself, it fills the wide spaces of heaven and earth with its light. The light and fire, pure and purifying, thus overcomes the deep darkness of the night with splendour and reveals its glory and the reality of things.

नू नश्चित्रं पुरुवाजाभिरूती अग्ने रयिं मघवद्भ्यश्च धेहि।
ये राधसा श्रवसा चात्यन्यान्त्सुवीर्येभिश्चाभि सन्ति जनान्॥ ५॥

5. *Nū naścitraṁ puruvājābhirūtī agne rayiṁ magha-vadbhyaśca dhehi. Ye rādhasā śravasā cātyanyān tsuvīryebhiścābhi santi janān.*

Agni, leading light of life, for all time with wonderful vigour, power and forces of action in perfect safety and protection, bear and bring abundant wealth and excellence for us and for those leaders of magnificence who stand out before other people by means and materials, honour and fame, courage and fortitude.

इमं यज्ञं चनो धा अग्न उशन्यं त आसानो जुहुते हविष्मान्।
भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गध्यस्य सातौ॥ ६॥

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6. *Imaṁ yajñaṁ cano dhā agna uśan yaṁ ta āsāno juhute haviṣmān. Bharadvājeṣu dadhiṣe suvṛktim-avīrvājasya gadhyasya sātau.*

Agni, leading light of life, loving and anxious for the success of this yajnic programme of development and service, bring holy food, energy and sustenance. You always bless the men of munificence, power and success with glory and excellence. Protect us in the battles for science and energy and the wealth and values of our choice.

वि द्वेषांसीनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ॥ ७ ॥

7. *Vi dveṣāṁsīnuhi vardhayeḷāṁ madema śatahimāḥ suvīrāḥ.*

Agni, leading light of life, drive away hate, jealousy and the enemies. Promote food and energy, protect and replenish the earth and her resources, advance knowledge and holy speech. Bless us that we may be happy and live a hundred years with heroic progeny.

Mandala 6/Sukta 11

Agni Devata, Bharadvaja Barhaspatya Rshi

यजस्व होतरिषितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति। आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ॥ १ ॥

1. *Yajasva hotariṣito yajīyānagne bādho marutāṁ na prayukti. Ā no mitrāvaruṇā nāsatyā dyāvā hotrāya pṛthivī vavṛtyāḥ.*

Keep the fire of yajna burning, O yajaka, loved,

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inspired and invoked, leading light of life most reverential, bulwark of defence and protection like the force and freshness of winds for the unity and engagement of the people in common causes of creation and development. Bring up for us Mitra and Varuna, powers of love and friendship, judgement and protection, the Ashvins ever true, heaven and earth, keep them on ever active together for the advancement of our yajnic endeavours.

त्वं होता मन्द्रतमो नो अध्रुगन्तर्देवो विदथा मर्त्येषु।
पावकया जुह्वा३ वह्निरासाऽग्ने यजस्व तन्वं१ तव स्वाम्॥ २॥

2. *Tvaṁ hotā mandratamo no adhrugantardevo vidathā martyeṣu. Pāvakayā juhvā vahnirāsā 'gne yajasva tanvaṁ tava svām.*

Agni, you are our leading light of yajna, charming and blissful, free from jealousy among mortals, radiant and generous creator giver in our yajnic endeavours, harbinger of wealth by the purifying flames of fire with havis offered with the holy ladle of ghrta and catalysed to fragrance. O lord of us all, develop your own self of radiant fire and develop the social structure of order.

धन्या चिद्धि त्वे धिषणा वष्टि प्र देवाञ्जन्म गृणते यजध्यै।
वेपिष्ठो अङ्गिरसां यद्ध विप्रो मधु च्छन्दो भनति रेभ इष्टौ॥ ३॥

3. *Dhanyā ciddhi tve dhiṣaṇā vaṣṭi pra devāñjanma gṛṇate yajadhyai. Vepiṣṭho aṅgirasāṁ yaddha vipro madhucchando bhanati rebha iṣṭau.*

Blessed is the mind and intelligence in pursuit

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of life's wealth and grace which concentrates on you, Agni, for the celebrant soul to realise the manifestations of Divinity when the devotee, most vibrant sage among the Angirasas, wise saints and scholars, sings as a poet in ecstasy for the cherished attainment.

अदिद्युतत्स्वपाको विभावाऽग्ने यजस्व रोदसी उरूची । आयुं न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥ ४ ॥

4. *Adidyutat svapāko vibhāvā'gne yajasva rodasī urūcī. Āyuṁ na yaṁ namasā rātahavyā añjanti suprayasaṁ pañca janāḥ.*

O Brilliant, self-refulgent, glorious power of noble action, Agni, leading light of the world, rise over the wide earth and heaven. All the five classes of people bearing sacred offerings honour and celebrate you with submission and homage as abundant giver of life's blessings, indeed as the very spirit of life. O man, rise and join the Spirit omnipresent.

वृञ्जे ह यन्नमसा बर्हिराग्नावयामि स्रुग्घृतवती सुवृक्तिः । अम्यक्षि सद्म सदने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥ ५ ॥

5. *Vṛñje ha yannamasā barhiragnāvayāmi srugghṛtavatī suvṛktiḥ. Amyakṣi sadma sadane pṛthivyā aśrāyi yajñaḥ surye na cakṣuḥ.*

Surely when the grass is gathered with reverence, the ladle overflowing with ghrta is raised over the fire with sacred hymns, the vedi is firmly settled on the ground, then the yajna is accomplished on the earth as the eye is established in the sun (from birth to death with the last rites).

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दशस्या नः पुर्वणीक होतर्देवेभिरग्ने अग्निभिरिधानः ।
रायः सूनो सहसो वावसाना अति स्रसेम वृजनं नांहः ॥ ६ ॥

6. *Daśasyā naḥ purvaṇīka hotardevebhiragne agnibhiridhānaḥ. Rāyaḥ sūno sahaso vāvasānā ati srasema vṛjanaṁ nāṁhaḥ.*

Agni, leading light of life, shining in infinite manifestations, cosmic yajaka and giver of fragrance, blazing with divine flames of fire, omnipotent generator of strength, bestow on us wealths of existence so that, blest with the light of Divinity, we may complete our life's journey and avoid the paths of sin.

Mandala 6/Sukta 12

Agni Devata, Bharadvaja Barhaspatya Rshi

मध्ये होता दुरोणे बर्हिषो राळग्निस्तोदस्य रोदसी यजध्यै ।
अयं स सूनुः सहस ऋतावा दूरात्सूर्यो न शोचिषा ततान ॥ १ ॥

1. *Madhye hotā duroṇe barhiṣo rāḷagnistodasya rodasī yajadhyai. Ayaṁ sa sūnuḥ sahasa ṛtāvā dūrāt sūryo na śociṣā tatāna.*

Agni, ruling light of the world, cosmic yajaka in the midst of the yajnic house of space, radiates as light of the sun to join the heaven and earth together. So does this yajaka, child of courage and forbearance, observing the laws of truth and yajna in the midst of the house of yajna, shine from afar like the sun and extends over earth and heaven (with the fragrance of fire).

आ यस्मिन्त्वे स्वर्पाके यजत्र यक्षद्राजन्त्सर्वतातेव नु द्यौः ।
त्रिषधस्थस्ततरुषो न जंहो हव्या मघानि मानुषा यजध्यै ॥ २ ॥

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2. *Ā yasmin tve svapāke yajatra yakṣad rājant-sarvatāteva nu dyauḥ. Trīṣadhasthastataruṣo na jaṅho havyā maghāni mānuṣā yajadhyai.*

Agni, adorable self-refulgent ruling power of life and yajna, let the light of the sun join your radiance as in yajna for universal good so that the light pervasive in heaven, firmament and earth like a dynamic saving power of vitality may create and develop means and materials for wealth and prosperity, honour and excellence for humanity.

तेजिष्ठा॒ यस्यार्॒तिर्वने॒राट् तो॒दो अध्व॒न्न वृ॑धसा॒नो अ॑द्यौत्।
अ॒द्रो॒घो न द्र॑वि॒ता चे॑तति॒ त्मन्नम॑र्त्यो॒ऽ व॒र्त्र ओष॑धीषु ॥ ३ ॥

3. *Tejiṣṭhā yasyāratirvanerāṭ todo adhvan na vṛdhasāno adyaut. Adrogho na dravitā cetati tma-nnamartyo'vartra oṣadhīṣu.*

Agni, whose brilliant pervasiveness blazing in the rays of the sun and shining over the forests radiates advancing on its path like the sun in orbit, manifests by its self-refulgence in herbs and trees as a power free from hate and jealousy, a presence indispensable and inevitable, dynamic and imperishable.

सास्माके॑भिरे॒तरी॒ न शू॒षैर॒ग्निः ष्ट॑वे॒ दम॒ आ जा॒तवे॑दाः।
द्र्व॑न्नो व॒न्वन् क्र॒त्वा॒ नार्वो॑स्रः पि॒तेव॑ जार॒ यायि॑ य॒ज्ञैः ॥ ४ ॥

4. *Sāsmākebhiretarī na śūṣairagniḥ ṣṭave dama ā jātavedāḥ. Drvanno vanvan kratvā nārvosraḥ piteva jārayāyi yajñaiḥ.*

That refulgent ruling power of the world, Agni, knows and resides with all that exists and it is honoured and celebrated in our welcome homes by us with all

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our strength and enthusiasm. Manifest even in the simplest forms and in wood and forests, loving, noble by intelligence and holy action, Agni is honoured with homage and yajnas as father, celebrated like a tempestuous power and loved like the light of dawn.

अधं स्मास्य पनयन्ति भासो वृथा यत्तक्षदनुयाति पृथ्वीम्।
सद्यो यः स्पन्द्रो विषितो धवीयानृणो न तायुरति धन्वा राट्॥ ५॥

5. *Adha smāsya panayanti bhāso vṛthā yat takṣadanuyāti pṛthvīm. Sadyo yaḥ spandro viṣito dhavīyānṛṇo na tāyurati dhanvā rāṭ.*

And then people admire and celebrate its light and splendour which it releases, refines and intensifies into forms as it goes along on way by the earth, which power whoever knows, always and instantly radiating, flowing, pervading, flying, moving and shaking like flood and storm, the man becomes brilliant with knowledge and shines with the power of superior arms and armaments.

स त्वं नो अर्वन्निदायाविश्वेभिरग्ने अग्निभिरिधानः।
वेषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः॥ ६॥

6. *Sa tvaṁ no arvan nidāyā viśvebhiragne agnibhiridhānaḥ. Veṣi rāyo vi yāsi ducchunā madema śatahimāḥ suvīrāḥ.*

Agni, ruling light of the world, instant dynamic and omnipresent power burning with all kinds of light and fire, protect us from reproach, create and bring us wealth, honour and excellence, ward off and destroy hate, enmity and evil, and let us all enjoy and celebrate

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a full hundred years of life in the company of brave children and heroic warriors of the earth.

Mandala 6/Sukta 13

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वद्विश्वा॑ सुभग॒ सौभ॑गान्यग्ने॒ वि य॑न्ति व॒निनो॒ न व॒याः ।
श्रु॒ष्टी र॒यिर्वाजो॑ वृत्र॒तूर्ये॑ दि॒वो वृ॒ष्टिरीड्यो॑ रीतिर॒पाम् ॥ १ ॥

1. *Tvad viśvā subhaga saubhagānyagne vi yanti vanino na vayāḥ. Śruṣṭī rayirvājo vṛtratūrye divo vṛṣṭirīḍyo rītirapām.*

Agni, ruling light of life, lord of good fortune, honour and excellence of the world, from you arise and grow all riches, honours and graces of life like branches of the tree growing and extending from the same one root. Sure and beneficent wealth, strength and spirit to break the demon of darkness, thunder for the cloud and rain from the skies, glorious showers of the waters of life and the adorable flow of holy action, all these too arise and expand from you alone.

त्वं भगो॑ न॒ आ हि रत्न॑मिषे परि॑ज्मेव क्षयसि द॒स्मव॑र्चाः ।
अग्ने॑ मि॒त्रो न बृ॑ह॒त ऋ॒तस्याऽसि॑ क्षत्ता वा॒मस्य॑ देव॒ भूरे॑ः ॥ २ ॥

2. *Tvaṁ bhago na ā hi ratnamiṣe parijmeva kṣayasi dasmavarcāḥ. Agne mitro na bṛhata ṛtasyā-'si kṣattā vāmasya deva bhūreḥ.*

Agni, leading light of the world, like a magnanimous master, you bestow upon us cherished jewel wealths of the world. Power of extra ordinary deeds of glory, you move and abide everywhere like

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the circumambient wind, omnipresent. O refulgent and generous friend of the world like the sun, you are the light and path-maker for our pursuit of the highest and widest paths of universal truth and life's onward flow, and you are the gracious dispenser of the fruits of human action.

स सप्तिः शवसा हन्ति वृत्रमग्रे विप्रो वि पणेर्भर्ति वाजम्।
यं त्वं प्रचेत ऋतजात राया सजोषा नप्त्रापां हिनोषि ॥ ३ ॥

3. *Sa saptatiḥ śavasā hanti vṛtramagne vipro vi paṇerbharti vājam. Yaṁ tvaṁ praceta ṛtajāta rāyā sajoṣā naptrāpāṁ hinoṣi.*

Agni, leading light of life, only that wise and vibrant sage, observer, protector and promoter of truth and the paths of truth, destroys the evil and darkness of the world with strength and courage, and only he commands the knowledge and power of a worthy leader whom you, O lord omniscient and omnipresent in the world of truth, call, inspire and bless with wealth and fire for action and success, and whom you accept as your own.

यस्ते सूनो सहसो गीर्भिरुक्थैर्यज्ञैर्मर्तो निशितिं वेद्यानट्।
विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसव्यैः ॥ ४ ॥

4. *Yaste sūno sahaso gīrbhirukthairyajñairmarto niśitiṁ vedyānaṭ. Viśvaṁ sa deva prati vāramagne dhatte dhānyaṁ patyate vasavyaiḥ.*

Agni, O child of omnipotence and maker of the brave, generous and brilliant ruler of the world, whoever is the mortal who with songs of praise and prayer and noble yajnic deeds receives by the vedi, seat of yajna,

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his focus and favour for action, he abounds in cherished gifts of life and commands the wealth and power of the world with all treasure sources of prosperity.

ता नृभ्य आ सौश्रवसा सुवीराऽग्ने सूनो सहसः पुष्यसे धाः। कृणोषि यच्छवसा भूरि पश्वो वयो वृकायारये जसुरये ॥ ५ ॥

5. *Tā nṛbhya ā sauśravasā suvīrā'gne sūno sahasaḥ puṣyase dhāḥ. Kṛṇoṣi yacchavasā bhūri paśvo vayo vṛkāyāraye jasuraye.*

Agni, leader and ruler of the world, creator of strength, courage and forbearance, bear and bring those renowned acts of enlightenment and brave heroes and that abundant food and nourishment, cattle wealth, health and age which you create with your strength and power for sustenance and support of the people and weaker sections of the community and in defence against the wolfish thieves and violent enemies.

वद्मा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः। विश्वाभिर्गीर्भिरभि पूर्तिमश्यां मदेम शतहिमाः सुवीराः ॥ ६ ॥

6. *Vadmā sūno sahaso no vihāyā agne tokaṁ tanayaṁ vāji no dāḥ. Viśvābhir-gīrbhir-abhi pūrtima-śyāṁ madema śatahimāḥ suvīrāḥ.*

Agni, leading light of the world, creator and giver of strength and forbearance, great and eminently enlightened leader, speak to us of truth and knowledge. Lead us to have brave progressive children, grand children and heroic warriors. Let us have complete happiness and fulfilment with all our songs of praise

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and prayer and let us enjoy life for a full hundred years in the company of our brave children.

Mandala 6/Sukta 14

Agni Devata, Bharadvaja Barhaspatya Rshi

अग्रा यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
भसन्नु ष प्र पूर्व्य इषं वुरीतावसे ॥ १ ॥

1. *Agnā yo martyo duvo dhiyaṁ jujoṣa dhītibhiḥ.*
Bhasannu ṣa pra pūrvya iṣaṁ vurītāvase.

The mortal who dedicates his faith and worship, reason and intelligence with all his thoughts and intentions, devotion and prayers to Agni, light and fire of life, surely shines as first and foremost in excellence, blest with food and energy, knowledge and enlightenment for all round protection and progress.

अग्निरिद्धि प्रचेता अग्निर्वेधस्तम ऋषिः ।
अग्निं होतारमीळते यज्ञेषु मनुषो विशः ॥ २ ॥

2. *Agniriddhi pracetā agnirvedhastama ṛṣiḥ.*
Agniṁ hotāramīḷate yajñeṣu manuṣo viśaḥ.

Agni is enlightened and giver of enlightenment, wisest and most worshipful, a seer of ultimate reality and revelation. Thoughtful people honour and adore Agni, high priest of cosmic yajna and giver of all blessings, in their yajnic acts of creation and development.

नाना ह्यग्ऽइ वसे स्पर्धन्ते रायो अर्यः ।
तूर्वन्तो दस्युमायवो व्रतैः सीक्षन्तो अव्रतम् ॥ ३ ॥

3. *Nānā hyagne'vase spardhante rāyo aryaḥ.*
Tūrvanto dasyumāyavo vrataiḥ sīkṣanto avratam.

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Successful people in the socio-economic field vie with each other in various ways for protection and progress, overcoming anti-social elements for the purpose of challenging and defeating the unprincipled by their ways of discipline.

अग्निर॒प्सामृ॑तीषहं वी॒रं द॑दाति॒ सत्प॑तिम्।
यस्य॒ त्रस॑न्ति॒ शव॑सः सं॒चक्षि॒ शत्र॑वो भि॒या ॥ ४ ॥

4. *Agnirapsāmṛtīṣahaṁ vīraṁ dadāti satpatim.*
Yasya trasanti śavasaḥ saṁcakṣi śatravo bhiyā.

Agni blesses and makes way for the rise and advancement of the brave man of action who challenges and conquers the attacks of evil and protects and promotes the good life of truth, because in the face of his courage and valour the enemies shake with fear and flee.

अग्निर्हि वि॒द्मना॑ नि॒दो दे॒वो मर्त॑मुरु॒ष्यति॑।
स॒हावा॒ यस्यावृ॑तो र॒यिर्वाजे॒ष्ववृ॑तः ॥ ५ ॥

5. *Agnirhi vidmanā nido devo martamuruṣyati.*
Sahāvā yasyāvṛto rayirvājeṣvavṛtaḥ.

Agni, generous and brilliant leader, for sure, with his knowledge and power protects mortals from hate, jealousy and enmity. He is an open and spontaneous protector, and whoever the man he protects, his wealth and honour is safe, open and unchallengeable in the battles of life.

अच्छा॑ नो मित्रमहो देव दे॒वानग्ने॒ वोच॑: सुम॒तिं रोद॑स्योः।
वी॒हि स्व॒स्तिं सु॑क्षि॒तिं दि॒वो नॄन्द्विषो अंहां॑सि
दुरि॒ता त॑रेम॒ ता त॑रेम॒ तवाव॑सा तरेम ॥ ६ ॥

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6. *Acchā no mitramaho deva devānagne vocaḥ sumatiṁ rodasyoḥ. Vīhi svastiṁ sukṣitiṁ divo nṝn dviṣo aṁhāṁsi duritā tarema tā tarema tavāvasā tarema.*

Agni, leading light of life, generous and refulgent lord, greatest friend adorable, speak to us well, specially to men of brilliance and the people who love to know of the knowledge of heaven and earth, and of the three fires of earth, firmament and the solar sphere: fire, wind, and electricity and light. Bring us the good life of truth and all round well-being and a happy home for peaceful living. Help us get over jealousy, sin and crime and evil conduct, help us get over malignity, reproach and enmity, protect us, save us and let us cross over the seas of life by your grace.

Mandala 6/Sukta 15

Agni Devata, Bharadvaja Barhaspatya or Vitahavya Angirasa Rshi

इममू षू वो अतिथिमुषर्बुधं विश्वासां विशां पतिमृञ्जसे गिरा। वेतीद्दिवो जनुषा कच्चिदा शुचिर्ज्योक्चिदत्ति गर्भो यदच्युतम्॥ १॥

1. *Imamū ṣu vo atithim-uṣarbudhaṁ viśvāsāṁ viśāṁ patim-ṛñjase gīrā. Vetīd divo januṣā kaccidā śucirjyok cidatti garbho yadacyutam.*

O sage and scholar, this holy guest of yours visiting and waking you up at dawn, guardian and sustainer of all people of the world, you honour and adore with sacred words of song. He comes from the heaven of light, is wholly pure and immaculate by nature

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and, subsisting in the earth and everywhere, constantly consumes what never perishes, never decreases.

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वशोचिषम्।
स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्महयसे दिवेदिवे ॥ २ ॥

2. *Mitraṁ na yaṁ sudhitaṁ bhṛgavo dadhur-vanaspatāvīḍyamūrdhvaśociṣam. Sa tvāṁ suprīto vītahavye adbhuta praśastibhirmahayase divedive.*

Agni whom the wise ones discover in sun rays and generate in arani wood is firm, well placed, sweet as nectar and adorable. As such, O leading light of marvellous knowledge, kind as a friend and rising high in flames of fire and light of life, ever pleased with the supplicant, you are honoured and exalted with holy songs of celebration day by day by the devotees.

स त्वं दक्षस्यावृको वृधो भूरर्यः परस्यान्तरस्य तरुषः।
रायः सूनो सहसो मर्त्येष्वा छर्दिर्यच्छ वीतहव्याय सप्रथो भरद्वाजाय सप्रथः ॥ ३ ॥

3. *Sa tvaṁ dakṣasyāvṛko vṛdho bhūraryaḥ parasyāntarasya taruṣaḥ. Rāyaḥ sūno sahaso martyeṣvā chardiryaccha vītahavyāya sapratho bharadvājāya saprathaḥ.*

Agni, child of omnipotence, leading light and giver of strength and courage, loving ruler free from jealousy and grabbing cruelty, be promoter of the efficient and the expert, be the master of external, internal and victorious power and honour, bring settlement, peace and comfort for the people, rise in

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expansion for the giver and receiver of yajnic creations, and honour the man of science and technology with recognition and advancement.

द्युता॒नं वो॒ अति॑थिं॒ स्व॑र्णरम॒ग्निं होता॑रं॒ मनु॑षः स्वध्व॒रम्।
विप्रं॒ न द्यु॒क्षव॑चसं सुवृ॒क्तिभि॑र्हव्य॒वाह॑मर॒तिं दे॒वमृ॑ञ्जसे ॥ ४ ॥

4. *Dyutānaṁ vo atithiṁ svarṇaram-agniṁ hotāraṁ manuṣaḥ svadhvaram. Vipraṁ na dyukṣavacasaṁ suvṛktibhir-havyavāham-aratiṁ devam-ṛñjase.*

Honour and felicitate with songs of praise and place of eminence the radiant Agni, leading light and pioneer, dear as an honoured guest, harbinger of peace and joy, holy organiser and creative high priest of the joint programmes of humanity, like a vibrant sage and scholar, speaker of heavenly words, giver and carrier of yajnic materials of fragrance and wealth of honour and above all a beacon of light for advancement.

पा॒व॒कया॒ यश्चि॒तय॑न्त्या कृ॒पा क्षामं॑रुरुच उ॒षसो॒ न भा॒नुना॑।
तूर्व॒न्न या॒म॒न्नेत॑शस्य॒ नू रण॒ आ यो घृ॒णे न त॑तृषा॒णो अ॒जर॑ः ॥ ५ ॥

5. *Pāvakayā yaścitayantyā kṛpā kṣāman ruruca uṣaso na bhānunā. Tūrvan na yāmannetaśasya nū raṇa ā yo ghṛṇe na tatṛṣāṇo ajaraḥ.*

Free from age and decay, Agni, with purifying splendour of enlightenment, shines over the earth like the dawns with light at break of day, rushing and overpowering darkness like a war hero on course in battle, thirsting for victory in its blaze.

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अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणिं। उप वो गीर्भिरमृतं विवासत देवो देवेषु वनते हि वार्यं देवो देवेषु वनते हि नो दुवः॥ ६॥

6. *Agnimagnim vaḥ samidhā duvasyata priyam-priyam vo atithim gṛṇīṣaṇi. Upa vo gīrbhiramṛtam vivāsata devo deveṣu vanate hi vāryam devo deveṣu vanate hi no duvaḥ.*

In the daily business and holy observances of life, honour and serve Agni regularly day by day with offers of fuel and fragrant food. Agni is dear and dearer, welcome as a learned visitor worthy of honour and felicitation. Serve and exalt imperishable Agni with words of faith and reverence. Refulgent Agni vests brilliant divinities of nature and eminent scholars with valuable wealth and knowledge and blesses us with cherished gifts of life.

समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम्। विप्रं होतारं पुरुवारमद्रुहं कविं सुम्नैरीमहे जातवेदसम्॥ ७॥

7. *Samiddhamagnim samidhā girā gṛṇe śucim pāvakam puro adhvare dhruvam. Vipram hotāram puruvāramadruham kavim sumnairīmahe jātavedasam.*

I glorify the lighted fire, pure and purifying power, firm and foremost in holy works of love and non-violent development. In our state of peace and comfort, we celebrate and pray to the vibrant light giver of gifts, universally admired, free from jealousy, poetic creator, all knowing and present in all that exists.

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त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम्। देवासश्च मर्तासश्च जागृविं विभुं विश्पतिं नमसा नि षेदिरे॥ ८॥

8. *Tvāṁ dūtamagne amṛtaṁ yugeyuge havyavāhaṁ dadhire pāyumīḍyam. Devāsaśca martāsaśca jāgṛviṁ vibhuṁ viśpatiṁ namasā ni ṣedire.*

Agni, life of life, light of existence, brilliant saints and sages and ordinary mortals too for ages and ages have meditated on you, light divine, with homage and self-surrender and found their haven and home in your presence, O lord disseminator of fragrance, receiver of homage and giver of grace, immortal, protector, adorable, ever awake, infinite, ruler and sustainer of humanity.

विभूषन्नग्न उभयाँ अनु व्रता दूतो देवानां रजसी समीयसे। यत्ते धीतिं सुमतिमावृणीमहे ऽध स्मा नस्त्रिवरूथः शिवो भव॥ ९॥

9. *Vibhūṣannagna ubhayāṅ anu vratā dūto devānāṁ rajasī samīyase. Yat te dhītiṁ sumatimāvṛṇīmahe'dha smā nastrivarūthaḥ śivo bhava.*

Agni, lord beatific, purifying fire, gracious to both wise and innocent according to your eternal law, self-refulgent light giver for the brilliant and generous, you pervade heaven and earth with your saving presence. As we meditate on your holy light and vision of knowledge, in consequence by your grace be kind and good to us, O lord of three worlds, omnipresent, omniscient and omnificent.

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तं सुप्रतीकं सुदृशं स्वञ्चमविद्वांसो विदुष्टरं सपेम।
स यक्षद्विश्वा वयुनानि विद्वान्प्र हव्यमग्निरमृतेषु वोचत्॥ १०॥

10. *Taṁ supratīkaṁ sudṛśaṁ svañcamavidvāṁso viduṣṭaraṁ sapema. Sa yakṣad viśvā vayunāni vidvān pra havyam-agnir-amṛteṣu vocat.*

We, people of limited knowledge, honour, adore and worship Agni, lord of glorious flames of action, of beatific vision, gracious wielder of the universe, lord almighty over all. May he, Agni, omniscient presence in all knowable objects and laws of existence, bless us and reveal to us, immortal souls, all that ought to be known.

तमग्ने पास्युत तं पिपर्षि यस्त आनट् कवये शूर धीतिम्।
यज्ञस्य वा निशितिं वोदितिं वा तमित्पृणक्षि शवसोत रायाः॥ ११॥

11. *Tamagne pāsyuta taṁ piparṣi yasta ānaṭ kavaye sūra dhītim. yajñasya vā niṣitiṁ voditiṁ vā tamit pṛṇakṣi śavasota rāyā.*

Agni, lord of light and grace, him you protect and promote with fulfilment who dedicates his thought and action to you and meditates on you, lord omnipotent of universal vision and poetic creation. And whoever offers you rising flames of yajna and progressive action, you shower him with wealth, power, honour and courage.

त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात्। सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृहयाय्यः सहस्री॥ १२॥

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12. *Tvamagne vanuṣyato ni pāhi tvamu naḥ sahasāvannavadyāt. Saṁ tvā dhvasmanvadabhyetu pāthaḥ saṁ rayiḥ spṛhayāyyaḥ sahasrī.*

Agni, lord of force and forbearance, we pray, you protect us, the devotees, against the violent and the malignant.

May food and water free from negativity, mighty powerful against the violent come to you. May cherished wealth and power of a hundred and thousandfold efficacy come to you.

अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥ १३ ॥

13. *Agnirhotā gṛhapatiḥ sa rājā viśvā veda janimā jātavedāḥ. Devānāmuta yo martyānāṁ yajiṣṭhaḥ sa pra yajatāmṛtāvā.*

Agni is the cosmic highpriest of the dynamics of existence, lord protector of the house of life, ruler omniscient and omnipresent of all that is, and he knows the origin of all that comes into existence. He is the most adorable lord of the bounties of nature and of mortal humanity. May he, lord of truth and law, accept us as participants of cosmic yajna and carry on the yajna of creativity for us.

अग्ने यदद्य विशो अध्वरस्य होतः पावकशोचे वेष्टं हि यज्वा ।
ऋता यजासि महिना वि यद्भूर्हव्या वह यविष्ठ या ते अद्य ॥ १४ ॥

14. *Agne yadadya viśo adhvarasya hotaḥ pāvakaśoce veṣṭvaṁ hi yajvā. Ṛtā yajāsi mahinā vi yad bhūrhavyā vaha yaviṣṭha yā te adya.*

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Agni, lord of light and fire of purity, high priest of cosmic yajna, receiver and giver of fragrance of the people's non-violent programmes of life, harbinger and overwatcher like a bird of flight, breaker and integrator of natural evolution, you pervade the laws and processes of nature. Let the universe grow ever expansive by your omnipotence and, O youthful spirit of life, bring us today what the noblest gifts of life are for us from you for our progress.

अभि प्रयांसि सुधितानि हि ख्यो नि त्वा दधीत रोदसी यजध्यै। अवा नो मघवन्वाजसाताववग्ने विश्वानि दुरिता तरेम ता तरेम तवावसा तरेम ॥ १५ ॥

15. *Abhi prayāṁsi sudhitāni hi khyo ni tvā dadhīta rodasī yajadhyai. Avā no maghavan vājasātā-vagne viśvāni duritā tarema tā tarema tavāvasā tarema.*

Agni, light of life, Maghavan, lord of cosmic glory, you reveal to us, bring us, the daintiest delicacies and strongest powers of life and wield the heaven and earth together to sustain the expansive universe. Protect us in the struggles of life so that we may cross over all evils of the world, cross through all of them, win over all of them by your grace and protection.

अग्ने विश्वेभिः स्वनीक देवैरूर्णावन्तं प्रथमः सीद योनिम्। कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥ १६ ॥

16. *Agne viśvebhiḥ svanīka devairūrṇāvantaṁ pra-thamaḥ sīda yonim. Kulāyinaṁ ghṛtavantaṁ savitre yajñaṁ naya yajamānāya sādhu.*

Agni, lord commander of glorious flame and

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power, highpriest and foremost yajaka, with brilliant nobilities of nature and humanity, take over this home and sit on this vedi covered with holy grass, the home full of people and prosperity and overflowing with fragrant ghrta, and lead the yajna to a noble end for the yajamana in honour of Savita, lord creator, the cosmic organiser of Nature's yajna.

इ॒ममु॒ त्यम॑थर्व॒वद॒ग्निं म॑न्थन्ति वे॒धसः॑ ।
यम॑ङ्कू॒यन्त॒मान॑य॒न्न-मू॑रं श्या॒व्या॑भ्यः ॥ १७ ॥

17. *Imamu tyam-atharvavad-agniṁ manthanti vedhasaḥ. Yamaṅkūyantam-ānayann-amūraṁ śyāvyābhyaḥ.*

This actual as well as potential vibrant energy of fire and electricity, scholars of nature produce by rotative friction as described in the Atharva science of Veda, the energy which travels in waves and is far reaching and deep penetrative for darkness and things hidden in darkness.

जनि॑ष्वा दे॒ववी॑तये स॒र्वता॑ता स्व॒स्तये॑ । आ दे॒वान्व॑क्ष्य॒मृता॑ँ
ऋ॒ता॒वृधो॑ य॒ज्ञं दे॒वेषु॑ पिस्पृशः ॥ १८ ॥

18. *Janiṣvā devavītaye sarvatātā svastaye. Ā devān vakṣyamṛtāṅ ṛtāvṛdho yajñaṁ deveṣu pispṛśaḥ.*

Produce the fire and generate the energy for noble humanity, for universal good and total well being. Bring up the brilliant scholars together, collect generous and imperishable energies of nature which advance the truth of science and glorify the laws of nature, and let the yajna reach the heights of heaven.

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वयमु त्वा गृहपते जनानामग्रे अकर्म समिधा बृहन्तम्।
अस्थूरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशाधि॥ १९॥

19. *Vayamu tvā gṛhapate janānāmagne akarma samaidhā bṛhantam. Asthūri no gārhapatyāni santu tigmena nastejasā saṁ śiśādhi.*

Agni, leading light and power, sustainer of people's homes, we exalt you and develop power and energy higher and higher with knowledge and inputs of fuel so that our multipower transports and domestic needs be fulfilled. O brilliant lord, enlighten us, teach us by your penetrative and far reaching lustre of knowledge and vision.

Mandala 6/Sukta 16

Agni Devata, Bharadvaja Barhaspatya Rshi

त्वमग्ने यज्ञानां होता विश्वेषां हितः। देवेभिर्मानुषे जने॥ १॥

1. *Tvamagne yajñānāṁ hotā viśveṣāṁ hitaḥ. Devebhir-mānuṣe jane.*

Agni, self-refulgent leading light of the universe, you are the chief highpriest of all yajnic developments of nature and of all creative and developmental programmes of humanity for common universal good along with the brilliancies of nature and nobilities of humanity among the human community.

स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः।
आ देवान्वक्षि यक्षि च॥ २॥

2. *Sa no mandrābhir-adhvare jihvābhiryajā mahaḥ. Ā devān vakṣi yakṣi ca.*

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O lord almighty, with inspiring words of enlightenment and bliss, consecrate our yajna, join us, bring up noble and brilliant divinities and with them make our yajnic programmes fruitful.

वेत्था॒ हि वे॑धो॒ अध्व॑नः प॒थश्च॑ दे॒वाञ्ज॑सा।
अग्ने॑ य॒ज्ञेषु॑ सुक्रतो॥ ३॥

3. *Vetthā hi vedho adhvanaḥ pathaśca devāñjasā.*
Agne yajñeṣu sukrato.

O refulgent lord of knowledge and wisdom, Agni, you are the prime agent of holy action in corporate programmes, you know the highways and byways of existence, and you command the brilliant powers of nature and humanity by your instant moving presence across time and space.

त्वामी॑ळे॒ अध॑ द्वि॒ता भर॒तो वा॒जिभिः॑ शु॒नम्।
ई॒जे य॒ज्ञेषु॑ य॒ज्ञिय॑म्॥ ४॥

4. *Tvāmīḷe adha dvitā bharato vājibhiḥ śunam.*
Īje yajñeṣu yajñiyam.

I worship you, lord both immanent and transcendent, with all my knowledge, power and potential. You are the ordainer and sustainer of life. I pray for your gift of peace and well-being and yearn for your company, adorable lord, in the yajna of corporate action.

त्वमि॒मा वार्या॑ पु॒रु दिवो॑दासाय सुन्व॒ते।
भ॒रद्वा॑जाय दा॒शुषे॑॥ ५॥

5. *Tvamimā vāryā puru divodāsāya sunvate.*
Bharadvājāya dāśuṣe.

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You are the source giver of all these many cherished gifts of life for the enlightened, generous, creative yajaka, master of knowledge, wealth and honour dedicated to social service and charity.

त्वं दूतो अमर्त्य आ वहा दैव्यं जनम्।
शृण्वन्विप्रस्य सुष्टुतिम्॥ ६॥

6. *Tvaṁ dūto amartya ā vahā daivyaṁ janam.*
Śṛṇvan viprasya suṣṭutim.

Imperishable harbinger of light and wisdom, like a divine messenger, listen to the praise and prayer of the vibrant sage and scholar and bring up the man of exceptional brilliance who commands the knowledge of nature and Divinity.

त्वामग्ने स्वाध्यो३ मर्तासो देववीतये। यज्ञेषु देवमीळते॥ ७॥

7. *Tvāmagne svādhyo martāso devavītaye.*
Yajñeṣu devamīḷate.

Agni, leading light of the world, learned mortals worship and adore you, refulgent giver of abundance, in corporate acts of creativity and development for the achievement of divine gifts of success and enlightenment.

तव प्र यक्षि सन्दृशमुत क्रतुं सुदानवः।
विश्वे जुषन्त कामिनः॥ ८॥

8. *Tava pra yakṣi saṁdṛśamuta kratuṁ sudānavaḥ.*
Viśve juṣanta kāminaḥ.

All generous and charitable people inspired with love and desire yearn for a vision of your presence and holy action. O lord, let us have the vision and let us join

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all such charitable acts.

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः ।
अग्ने यक्षि दिवो विशः ॥ ९ ॥

9. *Tvaṁ hotā manurhito vahnirāsā viduṣṭaraḥ.*
Agne hakṣi divo viśaḥ.

Agni, leading light of life, ruler of the world, you are the generous performer of the yajna of existence, deeply benevolent to humanity by holy words of wisdom. O lord, bless the loving people with the light and wisdom of heaven, most enlightened as you are.

अग्न आ याहि वीतये गृणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥ १० ॥

Agna ā yāhi vītaye gṛṇāno havyadātaye.
Ni hotā satsi barhiṣi.

Come Agni, sung and celebrated, to join our feast of enlightenment, accept our homage to create the gifts of life and yajnic development, and take the honoured seat in the assembly.

तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि ।
बृहच्छोचा यविष्ठ्य ॥ ११ ॥

Taṁ tvā samidbhiraṅgiro ghṛtena vardhayām-asi.
Bṛhacchocā yaviṣṭhya.

Angira, breath of life, light of the world, expansive, lustrous pure and most youthful, we honour and exalt you with offers of fuel and ghrta to raise the flames of fire to the heights.

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स नः पृथु श्रवाय्यमच्छा देव विवाससि।
बृहदग्ने सुवीर्यम्॥ १२॥

12. *Sa naḥ pṛthu śravāyyamacchā deva vivāsasi.*
Bṛhadagne suvīryam.

Agni, lord of light and lustre, mighty expansive power, you bless us graciously with admirable strength and courage worthy of universal honour and fame.

त्वामग्ने पुष्करादध्यथर्वा निरमन्थत।
मूर्ध्नो विश्वस्य वाघतः॥ १३॥

13. *Tvāmagne puṣkarādadhyatharvā niramanthata.*
Mūrdhno viśvasya vāghataḥ.

Agni, light of life, the wise scholar and devotee, Atharva, dedicated to love and non-violence, discovers and churns you out without violence from the highest sphere above the skies which supports and sustains the entire universe.

तमु त्वा दध्यङ्ङृषिः पुत्र ईधे अथर्वणः।
वृत्रहणं पुरन्दरम्॥ १४॥

14. *Tamu tvā dadhyaṅṅṛṣiḥ putra īdhe atharvaṇaḥ.*
Vṛtrahaṇaṁ puraṁdaram.

The seer divining into the meaning of Veda-mantra, who is the child of love and non-violence dedicated to scholarly teachers, lights and develops you, breaker of the clouds and shatterer of the strongholds of darkness.

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम्।
धनञ्जयं रणेरणे॥ १५॥

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15. *Tamu tvā pāthyo vṛṣā samīdhe dasyuhantamam.*
Dhanaṁjayaṁ raṇeraṇe.

The bold and generous scholar, leading light of the paths of life, lights and develops you, Agni, destroyer of the darkness of life and winning source of life's wealth in battle after battle for progress and prosperity.

एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः ।
एभिर्वर्धास इन्दुभिः ॥ १६ ॥

16. *Ehyū ṣu bravāṇi te'gna itthetarā giraḥ.*
Ebhirvardhāsa indubhiḥ.

Agni, leading light and pioneer, come, listen, thus do I speak in honour of you, and listen further to higher words, and rise higher with these words sweet and soothing like rays of the moon and exciting as draughts of soma.

यत्र क्व च ते मनो दक्षं दधस उत्तरम् ।
तत्रा सदः कृणवसे ॥ १७ ॥

17. *Yatra kva ca te mano dakṣaṁ dadhasa uttaram.*
Tatrā sadaḥ kṛṇavase.

O leading light, where, wherever in fact, is your mind, there you hold your efficiency and identity, and there indeed you create your haven and home.

नहि ते पूर्तमक्षिपद्भुवन्नेमानां वसो ।
अथा दुवो वनवसे ॥ १८ ॥

18. *Nahi te pūrtamakṣipad bhuvannemānāṁ vaso.*
Athā duvo vanavase.

Never is the perfection, abundance and

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fruitfulness of your food and sustenance ever wasted away, instead it increases, O haven and home of life and creator of its sustenance. Hence accept our homage and reverence.

आग्निरगामि भारतो वृत्रहा पुरुचेतनः ।
दिवोदासस्य सत्पतिः ॥ १९ ॥

19. *Āgniragāmi bhārato vṛtrahā purucetanaḥ.*
Divodāsasya satpatiḥ.

Agni, light of life, sustainer of existence, breaker of the clouds of darkness and giver of the bliss of rain, all enlightened and protector of generous enlightened souls, is attained by relentless service, yajna and practice of meditation by the man of universal charity.

स हि विश्वाति पार्थिवा रयिं दाशन्महित्वना ।
वन्वन्नवातो अस्तृतः ॥ २० ॥

20. *Sa hi viśvāti pārthivā rayiṁ dāśan-mhitvanā.*
Vanvannavāto astṛtaḥ.

That Agni, light of the world, all loving, destroying all evil, unassailable, unshaken, bestows upon us all the wealth, honour and excellence of the world solely by his greatness and power.

स प्रत्नवन्नवीयसाऽग्ने द्युम्नेन संयता ।
बृहत्ततन्थ भानुना ॥ २१ ॥

21. *Sa pratnavannavīyasā'gne dyumnena saṁyatā.*
Bṛhat tatantha bhānunā.

Agni, light of life, pioneer of the world, just as the sun with its splendour of light reveals and illuminates

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the world more and more as ever before, so you too, as ever before, with latest, well controlled and onward moving light and wealth, honour and excellence of knowledge, pervade, illuminate and expand the world of humanity.

प्र वः सखायो अग्नये स्तोमं यज्ञं च धृष्णुया।
अर्च गायं च वेधसे॥ २२॥

22. *Pra vaḥ sakhāyo agnaye stomaṁ yajñaṁ ca dhṛṣṇuyā. Arca gāya ca vedhase.*

O friends, offer your songs of adoration and yajnic programmes of corporate action and advancement in dedication to Agni, leading light of humanity, with full strength and unshakable courage. Thus you worship the lord and sing songs of exaltation in honour of the all knowing illuminant power of divinity.

स हि यो मानुषा युगा सीदद्धोता कविक्रतुः।
दूतश्च हव्यवाहनः॥ २३॥

23. *Sa hi yo mānuṣā hugā sīdaddhotā kavikratuḥ. Dūtaśca havyavāhanaḥ.*

May that Agni, cosmic highpriest of nature's yajna, receiver of oblations and giver of the fruits of corporate action, visionary power of creative holiness, harbinger and disseminator of fragrance like a messenger, creator and distributor of the finest things of life, join us and be seated with us on the vedi for all ages of human history.

ता राजाना शुचिव्रताऽऽदित्यान्मारुतं गणम्।
वसो यक्षीह रोदसी॥ २४॥

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24. *Tā rājānā śucivratā''dityān mārutaṁ gaṇam.*
Vaso yakṣīha rodasī.

Agni, leading light of the world, giver of peaceful and progressive settlement, bring up and honour in unison those refulgent powers of purity and self discipline of universal law, Mitra and Varuna, sun and moon with coolness of the oceans, love and friendship, brilliant divinities of nature and humanity, human and natural forces vibrant as winds, and the wealth of heaven and earth on the vedi of our corporate programmes of yajna.

वस्वी॑ ते अग्ने सन्दृ॑ष्टिरिषय॒ते मर्त्या॑य।
ऊर्जो॑ नपाद॒मृत॑स्य॥ २५॥

25. *Vasvī te agne saṁdṛṣṭir-iṣayate martyāya.*
Ūrjo napādamṛtasya.

Agni, leading light of the world, immortal source of universal strength, your equal vision and provision of earthly settlement and peace for all the mortals yearning for love and sustenance in life is all time sure and true.

क्रत्वा॒ दा अ॑स्तु॒ श्रेष्ठो॑ऽ द्य त्वा॑ व॒न्वन्त्सु॒रेक्णाः।
मर्त॑ आनाश सुवृ॒क्तिम्॥ २६॥

26. *Kratvā dā astu śreṣṭho 'dya tvā vanvantsu-rekṇāḥ.*
Marta ānāśa suvṛktim.

O lord, may the holy man of yajnic action and charity, generously giving, loving and offering homage in adoration to you, rise to eminence here and now, be master of noble wealth and follow the path of rectitude to ultimate freedom.

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ते तें अग्ने त्वोतां इषयंन्तो विश्वमायुः ।
तरंन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः ॥ २७ ॥

27. *Te te agne tvotā iṣayanto viśvamāyuḥ.*
Taranto aryo aratīr-vanvanto aryo arātīḥ.

Agni, all those devotees of yours, who enjoy your protection and pray for food, energy and sustenance for a full happy life, cross over indigence and hostility, wiping off the envious and the stingy hoarders away from their path.

अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यत्रिणम् ।
अग्निर्नो वनते रयिम् ॥ २८ ॥

28. *Agnistigmena śociṣā yāsad viśvaṁ nyatriṇam.*
Agnirno vanate rayim.

Agni, with the flaming light of pure refulgence, dries up and burns off all hostility of the world and brings the wealth of life for us, dedicated supplicants and celebrants.

सुवीरं रयिमा भर जातवेदो विचर्षणे ।
जहि रक्षांसि सुक्रतो ॥ २९ ॥

29. *Suvīraṁ rayimā bhara jātavedo vocarṣaṇe.*
Jahi rakṣāṁsi sukrato.

Lord omniscient, all immanent of universal vision, bring us the wealth of life coupled with noble strength and brave progeny. O lord of creative action, eliminate the cruel and wicked forces of negativity in the interest of progress.

त्वं नः पाह्यंहसो जातवेदो अघायतः ।
रक्षा णो ब्रह्मणस्कवे ॥ ३० ॥

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30. *Tvaṁ naḥ pāhyaṁhaso jātavado aghāyataḥ.*
Rakṣā ṇo brahmaṇaskave.

Save us, O lord omnipresent in existence, from sin and evil. O lord of omniscient vision, O voice of divinity, give us the ultimate protection and security in our creative endeavours.

यो नो॑ अग्ने दु॒रेव॒ आ मर्तो॑ व॒धाय॒ दाश॑ति।
तस्मा॒न्नः पा॒ह्यंह॑सः॥ ३१॥

31. *Yo no agne dureva ā marto vadhāya dāśati.*
Tasmānnaḥ pahyaṁhasaḥ.

Agni, leading light of purity and justice, whatever the malignant force of negation, whatever the mortal power that strikes to eliminate us, give us the strength and protect us against that evil, to survive and move on.

त्वं तं दे॑व जि॒ह्वया॒ परि॑ बाधस्व दु॒ष्कृत॑म्।
मर्तो॒ यो नो॒ जिघां॑सति॥ ३२॥

32. *Tvaṁ taṁ deva jihvayā pari bādhasva duṣkṛtam.*
Marto yo no jighāṁsati.

Brilliant lord of love and justice, with your flames of fire, the power of your word of judgement, prevention and punishment, stop that person alongwith the evil deed that intends or is intended to hurt us and to destroy us.

भ॒रद्वा॑जाय स॒प्रथ॒ः शर्म॑ यच्छ सहन्त्य।
अग्ने॒ वरे॑ण्यं॒ वसु॑॥ ३३॥

33. *Bharadvājāya saprathaḥ śarma yaccha sahantya.*
Agne vareṇyaṁ vasu.

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Agni, lord of power and forbearance, give a spacious and comfortable home and security to the person who commands knowledge and means of service and sustenance for the society.

अग्निर्वृत्राणि जङ्घनद् द्रविण॒स्युर्वि॑प॒न्यया॑।
समि॑द्धः शु॒क्र आहु॑तः ॥ ३४ ॥

34. *Agnirvṛtrāṇi jaṅghanad draviṇasyurvipanyayā.*
Samiddhaḥ śukra āhutaḥ.

Agni, leading light and ruler of the world, bright, pure and purifying, invoked, invited and lighted in the seat of yajna, keen on wealth, honour and excellence with self-approbation and public exaltation, should destroy the evils and endeavour to raise the power and prosperity of the human nation.

गर्भे॑ मा॒तुः पि॒तुष्पि॒ता वि॑वि॒दिद्यु॒ता॒नो अ॒क्षरे॑।
सीद॑न्नृ॒तस्य॒ योनि॒मा ॥ ३५ ॥

35. *Garbhe mātuḥ pituṣpitā vididyutāno akṣare.*
Sīdannṛtasya yonimā.

Agni, life of life and light of the universe, present in the interior of mother earth, sustainer of the sun, father of earth and her children, shining in his own eternal self, in the individual soul and in the world of imperishable Prakrti, the spirit of the universe, pervades and inspires the ruling laws of eternal truth and the world of existence.

ब्रह्म॑ प्र॒जाव॒दा भ॑र॒ जात॑वेदो॒ विच॑र्षणे।
अग्ने॒ यद्दी॒दय॑द्दि॒वि ॥ ३६ ॥

36. *Brahma prajāvadā bhara jātavedo vicarṣaṇe.*
Agne yad dīdayad divi.

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Agni, lord all knowing, all watching, who shine in the light of the sun, bless us with the food of life that sustains the children of the earth.

उप॑ त्वा र॒ण्वसं॒दृशं॒ प्रय॑स्वन्तः सहस्कृत।
अग्ने॑ ससृ॒ज्महे॒ गिरः॑ ॥ ३७ ॥

37. *Upa tvā raṇvasaṁdṛśaṁ prayasvantaḥ sahaskṛta.*
Agne sasṛjmahe giraḥ.

Agni, blazing light of life, lord of bliss and beatific vision, source giver of the power of action and forbearance, blest with the food of life and light of the spirit, we sing songs of adoration and send up our words of gratitude to you.

उप॑ च्छा॒यामि॑व॒ घृणे॒रग॑न्म॒ शर्म॑ ते व॒यम्।
अग्ने॒ हिर॑ण्यसंदृशः ॥ ३८ ॥

38. *Upacchāyāmiva ghṛṇeraganma śarma te vayam.*
Agne hiraṇyasaṁdṛśaḥ.

Agni, lord of bliss and eternal protection, just as a person runs to the shade for relief from the blazing sun, so may we, shining as pure gold, rise and come to your presence, the blissful shade of divinity, our ultimate haven and home.

य उ॒ग्रइ॑व शर्य॒हा ति॒ग्मशृ॑ङ्गो॒ न वंस॑गः।
अग्ने॒ पुरो॑ रु॒रोजि॑थ ॥ ३९ ॥

39. *Ya ugra iva śaryahā tigmaśṛṅgo na vaṁsagaḥ.*
Agne puro rurocitha.

Agni, lord protector of life, destroyer of killer arrows like a fierce warrior, burning off negativities like the fierce rays of the sun, you destroy the strongholds

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of the enemies of life.

आ यं हस्ते न खादिनं शिशुं जातं न बिभ्रति।
विशामग्निं स्वध्वरम्॥ ४०॥

40. *Ā yaṁ haste na khādinaṁ śiśuṁ jātaṁ na bibhrati.*
Viśāmagniṁ svadhvaram.

Like the darling new born baby held in the hand, like a beautiful bracelet worn on the wrist, the yajakas place the fire in the vedi, light and raise it, since it is the blessed source giver of wealth and joy for the people.

प्र देवं देववीतये भरता वसुवित्तमम्।
आ स्वे योनौ नि षीदतु॥ ४१॥

41. *Pra devaṁ devavītaye bharatā vasuvittamam.*
Ā sve yonau ni ṣīdatu.

Place, light and raise the brilliant and generous fire in your home for favour of the bounties of nature and humanity since it is the immense source giver of wealth, honour and excellence. Let the holy fire be instituted and maintained so that you abide in peace and joy.

आ जातं जातवेदसि प्रियं शिशीतातिथिम्।
स्योन आ गृहपतिम्॥ ४२॥

42. *Ā jātaṁ jātavedasi priyaṁ śaśītātithim.*
Syona ā gṛhapatim.

Sharpen and constantly intensify the light of universal Agni, spirit of life, manifested in the all immanent fire of yajna, like a dear guest worthy of reverence in the delightful home, the spirit which is protector, promoter and really the head of family.

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अग्ने॑ युक्ष्वा हि ये तवाऽश्वा॑सो देव सा॒धवः॑ ।
अर॑ं वहन्ति म॒न्यवे॑ ॥ ४३ ॥

43. *Agne yukṣvā hi ye tavā'śvāso deva sādhavaḥ.*
Araṁ vahanti manyave.

Agni, leading light of knowledge and power, generous creator and giver, yoke those motive powers of yours to the chariot which are best and fastest and which transport you to the destination of your love and passion gracefully without fail.

अच्छा॑ नो याह्या वहा॒ऽभि प्रयां॑सि वी॒तये॑ ।
आ दे॒वान्त्सोम॑पीतये ॥ ४४ ॥

44. *Acchā no yāhyā vahā'bhi prayāṁsi vītaye.*
Ā devāntsomapītaye.

Agni, leading light of knowledge, generous pioneer, come fast in all your glory, bring us the dearest powers for sustenance and advancement for the sake of peace and well-being, and bring the noble brilliancies along to celebrate success with the delight of soma.

उद॑ग्ने भारत द्यु॒मदज॑स्रेण॒ दवि॑द्युतत् ।
शोचा॒ वि भा॑ह्यजर ॥ ४५ ॥

45. *Udagne bhārata dyumad-ajasreṇa davidyutat.*
Śocā vi bhāhyajara.

Agni, unaging sustainer of life, shining with the light of excellence and blazing with glory, rise up with flames of fire and shine on with inexhaustible splendour, and help the shining people too to rise in the light of knowledge and excellence of life.

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वीती यो देवं मर्तो दुवस्येदग्निमीळीताध्वरे हविष्मान्।
होतारं सत्ययजं रोदस्योरुत्तानहस्तो नमसा विवासेत्॥ ४६॥

46. *Vītī yo devaṁ marto duvasyedagnimīḷītādhvare haviṣmān. Hotāraṁ satyayajaṁ rodasyoruttānahasto vivāset.*

The mortal, who, bearing holy materials of yajna with love and reverence, serves and worships Agni, generous and brilliant yajaka of the universe abiding and operative in the unity of cosmic law and universal truth, and who prays to the lord with folded hands raised in surrender and supplication, would shine over earth and heaven with divine favour and joy.

आ ते अग्न ऋचा हविर्हृदा तष्टं भरामसि।
ते ते भवन्तूक्षणो ऋषभासो वशा उत॥ ४७॥

47. *Ā te agna ṛcā havir-hṛdā taṣṭaṁ bharāmasi. Te te bhavantūkṣaṇa ṛṣabhāso vaśā uta.*

Agni, O lord of light, omniscience and omnipotence, thus do we bear and offer the homage of surrender and self-sacrifice to you, prepared with love of the heart and sanctified with holy chant of Rgveda, and we pray may all our people be for you, virile and generous, inspired with love and brilliance of excellence.

अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम्।
येना वसून्याभृता तृळ्हा रक्षांसि वाजिना॥ ४८॥

48. *Agniṁ devāso agriyam-indhate vṛtrahantamam. Yenā vasūnyābhṛtā tṛḷhā rakṣāṁsi vājinā.*

Thus do brilliant sages light the holy fire and

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worship Agni, leading light and pioneer, lord of action, foremost leader, highest breaker of the densest clouds and harbinger of the showers of generosity, who bears and brings for us the wealth and honours of the world and who, with his omnipotence, destroys the wicked hostilities of humanity.

Mandala 6/Sukta 17

Indra Devata, Bharadvaja Barhaspatya Rshi

पिबा॒ सोम॑म॒भि यमु॑ग्र॒ तर्द॑ ऊ॒र्वं गव्यं॒ महि॑ गृणा॒न इ॑न्द्र। वि यो धृ॑ष्णो॒ वधि॑षो वज्रहस्त॒ विश्वा॑ वृ॒त्रम॑मि॒त्रिया॒ शवो॑भिः॥ १॥

1. *Pibā somamabhi yamugra tarda ūrvaṁ gavyaṁ mahi gṛṇāna indra. Vi yo dhṛṣṇo vadhiṣo vajrahasta viśvā vṛtram-amitriyā śavobhiḥ.*

Indra, mighty invincible lord of the force of cosmic energy, wielder of the thunderbolt in hand, drink and celebrate with soma while you are sung and celebrated since you break the cloud of showers as the sun, release the vast and great wealth of cows, milk and ghrta, and with your powers and action destroy all unfriendly and antilife forces of the world.

स ई॑ पाहि॒ य ऋ॑जी॒षी तरु॑त्रो॒ यः शिप्र॑वान्वृष॒भो यो म॑ती॒नाम्। यो गो॒त्रभिद्व॑ज्र॒भृद्यो ह॑रि॒ष्ठाः स इ॑न्द्र चि॒त्राँ अ॒भि तृ॑न्धि॒ वाजा॑न्॥ २॥

2. *Sa īṁ pāhi ya ṛjīṣī tarutro yaḥ śipravān vṛṣabho yo matīnām. Yo gotrabhid vajrabhṛd yo hariṣṭhāḥ sa indra citrāṅ abhi tṛndhi vājān.*

The one that is simple and natural in conduct,

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saviour across the seas, splendid and self-protected, mightiest among people, breaker of clouds and hostile strongholds, wielder of the thunderbolt and strongest winner, such is Indra, and such, O lord, defend, protect and promote what is won, release the wonderful energies and overcome the on-slaughts of hostile forces.

एवा पाहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्वोत गीर्भिः ।
आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूँरभि गा इन्द्र तृन्धि ॥ ३ ॥

3. *Evā pāhi pratnathā mandatu tvā śrudhi brahma vāvṛdhasvota gīrbhiḥ. Āviḥ sūryaṁ kṛṇuhi pīpihīṣo jahi śatrūṅrabhi gā indra tṛndhi.*

Thus protect and promote life and humanity as ever before, and let the adventure give you the pride of pleasure. Listen to the Veda, protect the Word of knowledge, and be exalted by our songs of celebration. Uncover the light of the sun, enjoy food and drink, destroy the hostilities, release the speech of humanity to freedom, and unshackle the lands from bondage into liberty.

ते त्वा मदा बृहदिन्द्र स्वधाव इमे पीता उक्षयन्त द्युमन्तम् ।
महामनूनं तवसं विभूतिं मत्सरासो जर्हृषन्त प्रसाहम् ॥ ४ ॥

4. *Te tvā madā bṛhadindra svadhāva ime pītā ukṣayanta dyumantam. Mahāmanūnaṁ tavasaṁ vibhūtiṁ-matsurāso jarhṛṣanta prasāham.*

Indra, self-refulgent lord of your own essential power and grandeur, exalted ruler, may these drinks of soma thus enjoyed shower you with the joy and ecstasy of victory. So do the people moved with the excitement

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of self-confidence and divine exaltation celebrate you, great, perfect, potent, magnificent, and victorious yet forbearing lord of power as you are.

येभिः सूर्यं॑मुषसं मन्दसा॒नोऽवा॑स॒योऽप॑ दृ॒ळ्हानि॒ दर्द्र॑त्। म॒हामद्रिं॒ परि॒ गा इ॑न्द्र सन्तं नु॒त्था अच्यु॑तं॒ सद॑स॒स्परि॒ स्वात्॥ ५॥

5. *Yebhiḥ sūryam-uṣasaṁ mandasāno'vāsayo'pa dṛḷhāni dardrat. Mahāmadriṁ pari gā indra santaṁ nutthā acyutaṁ sadasaspari svāt.*

Indra, lord ruler of the world, by the powers and forces with which you place the sun in orbit and rouse the dawn on course, and vest them both in light and splendour, and with which you break the strongest mountain asunder, by the same power and force, O lord of love and bliss, from your own assembly seat, inspire and strengthen the great inexhaustible human energy, generous as cloud of showers, across the earth to rise and shine.

तव॒ क्रत्वा॒ तव॒ तद्दं॒सना॑भिरा॒मासु॑ प॒क्वं शच्या॒ नि दी॑धः। और्णो॑र्दुर॒ उ॒स्रिया॑भ्यो॒ वि दृ॒ळ्होदू॒र्वाद्गा अं॑सृजो॒ अङ्गि॑र॒स्वान्॥ ६॥

6. *Tava kratvā tava tad daṁsanābhir-āmāsu pakvaṁ śacyā ni dīdhaḥ. Aurṇordura usriyābyo vi dṛḷhodūrvād gā asṛjo aṅgirasvān.*

With your wisdom, holy deeds and divine power, you develop ripeness in the unripe and maturity in the immature minds and open the strong doors and fill them with light for the bright people. Thus does the lord of life and breath energy of freedom liberate the lands and

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their speech from the violence of tyrants.

पप्राथ क्षां महि दंसो व्युर्वीमुप द्यामृष्वो बृहदिन्द्र स्तभायः ।
अधारयो रोदसी देवपुत्रे प्रत्ने मातरा यह्वी ऋतस्य ॥ ७ ॥

7. *Paprātha kṣāṁ mahi daṁso vyurvīmupa dyāmṛṣvo bṛhadindra stabhāyaḥ. Adhārayo rodasī devaputre pratne mātarā yahvī ṛtasya.*

Indra, almighty lord of glorious action and potential, you create, pervade and sustain the wide earth and heaven and you sustain, support and order the compact earth, heaven and the expansive universe, and you sustain the compact earth, firmament and the solar sphere, ancient, great and generous mothers of the children of divinity and themselves the children of mother Prakrti and the divine law of nature.

अध त्वा विश्वे पुर इन्द्र देवा एकं तवसं दधिरे भरायं ।
अदेवो यदभ्यौहिष्ट देवान्त्स्वर्षाता वृणत इन्द्रमत्र ॥ ८ ॥

8. *Adhā tvā viśve pura indra devā ekaṁ tavasaṁ dadhire bharāya. Adevo yadabhyauhiṣṭa devāntsvarṣātā vṛṇata indramatra.*

Indra, lord almighty of bliss and enlightenment, all the noble powers of nature and humanity hold on to you, lord absolute and omnipotent, for success in their life's endeavours. And when anyone bereft of light engages in contest against the enlightened, then the enlightened people maintain their faith in the heavenly power and win the battle for light and bliss here itself.

अध द्यौश्चित्ते अप सा नु वज्राद् द्वितानमद्भियसा स्वस्य ।
मन्योः । अहिं यदिन्द्रो अभ्योहसानं नि चिद्विश्वायुः शयथे जघान ॥ ९ ॥

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9. *Adha dyauścit te apa sā nu vajrād dvitānamad bhiyasā svasya manyoḥ. Ahiṁ yadindro abhyohasānaṁ ni cid viśvāyuḥ śayathe jaghāna.*

And then even the light of heaven doubly bows to you, first in awe of the thunderbolt and then also in awe of your majesty of divine passion, when Indra, cosmic energy, strikes the approaching dark cloud and lays it down in showers and sends it to sleep.

अध॒ त्वष्टा॑ ते म॒ह उ॑ग्र॒ वज्रं॑ स॒हस्र॑भृष्टिं ववृतच्छ॒ताश्रि॑म्।
निकाम॑मरम॑णस॒ं येन॒ नव॑न्त॒महिं॒ सं पि॑णगृजीषिन्॥ १०॥

10. *Adha tvaṣṭā te maha ugra vajraṁ sahasra-bhṛṣṭiṁ vavṛtacchatāśrim. Nikāmamarama-ṇasaṁ yena navantam-ahiṁ saṁ piṇagṛjīṣin.*

O lord of blazing glory, simple, natural and forceful, Tvashta, the cosmic maker of forms, shaped in nature the mighty hundred-angled thousand pointed thunderbolt of your cherished design for relentless strikes by which you break the roaring cloud of darkness for showers of rain in the cycle of seasons.

वध्र्यं॒न्यं विश्वे॑ म॒रुत॑ः स॒जोषा॒ः पच॑च्छतं म॑हि॒षाँ इ॑न्द्र॒ तुभ्य॑म्।
पू॒षा विष्णु॒स्त्रीणि॒ सरां॑सि धावन्वृ॒त्र॒हणं॑ मदि॒रम॑ंशु॒-
मं॑स्मै॥ ११॥

11. *Ardhān yaṁ viśve marutaḥ sajoṣāḥ paca-cchataṁ mahiṣāṁ indra tubhyam. Pūṣā viṣṇustrīṇi sarāṁsi dhāvan vṛtrahaṇaṁ madiram-aṁśum-asmai.*

Indra, O potent spirit of the cosmos, let all vibrant creative and constructive forces of nature and humanity join in unison and exalt you, ruler of the world, ripening and maturing a hundred mighty gifts of vitality

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in your service. May Vishnu, omnipresent sustaining power of universal nourishment, ever active on the move, fill the three oceans of earth, heaven and the middle regions with life giving nectar of bliss and excitement for this Indra to break down the cloud of darkness, evil and want.

आ क्षोदो॒ महि॑ वृ॒तं न॒दीना॑ं॒ परि॑ष्ठितमसृज ऊ॒र्मिम॒पाम्।
तासा॒मनु॑ प्र॒वत॑ इन्द्र॒ पन्था॑ं प्रा॒र्दयो॒ नीची॑र॒पसः॑ समु॒द्रम्॥ १२॥

12. *Ā kṣodo mahi vṛtaṁ nadīnāṁ pariṣṭhitamasṛja ūrmimapām. Tāsāmanu pravata indra panthāṁ prārdayo nīcīrapasaḥ samudram.*

Indra, ruling power of the world, creates the great flood of the rivers collected and controlled all round and releases the waves of the waters to flow. Accordingly he prepares the paths of water movement downward and lets the waters join the sea (thereby completing the natural cycle of water energy across the three oceans).

ए॒वा ता विश्वा॑ चकृ॒वांस॒मिन्द्रं॑ म॒हामु॒ग्रमजु॒र्यं स॑हो॒दाम्।
सु॒वीरं॑ त्वा स्वायु॒धं सु॒वज्र॒मा ब्रह्म॒ नव्य॒मव॑से ववृत्यात्॥ १३॥

3. *Evā tā viśvā cakṛvāṁsam-indraṁ mahāmugram-ajuryaṁ sahodām. Suvīraṁ tvā svāyudhaṁ suvajramā brahma navyam-avase vavṛtyāt.*

Thus may our new homage of praise, prayer and yajnic service reach Indra, omnipotent lord of the universe, absolute doer of all actions, mighty, refulgent, unaging and imperishable, giver of strength and forbearance, commander of heroes, all armed and wielder of the thunderbolt of nature's cyclic energy, and may our prayer move the lord for our protection and

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progress.

स नो वाजाय श्रवस इषे च राये धेहि द्युमत इन्द्र विप्रान्।
भरद्वाजे नृवत इन्द्र सूरीन्दिवि च स्मैधि पार्ये न इन्द्र ॥ १४ ॥

14. *Sa no vājāya śravasa iṣe ca rāye dhehi dyumata indra viprān. Bharadvāje nṛvata indra sūrīn divi ca smaidhi pārye na indra.*

May Indra, lord ruler of the universe, accept us, vibrant seekers of light, for the gift of speed and progress toward victory, honour and excellence, food and energy, and all round wealth of life. May Indra bless the brave leaders of humanity, and may the lord establish us all in the light of divinity and guide us on the path of total worldly fulfilment and freedom of ultimate salvation.

अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥ १५ ॥

15. *Ayā vājaṁ devahitaṁ sanema madema śatahimāḥ suvīrāḥ.*

Thus do we offer ardent praise and seek to share divine favour and inspiration fit for dedicated humanity and pray we may live happy a full hundred years blest with noble and heroic generations of progeny.

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तमु ष्टुहि यो अभिभूत्योजा वन्वन्नवातः पुरुहूत इन्द्रः।
अषाळ्हमुग्रं सहमानमाभिर्गीर्भिर्वर्धं वृषभं चर्षणीनाम् ॥ १ ॥

1. *Tamu ṣṭuhi yo abhibhūtyojā vanvannavātaḥ puruhūta indraḥ. Aṣāḷhamugraṁ sahamānam-ābhirgīrbhir-vardha vṛṣabhaṁ carṣaṇīnām.*

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Adore him who tames and controls brute force, loves and shares life with all, unshaken and all admired, that is Indra, potent ruler of the world, intrepidable, blazing refulgent, challenging yet forbearing, most generous and creative of people. With these words of celebration, exalt him, and you too would rise.

स युध्मः सत्वा खजकृत्समद्वा तुविम्रक्षो नदनुमाँ ऋजीषी ।
बृहद्रेणुश्च्यवनो मानुषीणामेकः कृष्टीनामभवत्सहावा ॥ २ ॥

2. *Sa yudhmaḥ satvā khajakṛt samadvā tuvimrakṣo nadanumāň ṛjīṣī. Bṛhadreṇuṣ-cyavano mānuṣīṇāmekaḥ kṛṣṭīnām-abhavat sahāvā.*

Indra is a hero, strong and realistic, a warrior, socially committed, all loving and friendly, eloquent, simple, natural and honest, dynamic, stormy in movement, and a unique embodiment of courage and tolerance among the best of thinking humanity.

त्वं ह नु त्यददमायो दस्यूँरेकः कृष्टीरवनोरार्याय । अस्ति स्विन्नु वीर्यं१ तत्त इन्द्र न स्विदस्ति तदृतुथा वि वोचः ॥ ३ ॥

3. *Tvaṁ ha nu tyadadamāyo dasyūňrekaḥ kṛṣṭīravanorāryāya. Asti svinnu vīryaṁ tat ta indra na svidasti tadṛtuthā vi vocaḥ.*

Indra, you for sure are the one who fight out and control the wicked and violent elements and bring the world communities together for a united world of progressive and cultured humanity. That indeed is your strength, real heroism, is it not? Pray speak of that courage, competence and vision according to the needs of time and season.

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सदिद्धि ते तुविजातस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्य।
उग्रमुग्रस्य तवसस्तवीयोऽरंध्रस्य रध्रतुरो बभूव॥ ४॥

4. *Sadiddhi te tuvijātasya manye sahaḥ sahiṣṭha turatasturasya. Ugramugrasya tavasastavīyo'radhrasya radhraturo babhūva.*

Real and true indeed is the courage and tolerance of the world hero, yours all, I believe, O boldest and most forbearing warrior, which defines the light, power and victory of the ruler who is the instant victor over the victorious, blazing over the violent, stronger than the strongest and most powerful non-violent destroyer of the destructive.

तन्नः प्रत्नं सख्यमस्तु युष्मे इत्था वदद्भिर्वलमङ्गिरोभिः।
हन्नच्युतच्युद्दस्मेषयन्तमृणोः पुरो वि दुरो अस्य विश्वाः॥ ५॥

5. *Tannaḥ pratnaṁ sakhyamastu yuṣme itthā vadadbhir-valamaṅgirobhiḥ. Hannacyutacyud dasmeṣayantamṛṇoḥ puro vi duro asya viśvāḥ.*

That age-old friendship of ours with you may, we pray, be firmly established in you and remain thus with the vibrant celebrants too who speak this same way in praise of you, and just as the sun breaks the cloud and opens the flood gates of rain showers, so may you, O lord imperishable and generous, shaker of the otherwise unshaken, destroy the darkness of evil, inspire and advance the dynamic leaders, and open all the gates of the human cities on the world highways.

स हि धीभिर्हव्यो अस्त्युग्र ईशानकृन्महति वृत्रतूर्ये। स
तोकसाता तनये स वज्री वितन्तसाय्यो अभवत्समत्सु॥ ६॥

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6. *Sa hi dhībhir-havyo astyugra īśānakṛn-mahati vṛtratūrye. Sa tokasātā tanaye sa vajrī vitanta-sāyyo abhavat samatsu.*

That is the lord worthy of homage with all our intelligence and holy actions, refulgent maker of leaders and achievers in the great human struggle against evil and deprivation. That wielder of adamantine power is to be exalted and glorified in the battles of humanity for the advancement and progress of our children and grand children for future generations.

स मज्मना जनिम मानुषाणाममर्त्येन नाम्नाति प्र सस्रे।
स द्युम्नेन स शवसोत राया स वीर्येण नृतमः समोकाः ॥ ७ ॥

7. *Sa majmanā janima mānuṣāṇām-amatryena nāmnāti pra sarsre.Sa dyumnena sa śavasota rāyā sa vīryeṇa nṛtamaḥ samokāḥ.*

With immortal power he continues and extends the name and identity of humanity and, as highest leader of supreme human virtues and all pervasive with human presence, he advances the human generations with honour and excellence, courage and valour, wealth and fame, and manly vigour and splendour.

स यो न मुहे न मिथू जनो भूत्सुमन्तुनामा चुमुरिं धुनिं च।
वृणक्पिप्रुं शम्बरं शुष्णमिन्द्रः पुरां च्यौत्नाय शयथाय नू चित् ॥ ८ ॥

8. *Sa yo na muhe na mithū jano bhūt suman-tunāmā cumuriṁ dhuniṁ ca. Vṛṇak pipruṁ śambaraṁ śuṣṇamindraḥ purāṁ cyautnāya śayathāya nū cit.*

The man who never suffers from error, never feels bewildered, stupefied, infatuated or perverted but

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remains self-possessed, conscious of his essential identity and constancy of character, who shakes the ogre, the hoarder, the vociferous bully and the exploiter, and favours the generous, peace loving and enlightened persons, is Indra, worthy to be the ruler for the peace and progress of the common-wealth of nations for sure.

उदावता त्वक्षसा पन्यसा च वृत्रहत्याय रथमिन्द्र तिष्ठ।
धिष्व वज्रं हस्त आ दक्षिणत्राऽभि प्र मन्द पुरुदत्र मायाः ॥ ९ ॥

9. *Udāvatā tvakṣasā panyasā ca vṛtrahatyāya ratham-indra tiṣṭha. Dhiṣva vajraṁ hasta ā dakṣiṇatrā'bhi pra manda purudatra māyāḥ.*

And by raising and refining the admirable power of action, O lord ruler and sovereign, ascend your chariot for the battle of life against darkness and deprivation. Take up the thunderous weapon of power and force in the right hand, generous lord, shine in all your majesty and glory of action and destroy the force and wiles of the enemy.

अग्निर्न शुष्कं वनमिन्द्र हेती रक्षो नि धक्ष्यशनिर्न भीमा।
गम्भीरय ऋष्वया यो रुरोजाध्वानयद्दुरिता दम्भयच्च ॥ १० ॥

10. *Agnirna śuṣkaṁ vanamindra hetī rakṣo ni dhakṣyaśanirna bhīmā. gambhīraya ṛṣvayā yo rujojādhvānayad duritā dambhayacca.*

Just as fire burns down dry forest woods to ash, so Indra, O lord ruler awful as thunder, shatter the forces of terror and destruction, you who, with a mighty blow of the weapon of justice and punishment, crush the evils of fear, deceit and terror.

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आ सहस्रं पथिभिरिन्द्र राया तुविद्युम्न तुविवाजेभिरर्वाक् ।
याहि सूनो सहसो यस्य नू चिददेव ईशे पुरुहूत योतोः ॥ ११ ॥

11. *Ā sahasraṁ pathibhirindra rāyā tuvidyumna tuvivājebhirarvāk. Yāhi sūno sahaso yasya nū cidadeva īśe puruhūta yotoḥ.*

Indra, ruler of the world, lord of abundant wealth, power, honour and excellence, child of omnipotence, universally invoked and adored, who join and reshape the uniform and various powers of nature and humanity, come here to a thousand devotees by a thousand ways with wealth of a thousand forms of food, energy and advancement, lord whose favour and friendship even the semipious desire to have.

प्र तुविद्युम्नस्य स्थविरस्य घृष्वेर्दिवो ररप्शे महिमा पृथिव्याः । नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुरुमायस्य सह्योः ॥ १२ ॥

12. *Pra tuvidyumnasya sthavirasya ghṛṣverdivo rarapśe mahīmā pṛthivyāḥ. Nāsya śatrurna pratimānamasti na pratiṣṭhiḥ purumāyasya sahyoḥ.*

The greatness and glory of this lord of abundance, most ancient and venerable, self-refulgent tamer of evil, transcends the bounds of the earth. There is no enemy, no equal measure or rival, nor any defined seat of stability of this self-sufficient, omnipotent and forbearing lord.

प्र तत्ते अद्या करणं कृतं भूत्कुत्सं यदायुमतिथिग्वमस्मै ।
पुरू सहस्रा नि शिशा अभि क्षामुत्तूर्वाणं धृषता निनेथ ॥ १३ ॥

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13. *Pra tat te adyā karaṇaṁ kṛtaṁ bhūt kutsaṁ yadāyum-atithigvam-asmai. Purū sahasrā ni śiśā abhi kṣāmut tūrvayāṇaṁ dhṛṣatā ninetha.*

Surely great are your acts, activities and ways of earthly accomplishment today, as you bring a thousand gifts of wealth, knowledge and competence to this mighty, vibrating and hospitable humanity and raise the earth to the heights of speed and progress.

अनु त्वाहिघ्ने अधं देव देवा मदन्विश्वे कवितमं कवीनाम्।
करो यत्र वरिवो बाधितायं दिवे जनाय तन्वे गृणानः ॥ १४ ॥

14. *Anu tvāhighne adha deva devā madan viśve kavitamaṁ kavīnām. Karo yatra varivo bādhitāya dive janāya tanve gṛṇānaḥ.*

Refulgent lord, brilliant sages of the world rejoice in unison with you in honour as the dispeller of demonic darkness and adore you as wisest of divine visionaries since, adored and exalted by them, you bring gifts of freedom and deliverance for the distressed as well as for the brilliant and give them health and material well being.

अनु द्यावापृथिवी तत्त ओजोऽमर्त्या जिहत इन्द्र देवाः।
कृष्वा कृत्नो अकृतं यत्ते अस्त्युक्थं नवीयो जनयस्व यज्ञैः ॥ १५ ॥

15. *Anu dyāvāpṛthivī tat ta ojo'martyā jihata indra devāḥ. Kṛṣvā kṛtno akṛtaṁ yat te astyukthaṁ navīyo janayasva yajñaiḥ.*

Indra, lord omnipotent, heaven and earth and the immortals and brilliants of nature and humanity move in observance of that support and splendour of

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yours. O lord of action, inspire us to accomplish what is yet to be accomplished and to create the latest songs of adoration by yajnas and yajnic acts of social development for all.

Mandala 6/Sukta 19

Indra Devata, Bharadvaja Barhaspatya Rshi

महाँ इन्द्रो नृवदा चर्षणिप्रा उत द्विबर्हा अमिनः सहोभिः ।
अस्मद्र्यग्वावृधे वीर्यायोरुः पृथुः सुकृतः कर्तृभिर्भूत् ॥ १ ॥

1. *Mahāň indro vṛvadā carṣṇiprā uta dvibarhā aminaḥ sahobhiḥ. Asmadyrag-vāvṛdhe vīryāyo-ruḥ pṛthuḥ sukṛtaḥ kartṛbhir-bhūt.*

May the great Indra, the sun, overseeing and commanding cosmic energy inspiring humanity, pervasive and expansive over heaven and earth, impetuous but unafflictive, come to us with auxiliary forces and grow vast and high, helping noble work by the assistance of active and expert workers.

इन्द्रमेव धिषणा सातये धाद् बृहन्तमृष्वमजरं युवानम् ।
अषाळहेन शवसा शूशुवांसं सद्यश्चिद्यो वावृधे असामि ॥ २ ॥

2. *Indrameva dhiṣaṇā sātaye dhād bṛhantam-ṛṣvamajaraṁ yuvānam. Aṣāḷhena śavasā śūśuvāṁsaṁ sadyaścid yo vāvṛdhe asāmi.*

Whoever with relentless action and intelligence and unchallengeable power and courage, for the sake of development and progress, dedicates himself to Indra, sun and cosmic energy, vast and high, pervasive, impetuous, indestructible, ever fresh and youthful, and forceful, soon for sure grows to power and prosperity

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to the full.

पृथू करस्ना बहुला गभस्ती अस्मद्र्यग्वसं मिमीहि श्रवांसि ।
यूथेव पश्वः पशुपा दमूना अस्माँ इन्द्राभ्या ववृत्स्वाजौ ॥ ३ ॥

3. *Pṛthū karasnā bahulā gabhastī asmadyrak saṁ mimīhi śrvāṁsi. Yūtheva paṣvaḥ paśupā damūnā asmāň indrābhyā vavṛtsvājau.*

Indra,, lord of power and peaceful controller, extend your open, generous and sanctifying hand of plentiful abundance to us for the gift of food and energy, power and fame, and guide us constantly in our battle of life for victory like a shepherd watching, controlling and guiding his flock.

तं व इन्द्रं चतिनमस्य शाकैरिह नूनं वाजयन्तो हुवेम ।
यथा चित्पूर्वे जरितार आसुरनेद्या अनवद्या अरिष्टाः ॥ ४ ॥

4. *Taṁ va indraṁ catinamasya śakairiha nūnaṁ vājayanto huvema. Yathā cit pūrve jaritāra āsuranedyā anavadyā ariṣṭāḥ.*

O children of the earth, for the sake of you all here in the world, we invoke, invite and adore that lord Indra, fearless giver of joy, with all his power and forces, in pursuit of knowledge, peace and progress, just as the sagely celebrants of all time do and live blameless, irreproachable, and safe and secure against fear and injury.

धृतव्रतो धनदाः सोमवृद्धः स हि वामस्य वसुनः पुरुक्षुः ।
सं जग्मिरे पथ्या३ रायो अस्मिन्त्समुद्रे न सिन्धवो यादमानाः ॥ ५ ॥

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5. *Dhṛtavrato dhanadāḥ somavṛddhaḥ sa hi vāmasya vasunaḥ purukṣuḥ. Saṁ jagmire pathyā rāyo asmint-samudre na sindhavo yādamānāḥ.*

Indra is the lord ordainer and observer of unshakable discipline of law and order, giver of wealth, exalted in honour and excellence, and abundant treasure-hold of cherished riches of the world. Indeed all wealth, powers and honours of the world move, each in its own right course, and concentrate in him just as the rivers flow and all together join and concentrate in the sea.

शविष्ठं न आ भर शूर शव ओजिष्ठमोजो अभिभूत उग्रम्। विश्वा द्युम्ना वृष्ण्या मानुषाणामस्मभ्यं दा हरिवो माद-यध्यै ॥ ६ ॥

6. *Śaviṣṭhaṁ na ā bhara śūra śava ojiṣṭhamojo abhibhūta ugram. Viśvā dyumnā-vṛṣṇyā mānu-ṣāṇām-asmabhyaṁ dā harivo mādayadhyai.*

Heroic Indra, destroyer of the evil, leader of the brave and tempestuous forces of humanity, bring us the strongest power and valour, most burning and blazing lustre and dignity, and give us showers of all the wealth and honours of the world good for the people for their joy and celebration.

यस्ते मदः पृतनाषाळमृध्र इन्द्र तं न आ भर शूशुवांसम्। येन तोकस्य तनयस्य सातौ मंसीमहि जिगीवांसस्त्वोताः ॥ ७ ॥

7. *Yaste madaḥ pṛtanāṣāḷamṛdhra indra taṁ na ā bhara śūśuvāṁsam. Yena tokasya tanayasya sātau maṁsīmahi jigīvāṁsas-tvotāḥ.*

Indra, invincible hero, ruler of life, bless us with that righteous passion of yours, challenging and

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victorious yet forbearing and unhurtful, which inspires all good virtues and by which, under your protection, we may triumph in life and live happy in the company of our children and grand children.

आ नो॑ भर॒ वृष॑णं॒ शुष्म॑मिन्द्र धन॒स्पृतं॑ शूशु॒वांसं॑ सु॒दक्ष॑म्।
येन॒ वंसा॑म॒ पृत॑नासु॒ शत्रू॒न्तवो॒तिभि॑रुत जा॒मीँर॑जा॒मीन्॥ ८॥

8. *Ā no bhara vṛṣaṇaṁ śuṣmamindra dhanaspṛtaṁ śūśuvāṁsaṁ sudakṣam. Yena vaṁsāma pṛtanāsu śatrūn tavotibhiruta jāmīँrajāmīn.*

Indra, lord of life and ruler of the world, bless us with that overwhelming vigour and power victorious in our struggles for wealth and prosperity ever rising in excellence, expertise and generosity by which, under your guidance and protection, we may be successful in our battles of life against negative forces and win over our own people and others unrelated, strangers and aliens.

आ ते॒ शुष्मो॑ वृष॒भ ए॑तु प॒श्चादो॑त्त॒रादध॒रादा पु॒रस्ता॑त्।
आ वि॒श्वतो॑ अ॒भि समे॑त्व॒र्वाङि॑न्द्र॒ द्यु॒म्नं स्व॑र्वद्धेह्यस्मे॥ ९॥

9. *Ā te śuṣmo vṛṣabha etu paścādottarādharādā purastāt. Ā viśvato abhi sametvarvāṅindra dyumnaṁ svarvaddhehyasme.*

Indra, ruler of the world, may overwhelming and generous vigour, force and power come and flow for you all round from above and below, front and behind, all ways and every way constantly without break, and may it come to us from all sides. O lord of peace, prosperity and happiness, hold, protect and promote the wealth, honour and excellence of life for us and bless

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us with the grace of holy living on earth.

नृवत्त इन्द्र नृतमाभिरूती वंसीमहि वामं श्रोमतेभिः । ईक्षे हि वस्व उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम् ॥ १० ॥

10. *Nṛvat ta indra nṛtamābhirūtī vaṁsīmahi vāmaṁ śromatebhiḥ. Īkṣe hi vasva ubhayasya rājan dhā ratnaṁ mahi sthūraṁ bṛhantam.*

Lord of humanity, leader of world pioneers, illustrious ruling power, refulgent Indra, we pray may we share and enjoy your most human favour and protection and have the cherished graces of life with revelations of the Word and actions of holiness. O refulgent lord, I see your divine glory of both heaven and earth prevailing among rulers and the people, and pray sustain this glory of life, great, constant, expansive and infinite.

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् । विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम ॥ ११ ॥

11. *Marutvantaṁ vṛṣabhaṁ vāvṛdhānamakavāriṁ divyaṁ śāsamindram. Viśvāsāhamavase nūtanāyograṁ sahodāmiha taṁ huvema.*

Here on the vedi of this dear green earth, for the protection of life and the environment and for progress of the latest order, we invoke, invite and celebrate Indra, lord of glory, commanding humanity and the winds, generously valorous, ever rising, free from detractors, divinely refulgent, all ruling, all forbearing and victorious, illustrious giver of both tolerance and fighting power over evil for victory of the good for constant growth.

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जनं वज्रिन्महि चिन्मन्यमानमेभ्यो नृभ्यो रन्धया येष्वस्मि ।
अधा हि त्वा पृथिव्यां शूरसातौ हवामहे तनये गोष्वप्सु ॥ १२ ॥

12. *Janaṁ vajrin mahi cinmanyamānam-ebhyo nṛbhyo randhayā yeṣvasmi. Adhā hi tvā pṛthivyāṁ śūrasātau havāmahe tanaye goṣvapsu.*

O lord of the thunderbolt of power, justice and punishment, humble that man who proudly holds himself as the greatest and mightiest against these people among whom I live and justify my existence. And now, O lord, for the sake of these very people on earth and in the battles of the brave for victory, we invoke, invite and celebrate you among our children, our cows, our lands and waters, and in the onward flow of our life and progress.

वयं त एभिः पुरुहूत सख्यैः शत्रोःशत्रोरुत्तर इत्स्याम ।
घ्नन्तो वृत्राण्युभयानि शूर राया मदेम बृहता त्वोताः ॥ १३ ॥

13. *Vayaṁ ta ebhiḥ puruhūta sakhyaiḥ śatroḥ śatroruttara it syāma. Ghnanto vṛtrāṇyubhayāni śūra rāyā madema bṛhatā tvotāḥ.*

We are yours, O lord universally invoked and adored, and we pray that by these friendly words and acts of service we may be constantly superior to one enemy after another enemy of life and progress, fighting out and destroying the evils of darkness and want in both spiritual and material fields of life on earth, so that, under the umbrella of your protection and guidance, we may enjoy life with wealth, honour and excellence, rising higher and higher.

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द्यौर्न य इन्द्राभि भूमार्यस्तस्थौ रयिः शवसा पृत्सु जनान्।
तं नः सहस्त्रभरमुर्वरासां दद्धि सूनो सहसो वृत्रतुरम्॥ १॥

1. *Dyaurna ya indrābhi bhūmāryastasthau rayiḥ śavasā pṛtsu janān. Taṁ naḥ sahasrabharam-urvarāsāṁ daddhi sūno sahaso vṛtraturam.*

Indra, lord of life, creator giver of strength, commander of power and forbearance, give us that wealth and life's value and that master ruling power vast as skies and bright as sun which, by its intrinsic strength of character can stand by people in the face of hostile forces in our struggle for progress, fight a thousand battles with success, give us lands of fertility and smiling greenery, and overcome the darkness of ignorance, poverty and injustice.

दिवो न तुभ्यमन्विन्द्र सत्राऽसुर्यं देवेभिर्धायि विश्वम्।
अहिं यद् वृत्रमपो वव्रिवांसं हन्नृजीषिन्विष्णुना सचानः॥ २॥

2. *Divo na tubhyamanvindra satrā'suryaṁ deve-bhirdhāyi viśvam. Ahiṁ yad vṛtramapo vavriv-āṁsaṁ hannṛjīṣin viṣṇunā sacānaḥ.*

Indra, ruler of the world, observer of the original law and keeper of the honest simplicity of natural conduct, when in union with omnipresent Vishnu, omnipotent cosmic energy, you break the cloud of serpentine motion holding showers of the waters of life in hiding, then, together with the showers, universal life breath of vital energies is received, like light of the sun from heaven, by the brilliancies of humanity and of

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nature such as earth to bless you and your people.

तूर्वन्नोजीयान्तवसस्तवीयान्कृतब्रह्मेन्द्रो वृद्धमहाः ।
राजाभवन्मधुनः सोम्यस्य विश्वासां यत्पुरां दर्तुमावत् ॥ ३ ॥

3. *Tūrvannojīyān tavasastavīyān kṛtabrahmendro vṛddhamahāḥ. Rājābhavanmadhunaḥ somyasya viśvāsāṁ yat purāṁ dartumāvat.*

Indra, refulgent and illustrious leader, is mightiest of the mighty. Breaking the clouds for shower, having created abundance of food, energy and literature of vision and wisdom, and having raised a team of veteran assistants, he becomes the real ruler of humanity, commander of honey sweets of peace and joy and saviour of all cities of the common wealth against the assailant and destroyer.

शतैरपद्रन्पणय इन्द्रात्र दशोणये कवयेऽर्कसातौ । वधैः
शुष्णस्याशुषस्य मायाः पित्वो नारिरेचीत्किं चन प्र ॥ ४ ॥

4. *Śatairapadran paṇaya indrātra daśoṇaye kavaye'rkasātau. Vadhaiḥ śuṣṇasyāśuṣasya māyāḥ pitvo nārirecīt kiṁ cana pra.*

Here in the world of business and administration in the advancement of life and light for the men of vision and wisdom protected from all ten directions, misers, thieves and robbers all run off by a hundred onslaughts of the ruler's admirers. Indra, O lord ruler of light and life, can any one exhaust, surpass or defeat the power, knowledge and abundance of the mighty and generous ruling order? None.

महो द्रुहो अप विश्वायु धायि वज्रस्य यत्पतने पादि शुष्णः ।
उरु ष सरथं सारथये करिन्द्रः कुत्साय सूर्यस्य सातौ ॥ ५ ॥

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5. *Maho druho apa viśvāyu dhāyi vajrasya yat patane pādi śuṣṇaḥ. Uru ṣa sarathaṁ sārathaye karindraḥ kutsāya sūryasya sātau.*

When on the fall of the mighty thunderbolt of justice and punishment the demon of darkness and denial is fallen and the sustaining force of all hate, jealousy and enmity is withdrawn, then the mighty Indra, further, opens and extends the field for the positive leaders and pioneers of vision, creativity and power for the nation on the march in the higher battle of light and culture.

प्र श्येनो न मदिरमंशुमस्मै शिरो दासस्य नमुचेर्मथायन्।
प्रावन्नमीं साप्यं ससन्तं पृणग्राया समिषा सं स्वस्ति ॥ ६ ॥

6. *Pra śyeno na madiramaṁśumasmai śiro dāsasya namucermathāyan. Prāvannamīṁ sāpyaṁ sasantaṁ pṛṇagrāyā samiṣā saṁ svasti.*

Crushing the head of the violent destroyer, churning the mind of the persistent sabotager to correction, saving the humbled opponent at the end of his tether now lying at peace for mercy, and providing all such with adequate means and materials with food and sustenance for a life of comfort and well being, the leader, commander, ruler, Indra, like a victorious eagle, should bring the exhilarating drink of new life and joy of celebration for this social order.

वि पिप्रोरहिमायस्य दृळ्हाः पुरो वज्रिञ्छवसा न ददंः।
सुदामन्तद्रेक्णो अप्रमृष्यमृजिश्वने दात्रं दाशुषे दाः ॥ ७ ॥

7. *Vi piprorahimāyasya drḷhāḥ puro vajriñchavasā na dardaḥ. Sudāman tad rekṇo apramṛṣyamṛjiśvane dātraṁ dāśuṣe dāḥ.*

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O lord of the power of thunderbolt, with your power and force, pray never destroy the strongholds and cities of the protective and promotive leader of versatile genius and competence. Instead, O lord of generosity, for such a philanthropic leader of simple and honest law and conduct of pious virtue, provide generous gifts and grants of irresistible and permanent value.

स वेतसुं दशमायं दशोणिं तूतुजिमिन्द्रः स्वभिष्टिसुम्नः ।
आ तुग्रं शश्वदिभं द्योतनाय मातुर्न सीमुप सृजा इयध्यै ॥ ८ ॥

8. *Sa vetasuṁ daśamāyaṁ daśoṇiṁ tūtujimindraḥ svabhiṣṭisumnaḥ. Ā tugraṁ śaśvadibhaṁ dyotanāya māturna sīmupa sṛjā iyadhyai.*

Indra, refulgent ruler commanding noble peace and cherished well being, in order to continuously advance the dominion and raise it to splendour, adopt, nurse and promote the world famous, ten ways versatile, ten ways expansive, powerful and ambitiously receptive and progressive social order as your own family, just as the mother elephant nurses, guides and promotes her calf to maturity without let up.

स ईं स्पृधो वनते अप्रतीतो बिभ्रद्वज्रं वृत्रहणं गभस्तौ ।
तिष्ठद्धरी अध्यस्तेव गर्ते वचोयुजा वहत इन्द्रमृष्वम् ॥ ९ ॥

9. *Sa īṁ spṛdho vanate apratīto bibhrad vajraṁ vṛtrahaṇaṁ gabhastau. Tiṣṭhaddharī adhyasteva garte vacoyujā vahata indramṛṣvam.*

Indra, glorious ruler, enemies unknown, takes on and wins over the rivals and contenders and, wielding the cloud-breaking thunderbolt in hand and settled in

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his dominion seat of power, he aims like an archer and rides his chariot driven by word-controlled horse powers which drive the mighty ruler over the expanse of his dominion.

सनेम तेऽ वसा नव्य इन्द्र प्र पूरवः स्तवन्त एना यज्ञैः । सप्त यत्पुरः शर्म शारदीर्दर्द्धन्दासीः पुरुकुत्साय शिक्षन् ॥ १० ॥

10. *Sanema te'vasā navya indra pra pūravaḥ stavanta enā yajñaiḥ. Sapta yat puraḥ śarma śāradīrdardhan dāsīḥ purukutsāya śikṣan.*

Indra, lord of honour and excellence, by virtue of your protection and promotion, we enjoy the latest gifts of life, and the citizens adore you by these programmes of yajna since you establish seven cities for comfortable living, open out seven abundant autumnal streams against drought and deprivation, and destroy all forms of slavery and impiety for the education and advancement of the heroic wielder of power and weapons of defence.

त्वं वृध इन्द्र पूर्व्यो भूर्वरिवस्यन्नुशने काव्याय । परा नववास्त्वमनुदेयं महे पित्रे ददाथ स्वं नपातम् ॥ ११ ॥

11. *Tvaṁ vṛdha indra pūrvyo bhūrvarivas-yannuśane kāvyāya. Parā navavāstvaman-udeyaṁ mahe pitre dadātha svaṁ napātam.*

Indra, lord ruler of honour and excellence, knowledge, wisdom and generosity, be the first and foremost leader in the service of the great advancing human nation, specially for the inspired and ambitious pioneer of art, science and culture. Give the best and latest home and infrastructure worthy of being granted

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to the great father figure of future development which must not be self-destructive or self-defeating in any way.

त्वं धुनिरिन्द्र धुनिमतीर्ऋणोरपः सीरा न स्रवन्तीः ।
प्र यत्समुद्रमति शूर पर्षि पारया तुर्वशं यदुं स्वस्ति ॥ १२ ॥

12. *Tvaṁ dhunirindra dhunimatīrṛṇorapaḥ sīrā na sravantīḥ. Pra yat samudramati śūra parṣi pārayā turvaśaṁ yaduṁ svasti.*

Indra, you are the shaker and arouser of life and passion. Arouse, accelerate and control the roaring streams of the nation's life and wealth like the pulsating veins and arteries of the human system. O brave hero, you cross the seas and traverse the skies, let there be peace and well being with the industrious, self-controlled and dynamic humanity.

तव ह त्यदिन्द्र विश्वमाजौ सस्तो धुनीचुमुरी या ह सिष्वप् । दीदयदित्तुभ्यं सोमेभिः सुन्वन्दभीतिरिध्मभृतिः पक्थ्यैः ॥ १३ ॥

13. *Tava ha tyadindra viśvamājau sasto dhunīcu-murī yā ha siṣvap. Dīdayadit tubhyaṁ somebhiḥ sunvan dabhītiridhmabhṛtiḥ pakthyarkaiḥ.*

Indra, lord sustainer and giver of peace and joy, in the business of life, all that roaring action or sufferance or consumption, all is your world, for you : the idle, the restful, the sleeping, the shining, the violent, the faithful bearing holy fuel, the cook, whether preparing soma with sacred work or doing homage with songs and prayers of adoration, everything is yours, all is for you.

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इमा उ त्वा पुरुतमस्य कारोर्हव्यं वीर हव्या हवन्ते।
धियो रथेष्ठामजरं नवीयो रयिर्विभूतिरीयते वचस्या ॥ १ ॥

1. *Imā u tvā purutamasya kārorhavyaṁ vīra havyā havante. Dhiyo ratheṣṭhāmajaraṁ navīyo rayirvibhūtirīyate vacasyā.*

Heroic Indra, leader of the world, you are ageless, ever new, ever fresh. These creations of the most versatile artist worthy of presentation glorify you, adorable lord, and they are offered to you in homage since all creations of intelligence, all wealth and celebrated glory reach you, lord of the nation's chariot, and everything flows from you.

तमु स्तुष इन्द्रं यो विदानो गिर्वाहसं गीर्भिर्यज्ञवृद्धम्। यस्य दिवमति महना पृथिव्याः पुरुमायस्य रिरिचे महित्वम् ॥ २ ॥

2. *Tamu stuṣa indraṁ yo vidāno girvāhasaṁ gīrbhiryajñavṛddham. Yasya divamati mahnā pṛthivyāḥ purumāyasya ririce mahitvam.*

Indra is the lord omniscient who alone knows the ultimate mystery of existence. I adore and glorify him who is the ultimate content of all speech, who is exalted by songs of adoration in yajnas, and whose glory by its sublimity and omnipotence transcends the light of heaven and the magnitude of the world of nature.

स इत्तमोऽ वयुनं ततन्वत्सूर्येण वयुनवच्चकार। कदा ते मर्ती अमृतस्य धामेयक्षन्तो न मिनन्ति स्वधावः ॥ ३ ॥

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3. *Sa it tamo'vayunaṁ tatanvat sūryeṇa vayuna-vaccakāra. Kadā te martā amṛtasya dhāmeya-kṣanto na minanti svadhāvaḥ.*

The lord of his own absolute omniscience and omnipotence illuminates the world of darkness and ignorance by the light of expansive knowledge like the sun which dispels the darkness of night. The mortals, O lord immortal, who seek to join your domain never violate your laws.

यस्ता चकार स कुह स्विदिन्द्रः कमा जनं चरति कासु विक्षु। कस्ते यज्ञो मनसे शं वरायो को अर्क इन्द्र कतमः स होता ॥ ४ ॥

4. *Yastā cakāra sa kuha svidindraḥ kamā janaṁ carati kāsu vikṣu. Kaste yajño manase śaṁ varāya ko arka indra katamaḥ sa hotā.*

Who is that Indra and where, that lord omnipotent who does all those things? Which people does he favour and visit? Among which community or nation? O lord omnipotent, which sacred act of yajna is that which pleases you at heart and gives you the satisfaction of your choice? What sort of praise and adoration? Who is the yajaka you listen to and respond?

इदा हि ते वेविषतः पुराजाः प्रत्नासः आसुः पुरुकृत्सखायः। ये मध्यमासः उत नूतनास उतावमस्य पुरुहूत बोधि ॥ ५ ॥

5. *Idā hi te veviṣataḥ purājāḥ pratnāsa āsuḥ purukṛt sakhāyaḥ. Ye madhyamāsa uta nūtanāsa utāvamasya puruhūta bodhi.*

O lord of universal acts, universally invoked and adored, all are your friends, pray know and enlighten

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them all here and now, all those who are ancient, old and eminent, middling ones, moderns, most recent ones, existing and active all over the world.

तं पृच्छन्तोऽ वरासः परांणि प्रत्ना त इन्द्र श्रुत्यानु येमुः ।
अर्चामसि वीर ब्रह्मवाहो यादेव विद्म तात्त्वा महान्तम् ॥ ६ ॥

6. *Taṁ pṛcchanto'varāsaḥ parāṇi pratnā ta indra śrutyānu yemuḥ. Arcāmasi vīra brahmavāho yādeva vidma tāt tvā mahāntam.*

Indra, lord of knowledge and power, brave leader and ruler of the world, the seekers of truth young and old, ancient and modern all, trying to know you by question and answer in faith, go by the Word which is eternal and highest. O lord giver of divine vision, sustainer of the life and wealth of existence, the more we know, the greater we find you and worship you as lord supreme.

अभि त्वा पाजो रक्षसो वि तस्थे महि जज्ञानमभि तत्सु तिष्ठ। तव प्रत्नेन युज्येन सख्या वज्रेण धृष्णो अप ता नुदस्व ॥ ७ ॥

7. *Abhi tvā pājo rakṣaso vi tasthe mahi jajñāna-mabhi tat su tiṣṭha. Tava pratnena yujyena sakhyā vajreṇa dhṛṣṇo apa tā nudasva.*

Against you stands the force of evil powers, O potent lord of courage and valour, face that firmly and, with your age old ally and friendly thunderbolt of justice and punishment, crush those forces and wipe them out before they rise to dangerous proportions.

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो वीर कारुधायः ।
त्वं ह्या३ऽपिः प्रदिवि पितॄणां शश्वद् बभूथ सुहव एष्टौ ॥ ८ ॥

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8. *Sa tu śrudhīndra nūtanasya brahmaṇyato vīra kārudhāyaḥ. Tvaṁ hyāpiḥ pradivi pitṝṇāṁ śaśvad babhūtha suhava eṣṭau.*

Indra, potent lord of courage and valour, sustainer of the artist, scientist and their creations, listen to the prayer of the latest seeker of the wealth and wisdom of existence. O lord responsive to our call in cherished plans and programmes, you are and have been the constant friend and guardian of our forefathers in their search divine for light and fulfilment.

प्रोतये॒ वरु॑णं मि॒त्रमिन्द्रं॒ म॒रुत॑: कृ॒ष्वाव॑से नो अ॒द्य। प्र पू॒षणं॒ विष्णु॑म॒ग्निं पु॑रं॒धिं स॒वि॒तार॒मोष॑धीः पर्व॒तांश्च॥ ९॥

9. *Protaye varuṇaṁ mitramindraṁ marutaḥ kṛṣvāvase no adya. Pra pūṣaṇaṁ viṣṇumagniṁ purandhiṁ savitāramoṣdhīḥ parvatāṁśca.*

O scholar of science, study, research, realise and bring for our protection and advancement the divine bounties of nature: vital udana and prana energies, electricity, winds, nourishing vitality of samana energy, vyana and dhananjaya energies, heat, cosmic energy of universal sustenance, solar energy, herbs, clouds and mountains for showers and herbs.

इ॒म उ॑ त्वा पुरुशाक प्रयज्यो जरि॒तारो॑ अ॒भ्य॑र्चन्त्य॒र्कैः। श्रुधी हव॒मा हु॑व॒तो हु॑वा॒नो न त्वावाँ॑ अ॒न्यो अ॑मृत॒ त्वद॑स्ति॥ १०॥

10. *Ima u tvā puruśāka prayajyo jaritāro abhyarcantyarkaiḥ. Śrudhī havamā huvato huvāno na tvāvāň anyo amṛta tvadasti.*

O lord omnipotent, adorable in yajna, these celebrants of your divine powers honour and worship

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you with their offers of homage and adoration. Listen to the devotee's call and supplications while invoked. There is none other than you who is like you and who commands powers and virtues such as yours, immortal as you are.

नू म॒ आ वाच॒मुप॑ याहि वि॒द्वान्विश्वे॑भिः सूनो सहसो॒ यज॑त्रैः ।
ये अ॑ग्नि॒जिह्वा ऋ॑त॒साप॑ आ॒सुर्ये मनुं॒ च॒क्रुरुप॑रं॒ दसा॑य ॥ ११ ॥

11. *Nū ma ā vācamupa yāhi vidvān viśvebhiḥ sūno sahaso yajatraiḥ. Ye agnijihvā ṛtasāpa āsurye manuṁ cakruruparaṁ dasāya.*

O lord of knowledge, creator and giver of strength, listen to my words of prayer and come to me with all universal forms of wealth and those adorable powers worthy of being cherished who have the tongue of fire, serve the truth of divine law and who raise humanity high like the cloud for charity toward the weak and exhausted.

स नो॑ बोधि पुरए॒ता सु॒गेषू॑त दु॒र्गेषु॑ प॒थिकृ॒द्विदा॑नः । ये अश्रे॑मास उ॒रवो॒ वहि॑ष्ठा॒स्तेभि॑र्न इन्द्रा॒भि व॑क्षि॒ वाज॑म् ॥ १२ ॥

12. *Sa no bodhi pura-etā sugeṣūta durgeṣu pathikṛd vidānaḥ. Ye aśramāsa uravo vahiṣṭhās-tebhirna indrābhi vakṣi vājam.*

May he, Indra, the lord all-knowing, know us and enlighten us, the leader who goes forward as pioneer over paths both easy and difficult, carving new channels of progress over annals of history, and may he bring us those modes of energy, power and transport which are wide and versatile beyond wear and tear, indefatigable, inexhaustible.

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Mandala 6/Sukta 22

Indra Devata, Bharadvaja Barhaspatya Rshi

य एक इद्धव्यश्चर्षणीनामिन्द्रं तं गीर्भिर्भ्यर्च आभिः।
यः पत्यते वृषभो वृष्ण्यावान्त्सत्यः सत्वा पुरुमायः सहस्वान्॥ १॥

1. *Ya eka iddhavyaścarṣaṇīnāmindraṁ taṁ gīrbhirabhyarca ābhiḥ. Yaḥ patyate vṛṣabho vṛṣṇyāvāntsatyaḥ satvā purumāyaḥ sahasvān.*

The one sole lord of humanity worthy of yajnic homage is Indra, whom I adore with these words of praise. He it is, lord generous, giver of showers of strength and bliss, eternal, imperishable, omnificent, omnipotent and forbearing who protects and sustains life as supreme father and guardian.

तमु नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः।
नक्षद्दाभं ततुरिं पर्वतेष्ठामद्रोघवाचं मतिभिः शविष्ठम्॥ २॥

2. *Tamu naḥ pūrve pitaro navagvāḥ sapta viprāso abhi vājayantaḥ. Nakṣddābhaṁ taturiṁ parvateṣṭhāmadroghavācaṁ matibhiḥ śaviṣṭham.*

Him our ancient forefathers and the seven sages, like our five senses, mind and intellect, alongwith their fellow men, have celebrated and glorified, the lord that is tamer and controller of opposition, saviour from suffering, pervasive in clouds and over mountains, sweet of tongue and strongest in force and power.

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नृवतः पुरुक्षोः।
यो अस्कृधोयुरजरः स्वर्वान्तमा भर हरिवो मादयध्यै॥ ३॥

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3. *Tamīmaha indramasya rāyaḥ puruvīrasya nṛvataḥ purukṣoḥ. Yo askṛdhoyurajaraḥ svarvān tamā bhara harivo mādayadhyai.*

We pray to Indra for his gifts of wealth, happy progeny, man power and generous abundance which he, lord of unlimited potential, ageless and blissful, commanding men and transport, would, we hope, bring us for his joy and ours.

तन्नो॒ वि वो॑चो॒ यदि॑ ते पु॒रा चि॑ज्जरि॒तार॑ आन॒शुः सु॒म्नमि॑न्द्र।
कस्ते॑ भा॒गः किं वयो॑ दुधर्ष खिद्वः पुरुहूत पुरूवसोऽ-
सुर॒घ्नः॥ ४॥

4. *Tanno vi voco yadi te purā cijjaritāra ānaśuḥ sumnamindra. Kaste bhāgaḥ kiṁ vayo dudhra khidvaḥ puruhūta purūvaso'suraghnaḥ.*

Indra, speak to us how the ancient celebrants of yours were blest with the gift of peace and joy. Say what is your share and contribution therein, what joy and ecstasy of being, O lord irresistible, forceful, universally invoked, commanding immense riches, destroyer of evil and the wicked.

तं पृ॒च्छन्ती॒ वज्र॑हस्तं रथे॒ष्ठामिन्द्रं॒ वेपी॒ वक्व॑री॒ यस्य॒ नू गीः।
तु॒वि॒ग्रा॒भं तु॑विकू॒र्मिं र॑भो॒दां गा॒तुमि॑षे॒ नक्ष॑ते॒ तुम्र॒मच्छ॑॥ ५॥

5. *Taṁ pṛcchantī vajrahastaṁ ratheṣṭhāmindraṁ vepī vakvarī yasya nū gīḥ. Tuvigrābhaṁ tuvikūrmiṁ rabhodāṁ gātumiṣe nakṣate tumramaccha.*

If the voice and words of a person are vibrant with devotion and eloquent with enquiry in right earnest about Indra, lord of power, honour and excellence,

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wielder of the thunderbolt in hand, riding the chariot of life, strong with iron grasp, bold in action, giver of tempestuous strength and commander of cosmic force, then such a person wins the lord's favour of dominion over land for food, energy and the happiness of his heart's desire.

अया ह त्यं मायया वावृधानं मनोजुवा स्वतवः पर्वतेन।
अच्युता चिद्वीळिता स्वोजो रुजो वि दृळहा धृषता विरप्शिन्॥ ६॥

6. *Ayā ha tyaṁ māyayā vāvṛdhānaṁ manojuvā svatavaḥ parvatena. Acyutā cid vīḷitā svojo rujo vi dṛḷhā dhṛṣatā virapśin.*

O lord of your own essential strength and splendour, divine and exuberant, with this thunder force of yours fast as mind, imperishable and indomitable, pray shatter that stronghold of evil growing by illusion firmly fixed and even reinforced by deceptive reason.

तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत्परितंसयध्यै।
स नो वक्षदनिमानः सुवह्वेन्द्रो विश्वान्यति दुर्गहाणि॥ ७॥

7. *Taṁ vo dhiyā navyasyā śaviṣṭhaṁ pratnaṁ pratnavat paritaṁsayadhyai. Sa no vakṣadanimānaḥ suvahmendro viśvānyati durgahāṇi.*

May Indra, lord of infinite knowledge and power, bless us and you all with the best and latest vision and intelligence in order that we may adore and glorify the omnipotent eternal lord as ever, and may the lord saviour of the celestial chariot bring the universal strength of action, otherwise unattainable, and take us across all impassable impediments.

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आ जनायु द्रुह्वणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा।
तपा वृषन्विश्वतः शोचिषा तान्ब्रह्मद्विषे शोचय क्षामपश्च॥ ८॥

8. *Ā janāya druhvaṇe pārthivāni divyāni dīpayo'ntarikṣā. Tapā vṛṣan viśvataḥ śociṣā tān brahmadviṣe śocaya kṣāmapaśca.*

O lord of generous showers of light and purity of peace, light up and reveal the blazing magnificence of the regions of earth, firmament and heaven for people stricken with hate, jealousy and enmity against life, humanity, divinity and revelation of the glory of existence. Let them feel the heat and light of the blaze from all sides, heat up even the green earth and cool waters for them and thus let them be cleansed through suffering and penitence.

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्त्वेषसंदृक्।
धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि मायाः॥ ९॥

9. *Bhuvo janasya divyasya rājā pārthivasya jagatastveṣasaṁdṛk. Dhiṣva vajraṁ dakṣiṇa indra haste viśvā ajurya dayase vi māyāḥ.*

Indra, self-refulgent ruler of earth and the world of light, of humanity and the moving world, ageless lord of light and justice, take the thunderbolt of light and justice in the right hand, destroy the wiles of the wicked and give the light of knowledge to the seekers.

आ संयतमिन्द्र णः स्वस्तिं शत्रुतूर्याय बृहतीममृध्राम्। यया दासान्यार्याणि वृत्रा करो वज्रिन्त्सुतुका नाहुषाणि॥ १०॥

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10. *Ā saṁyatamindra ṇaḥ svastiṁ śatrutūryāya bahatīm-amṛdhrām. Yayā dāsānyāryāṇi vṛtrā karo vajrint sutukā nāhuṣāṇi.*

Indra, lord of adamantine will and power, ruler of the world, bring in that wide ranging and inviolable peace and well being in a state of constant vigilance and dynamism to win over enmity and opposition by which darkness and ignorance can be replaced by light and knowledge and the lower and average orders of society can be raised to higher state of enlightenment and action.

स नो॑ नि॒युद्भि॑: पुरुहूत वेधो वि॒श्ववा॑राभि॒रा ग॑हि प्रयज्यो।
न या अदे॑वो॒ वर॑ते॒ न दे॒व आभि॑र्या॒हि तूय॒मा म॑द्र्य॒-
द्रिक् ॥ ११ ॥

11. *Sa no niyudbhiḥ puruhūta vedho viśvavārābhirā gahi prayajyo. Na yā adevo varate na deva ābhir-yāhi tūyamā madryadrik.*

O lord all wise and worshipful, universally adored and invited, come to us by well controlled and well directed modes and means of advancement with those laws and policies of universal interest and value and application, which neither the impious obstruct nor the pious camouflage. Come straight here to us with these without delay.

Mandala 6/Sukta 23

Indra Devata, Bharadvaja Barhaspatya Rshi

सु॒त इ॒त्त्वं नि॑मि॒श्ल इ॑न्द्र॒ सोमे॒ स्तोमे॒ ब्रह्म॑णि शस्यमा॑न उ॒क्थे।
यद्वा॑ यु॒क्ताभ्यां॑ मघव॒न्हरि॑भ्यां॒ बिभ्र॒द्वज्रं॑ बा॒ह्वो॑रिन्द्र॒ यासि॑ ॥ १ ॥

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1. *Suta it tvaṁ nimiśla indra some stome brahmaṇi śasyamāna ukthe. Yad vā yuktābhyāṁ maghavan haribhyāṁ bibhrad vajraṁ bāhvorindra yāsi.*

Indra, lord of honour, wealth and excellence of the world, when the soma is distilled, songs of prayer and adoration are sung and the music of Vedic hymns swells in the air, and when you move and come, one with us, loving and ecstatic, drawn by your own fiery motive powers of saving grace and holding the thunderbolt in hand, you are great and glorious.

यद्वा॑ दि॒वि पार्ये॒ सुष्वि॑मिन्द्र वृत्र॒हत्येऽ॑ वँसि॒ शूर॑सातौ । यद्वा॒ दक्ष॑स्य बि॒भ्युषो॒ अबि॑भ्यद॒र॑न्धय॒ः शर्धं॑त इन्द्र॒ दस्यू॑न् ॥ २ ॥

2. *Yad vā divi pārye soṣvimindra vṛtrahatye'vasi śūrasātau. Yad vā dakṣasya bibhyuṣo abibyad-arandhayaḥ śardhata indra dasyūn.*

Or when, O mighty lord Indra, free from fear, you protect the creator of the soma of life's joy in the battle of the brave for the elimination of darkness and want and for advancement of light and showers of love and cherished prosperity, or when you scare away even the mighty fearsome warriors against life, you shine in divine glory. O lord Indra, we pray, subdue the forces of violence, fear and destruction.

पाता॑ सु॒तमिन्द्रो॑ अस्तु सोमं प्रणे॒नीरु॒ग्रो ज॑रि॒तार॑मू॒ती । कर्ता॑ वी॒राय॒ सुष्व॑य उ लो॒कं दाता॒ वसु॑ स्तुव॒ते की॒रये॑ चित् ॥ ३ ॥

3. *Pātā sutamindro astu somaṁ praṇenīrugro jaritāramūtī. Kartā vīrāya suṣvaya u lokaṁ dātā vasu stuvate kīraye cit.*

May Indra, ruler of the world, be protector of

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the joy of life created with cooperative effort under divine guidance. May the lord of splendour be the leader to guide the celebrant to the desired goal in protection and security of justice. May the lord be the creator of a world of beauty for the brave who endeavour to contribute to the health and joy of life. May the lord bless the divine poet and celebrant with wealth and prosperity in life.

गन्तेयान्ति सवना हरिभ्यां बभ्रिर्वज्रं पपिः सोमं ददिर्गाः ।
कर्ता वीरं नर्यं सर्ववीरं श्रोता हवं गृणतः स्तोमवाहाः ॥ ४ ॥

4. *Ganteyānti savanā haribhyāṁ babhrirvajraṁ papiḥ somaṁ dadirgāḥ. Kartā vīraṁ naryaṁ sarvavīraṁ śrotā havaṁ gṛṇataḥ stomavāhāḥ.*

Listen ye all celebrants and yajakas, Indra, ruler of the world, is he who reaches all programmes of positive and creative development by the fastest transport with dynamic experts of theory and practice both, who wields thunderous power and weapons, protects, promotes and shares the soma, invigorating joys of life, gives cows, fertile lands and brilliant words of wisdom and guiding policy, creates bravest of the brave leaders, and listens and appreciates the songs and celebrations of the admirers among the people.

अस्मै वयं यद्धावान तद्विविष्म इन्द्राय यो नः प्रदिवो अपस्कः । सुते सोमे स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथासत् ॥ ५ ॥

5. *Asmai vayaṁ yad vāvāna tad viviṣma indrāya yo naḥ pradivo apaskaḥ. Sute some stumasi śaṁsa-dukthendrāya brahma vardhanaṁ yathāsat.*

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Whatever Indra, lord ruler of light and love, wishes, we do for him since he creates for us the holy acts and does all other divine acts of sustenance. When the soma is distilled and the songs of praise arise, we celebrate and exalt him so that knowledge, food, energy and moral rectitude may arise and grow the way it should.

ब्रह्माणि हि चकृषे वर्धनानि तावत्त इन्द्र मतिभिर्विविष्मः ।
सुते सोमे सुतपाः शन्तमानि रान्द्र्या क्रियास्म वक्षणानि यज्ञैः ॥ ६ ॥

6. *Brahmāṇi hi cakṛṣe vardhanāni tāvat ta indra matibhir-viviṣmaḥ. Sute some sutapāḥ śanta-māni rāndryā kriyāsma vakṣaṇāni yajñaiḥ.*

Indra, lord ruler, the more noble acts of growth and development you do, the more with our intelligentsia and our people we do our acts of duty for you. O lord lover of honour and excellence, when the work is done, the soma is distilled and the time is come for celebration, we do praise worthy acts with yajnas and sing most delightful songs of joy in your honour.

स नो बोधि पुरोळाशं रराणः पिबा तु सोमं गोऋजीकमिन्द्र ।
एदं बर्हिर्यजमानस्य सीदोरुं कृधि त्वायत उ लोकम् ॥ ७ ॥

7. *Sa no bodhi puroḷāśaṁ rarāṇaḥ pibā tu somaṁ goṛjīkamindra. Edaṁ barhir-yajamānasya sīdo-ruṁ kṛdhi tvāyata u lokam.*

Indra, lord of majesty, know and enlighten us, happily taste the delicious pudding and drink the exhilarating soma seasoned with cow's milk so soothing to the mind and senses. Come, be seated on the

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yajamana's vedi, and create a wider and higher world of beauty for your devotees.

स मन्दस्वा ह्यनु जोषमुग्र प्र त्वा यज्ञास इमे अश्नुवन्तु।
प्रेमे हवासः पुरुहूतमस्मे आ त्वेयं धीरवस इन्द्र यम्याः ॥ ८ ॥

8. *Sa mandasvā hyanu joṣamugra pra tvā yajñāsa ime aśnuvantu. Preme havāsaḥ puruhūtamasme ā tveyaṁ dhīravasa indra yamyāḥ.*

Indra, refulgent lord, enjoy and rejoice in response to these yajnic acts of our homage as they may please you, and may these our addresses of invocation reach you, lord universally loved, and may this song of adoration and enlightened awareness appeal to you for our protection and advancement.

तं वः सखायः सं यथा सुतेषु सोमेभिरीं पृणता भोजमिन्द्रम्।
कु वित्तस्मा असति नो भराय न सुष्विमिन्द्रोऽवसे मृधाति ॥ ९ ॥

9. *Taṁ vaḥ sakhāyaḥ saṁ yathā suteṣu somebhirīṁ pṛṇatā bhojamindram. Kuvit tasmā asati no bharāya na suṣvimindro'vase mṛdhāti.*

O friends, in all your acts of divine service, admire and adore Indra, lord giver of light and food, with yajnic offers of water and endeavours of creative joy dedicated to him so that the great and magnanimous lord would be gracious in the sustenance and protection of you and us all, since he never forsakes the earnest creator of soma.

एवेदिन्द्रः सुते अस्ताव सोमे भरद्वाजेषु क्षयदिन्मघोनः।
असद्यथा जरित्र उत सूरिरिन्द्रो रायो विश्ववारस्य दाता ॥ १० ॥

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10. *Evedindraḥ sute astāvi some bharadvājeṣu kṣayadinmaghonaḥ. Asad yathā jaritra uta sūririndro rāyo viśvavārasya dātā.*

Thus is Indra admired and adored among saints and scholars in the world of honour and excellence when the soma is distilled and ready for celebration so that he, lord of honour, power and knowledge, may settle and abide by men of power and prosperity and be the giver of universal wealth of value to the devoted celebrant.

Mandala 6/Sukta 24

Indra Devata, Bharadvaja Barhaspatya Rshi

वृषा मद इन्द्रे श्लोक उक्था सचा सोमेषु सुतपा ऋजीषी ।
अर्चत्र्यो मघवा नृभ्य उक्थैर्द्युक्षो राजा गिरामक्षितोतिः ॥ १ ॥

1. *Vṛṣā mada indre śloka ukthā sacā someṣu sutapā ṛjīṣī. Arcatryo maghavā nṛbhya ukthairdyukṣo rājā girāmakṣitotiḥ.*

Indra, refulgent ruler, is generous as a cloud of showers in the holy programmes of peace and progress of the social order, joy incarnate, delightful as a poem, sacred as a hymn, loved as a friend, lover and protector of the people's happiness and achievement, simple, honest and natural in conduct, admired, revered and consecrated for the people and celebrated by the holiest of their voices, lord of honour, power and glory wrapped in heavenly light, inviolable, ever protective, a very haven of peace and security.

ततुरिर्वीरो नर्यो विचेताः श्रोता हवं गृणत उर्व्यूतिः । वसुः
शंसो नरां कारुधाया वाजी स्तुतो विदथे दाति वाजम् ॥ २ ॥

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2. *Taturirvīro naryo vicetāḥ śrotā havaṁ gṛṇatā urvyūtiḥ. Vasuḥ śaṁso narāṁ kārudhāyā vājī stuto vidathe dāti vājam.*

Pressing fast forward against the enemies, brave, leader of leaders, wide awake and all aware, attentive to the call of the supplicant, all round protector of the people, haven and home and real asset of the nation, admired by the people, patron of artists and expert professionals, swift and powerful, adored in yajnic programmes, Indra, the ruler, gives speed and sustenance to the nation's progress.

अक्षो॒ न च॒क्र्योः॑ शूर बृ॒हन्प्र ते॑ म॒ह्ना रि॑रिचे॒ रोद॑स्योः ।
वृ॒क्षस्य॒ नु ते॑ पुरुहूत व॒या व्यू॒३॒॑तयो॑ रुरुहुरिन्द्र पू॒र्वीः ॥ ३ ॥

3. *Akṣo na cakryoḥ śūra bṛhan pra te mahnā ririce rodasyoḥ. Vṛkṣasya nu te puruhūta vayā vyūtayo ruruhūrindra pūrvīḥ.*

Like the axis of two moving bodies such as two wheels or stars and planets or sun and earth, O mighty lord of majesty, Indra, universally invoked and adored, the eternal processes of your creation, protection and promotion of the expansive universe grow and extend like the branches of a tree by virtue of your infinite power and excell the light of the sun and generosity of the earth.

शची॑वतस्ते पुरुशाक॒ शाका॒ गवा॑मिव स्रु॒तयः॑ सं॒चर॑णीः ।
व॒त्सानां॒ न त॒न्तय॑स्त इन्द्र दाम॑न्वन्तो अदा॒मानः॑ सुदामन् ॥ ४ ॥

4. *Śacīvataste puruśāka śākā gavāmiva srutayaḥ saṁcaraṇīḥ. Vatsānāṁ na tantayasta indra dāmanvanto adāmānaḥ sudāman.*

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Indra, refulgent lord ruler of the world, destroyer of suffering, manifold are your deeds, unbounded your intelligence, and countless your people. The abundant streams of your generous acts are expansive, associative and convergent like waves of light rays and paths of cows and orbits of stars, and, like tethers of the calves and axes of planets, they are controllers and yet givers of freedom, O generous lord of law and liberty.

अन्यदद्य कर्वरमन्यदु श्वोऽसच्च सन्मुहुराचक्रिरिन्द्रः ।
मित्रो नो अत्र वरुणश्च पूषाऽर्यो वशस्य पर्येतास्ति ॥ ५ ॥

5. *Anyadadya karvaramanyadu śvo'sacca sanmuhurācakririndraḥ. Mitro no atra varuṇaśca pūṣā'ryo vaśvasya paryetāsti.*

Indra, our friend here, great and just, life giver and sustainer, master and over all controller of controllers does one act today, another tomorrow, creative and destructive, integrating and disintegrating, making and unmaking, and goes on doing thus again and again in a positive cyclic order.

वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरिन्द्रानयन्त यज्ञैः । तं त्वाभिः सुष्टुतिभिर्वाजयन्त आजिं न जग्मुर्गिर्वाहो अश्वाः ॥ ६ ॥

6. *Vi tvadāpo na parvatasya pṛṣṭhādukthebhirindrānayanta yajñaiḥ. Taṁ tvabhiḥ suṣṭutibhirvājayanta ājiṁ na jagmurgirvāho aśvāḥ.*

Indra, lord of beneficence sung and celebrated in hymns of holiness, just as warriors rush to battle for victory, so do joyous devotees and celebrants eager for karmic action and life's victory hasten to you with

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homage and yajnas performed with these hymns of praise and songs of adoration, and then, just as rain showers pour from the heights of clouds and streams flow down from the top of mountains, so do fruits of piety and gifts of divine grace shower down and flow, from you.

न यं जरन्ति शरदो न मासा न द्याव इन्द्रमवकर्शयन्ति।
वृद्धस्य चिद्वर्धतामस्य तनूः स्तोमेभिरुक्थैश्च शस्यमाना ॥ ७ ॥

7. *Na yaṁ jaranti śarado na māsā na dyāva indramavakarśayanti. Vṛddhasya cid vardhatāmasya tanūḥ stomebhir-ukthaiśca śasyamānā.*

Winters and years wither him not, nor months weaken him, nor the sun and days wear out Indra celebrated by hymns of divine praise and songs of adoration. May the existential manifestation of the lord supreme, eternal Indra grow on and on in majesty. May the body and mind of this eternal jiva, individual soul, grow by the chant of sacred songs and hymns of divine praise.

न वीळवे नमते न स्थिराय न शर्धते दस्युजूताय स्तवान्।
अज्रा इन्द्रस्य गिरयश्चिदृष्वा गम्भीरे चिद्भवति गाधमस्मै ॥ ८ ॥

8. *Na vīḷave namate na sthirāya na śardhate dasyujūtāya stavān. Ajrā indrasya girayaścidṛṣvā gambhīre cid bhavati gādhamasmai.*

He bows not to the strong and forceful, nor bends before the resolute, nor does he praise or flatter the bold nor anyone allied to the wicked. Mighty

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mountains are, for Indra, plain as fields, and for him the ocean in the depth becomes firm ground and a fordable flow.

गम्भीरेण न उरुणामत्रिन्प्रेषो यन्धि सुतपावन्वाजान्। स्था ऊ षु ऊर्ध्व ऊती अरिषण्यन्नक्तोर्व्युष्टौ परितक्म्यायाम्॥ ९॥

9. *Gambhīreṇa na uruṇāmatrin preṣo yandhi sutapāvan vājān. Stha ū ṣu ūrdhva ūtī ariṣaṇyannaktorvyuṣṭau paritakmyāyām.*

Mighty lord, purifier and sanctifier of things in the world of creation, with deep love, profound purpose and grace unbound, give us abundance of food and energy and wide ranging knowledge and success. Stay with us constant with your protection high over us, at dawn and at dusk, night and day without hurt or let up.

सचस्व नायमवसे अभीक इतो वा तमिन्द्र पाहि रिषः।
अमा चैनमरण्ये पाहि रिषो मदेम शतहिमाः सुवीराः॥ १०॥

10. *Sacasva nāyamavase abhīka ito vā tamindra pāhi riṣaḥ. Amā cainamaraṇye pāhi riṣo madema śatahimāḥ suvīrāḥ.*

Indra, ruling lord of the realm, be with us, our leadership and our policy, and justice for protection and progress. Save the system here and afar, at home and abroad, from fear and violence so that, blest with the brave, we may live and rejoice for a full hundred years.

Mandala 6/Sukta 25

Indra Devata, Bharadvaja Barhaspatya Rshi

या त ऊतिरवमा या परमा या मध्यमेन्द्र शुष्मिन्नस्ति।
ताभिरू षु वृत्रहत्येऽवीर्न एभिश्च वाजैर्महान्न उग्र॥ १॥

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1. *Yā ta ūtiravamā yā paramā yā madhyamendra śuṣminnasti. Tābhirū ṣu vṛtrahatye'vīrna ebhiśca vājair-mahān na ugra.*

Indra, mighty ruler, dispenser of justice and giver of inspiring vigour and vision, whatever your modes of safety and security at the primary level, whatever at the middle level and whatever of the highest level of the order, with all those protect us in the battle against darkness, want and negation, and bless us with these flights of progress and victory, O lord great and refulgent.

आभिः स्पृधो मिथतीररिषण्यन्नमित्रस्य व्यथया मन्युमिन्द्र।
आभिर्विश्वा अभियुजो विषूचीरार्याय विशोऽव तारीर्दासीः ॥ २ ॥

2. *Ābhiḥ spṛdho mithatīrariṣaṇyannamitrasya vyathayā manyumindra. Ābhirviśvā abhiyujo viṣūcīrāryāya viśo'va tārīrdāsīḥ.*

Indra, mighty ruler and commander, with these forces of defence and protection engaged in action, break down the pride and morale of the enemy and, with these, without loss of men and materials or interests of the country, protect and advance the cooperative powers employed across the land, the people, and the services for the noble citizens of the nation.

इन्द्र जामय उत येऽजामयोऽर्वाचीनासो वनुषो युयुज्रे।
त्वमेषां विथुरा शवांसि जहि वृष्ण्यानि कृणुह्यी परांचः ॥ ३ ॥

3. *Indra jāmaya uta ye'jāmayo 'rvācīnāso vanuṣo yuyujre. Tvameṣāṁ vithurā śavāṁsi jahi vṛṣṇyāni kṛṇuhī parācaḥ.*

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Indra, mighty ruler and commander of the common wealth, whether it is your own people or other distant ones or sabotagers who join upfront against you to injure the system, you destroy their forces of sabotage, eliminate their growing potential and throw them out.

शूरो॑ वा॒ शूरं॑ वनते॒ शरी॑रैस्तनू॒रुचा॒ तरु॑षि॒ यत्कृ॒णवै॑ते।
तो॒के वा॒ गोषु॒ तन॑ये॒ यद॒प्सु वि क्र॒न्दसी॒ उ॒र्वरा॑सु॒ ब्रवै॑ते ॥ ४ ॥

4. *Śūro vā śūraṁ vanate śarīrais-tanūrucā taruṣi yat kṛṇvaite. Toke vā goṣu tanaye yadapsu vi krandasī urvarāsu bravaite.*

When the brave engage the brave in battle with brilliance of physical force of body, or when people argue, dispute and shout over rights and inheritance in relation to children and grand children, or about fertile lands and cows or waters, then, too, judge and resolve the dispute.

न॒हि त्वा॒ शूरो॒ न तु॒रो न धृ॒ष्णुर्न त्वा॑ यो॒धो मन्य॑मानो युयोध।
इन्द्र॒ नकि॑ष्ट्वा॒ प्रत्य॑स्त्येषां॒ विश्वा॑ जा॒तान्य॒भ्यसि॒ तानि॑ ॥ ५ ॥

5. *Nahi tvā śūro na turo na dhṛṣṇurna tvā yodho manyamāno yuyodha. Indra nakiṣṭvā pratyastyeṣāṁ viṣvā jātānyabhyasi tāni.*

Neither the brave nor impetuous nor violent nor warrior, however great and proud, can stand and fight against you. Indra, lord almighty, none is your equal, none adversary, you are supreme over all those that are born and existent.

स पं॑त्यत उ॒भयो॑र्नृ॒म्णम॒योर्यदी॑ वे॒धसः॑ सम्मि॒थे हव॑न्ते। वृ॒त्रे
वा॑ म॒हो नृ॒वति॒ क्षये॑ वा॒ व्यच॑स्वन्ता॒ यदि॑ वितन्त॒सैते॑ ॥ ६ ॥

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6. *Sa patyata ubhayornṛmṇamayoryadī vedhasaḥ samithe havante. Vṛtre vā maho nṛvati kṣaye vā vyacasvantā yadi vitantasaite.*

If two partners in the matter of integration or division or separation of finances or management of a large corporate organisation of men dispute, then he gets control of the money or the assets whom judges of piety and penetrative intelligence call upon to manage, and above all Indra, the ruler, is the ultimate master.

अध॑ स्मा ते चर्ष॒णयो॒ यदेजा॒निन्द्र॑ त्रा॒तोत भ॑वा वरू॒ता।
अ॒स्माकां॑सो॒ ये नृत॑मासो अ॒र्य इन्द्र॑ सू॒रयो॑ दधि॒रे पु॒रो नः॑॥ ७॥

7. *Adha smā te carṣaṇayo yadejānindra trātota bhavā varūtā. Asmākāso ye nṛtamāso arya indra sūrayo dadhire puro naḥ.*

And also, O lord ruler and master, giver of honour and excellence, destroyer of evil and wickedness, Indra, be the saviour and protector of all your people specially of those who are stricken with fear. Be the defender and promoter of those people of ours who are the highest leading lights and bravest heroes who hold the forts and maintain the cities for us.

अनु॑ ते दायि म॒ह इ॑न्द्रि॒याय॑ स॒त्रा ते॒ विश्व॒मनु॑ वृ॒त्र॒हत्ये॑।
अनु॑ क्ष॒त्रमनु॒ सहो॑ यज॒त्रेन्द्र॑ दे॒वेभि॒रनु॑ ते नृ॒षह्ये॑॥ ८॥

8. *Anu re dāyi maha indriyāya satrā te viśvamanu vṛtrahatye. Anu kṣatramanu saho yajatrendra devebhiranu te nṛṣahye.*

Consequently, O lord most adorable, supreme

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ruler, protector of life and destroyer of negation, appropriate to your greatness and majesty, in keeping with the honour and dignity of the world social order, and in view of the courage and fortitude required to face the challenges to humanity, the whole world is given unto you and entrusted, in truth, by the leading lights and brilliant visionaries of nations in the battle of light against darkness, of goodness against evil, and of prosperity against want and squalor.

एवा नः स्पृधः समजा समत्स्विन्द्र रारन्धि मिथतीरदेवीः ।
विद्याम वस्तोरवसा गृणन्तो भरद्वाजा उत त इन्द्र नूनम् ॥ ९ ॥

9. *Evā naḥ spṛdhaḥ samajā samatsvindra rārandhi mithatīradevīḥ. Vidyāma vastoravasā gṛṇanto bharadvājā uta ta indra nūnam.*

Thus, O lord Indra, giver of honour and victory, we pray, inspire us to advance in our ambition to win over our rivals in the battles of life. O lord destroyer, subdue the warring forces of darkness and selfishness. Let us all, celebrants and men of knowledge and action, singing and celebrating your honour day and night, know you for sure and win the victories by virtue of your guidance and protection.

Mandala 6/Sukta 26

Indra Devata, Bharadvaja Barhaspatya Rshi

श्रुधी न इन्द्र ह्वयामसि त्वा महो वाजस्य सातौ वावृषाणाः ।
सं यद्विशोऽयन्त शूरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥ १ ॥

1. *Śrudhī na indra hvayāmasi tvā maho vājasya sātau vāvṛṣāṇāḥ. Saṁ yad viśo'yanta śūrasātā ugraṁ no'vaḥ pārye ahan dāḥ.*

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Indra, lord ruler and giver of honour and excellence, listen to us: overwhelming and exuberant we call upon you in the great battle of sustenance and advancement. When the people march on in the battle of the brave, then on the decisive day give us the blazing passion of your force and protection to victory.

त्वां वाजी हवते वाजिनेयो महो वाजस्य गध्यस्य सातौ।
त्वां वृत्रेष्विन्द्र सत्पतिं तरुत्रं त्वां चष्टे मुष्टिहा गोषु युध्यन्॥ २॥

2. *Tvāṁ vājī havate vājineyo maho vājasya gadhyasya sātau. Tvāṁ vṛtreṣvindra satpatiṁ tarutraṁ tvāṁ caṣṭe muṣṭihā goṣu yudhyan.*

The war-like scion of a heroic family of learned leaders and scholars, seeker of a great new success just at hand in the field of food, energy, knowledge and progress, invokes you, Indra, potent lord victor, you saviour of devotees and defender of truth, and, fighting hand to hand, looks up to you at the decisive moment of victory for the acquisition of new wealths of light and development of lands, cows and branches of energy.

त्वं कविं चोदयोऽर्कसातौ त्वं कुत्साय शुष्णं दाशुषे वर्क्।
त्वं शिरो अमर्मणः पराहन्नतिथिग्वाय शंस्यं करिष्यन्॥ ३॥

3. *Tvaṁ kaviṁ codayo'rkasātau tvaṁ kutsāya śuṣṇaṁ dāśuṣe vark. Tvaṁ śiro amarmaṇaḥ parāhannatithigvāya śaṁsyaṁ kariṣyan.*

You enthuse and inspire the creative visionary in the work on solar energy, thunder and lightning. You break open the secrets of concentrated energy for the man of power and generosity. Thus you shake and

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subdue the head of invulnerable pride and intransigence and do praise-worthy service to the leader who honours and keeps open house for visiting scholars.

त्वं रथं॒ प्र भ॑रो यो॒धमृ॒ष्वमावो॒ युध्य॑न्तं वृष॒भं दश॑द्युम्।
त्वं तुग्रं॑ वे॒त॒सवे॒ सचा॑ हन्त्वं तुजिं गृ॒णन्त॑मिन्द्र तू॒तोः ॥ ४ ॥

4. *Tvaṁ rathaṁ pra bharo yodhamṛṣvamāvo yudhyantaṁ vṛṣabhaṁ daśadyum. Tvaṁ tugraṁ vetasave sacāhan tvaṁ tujiṁ gṛṇantamindra tūtoḥ.*

Indra, ruler and commander, you create and maintain an invulnerable war chariot and protect the strong fighting force shining in ten directions for days on end. In full dedication to the honour and brilliance of the social order, destroy violence and terror and advance the strong, promotive and allied powers that do honour to the nation.

त्वं तदु॒क्थमि॑न्द्र बृ॒हणा॑ कृ॒ः प्र यच्छ॒ता स॒हस्रा॑ शूर॒ दर्षि॑।
अव॑ गि॒रेर्दासं॑ शम्ब॒रं ह॒न्प्रावो॒ दिवो॑दासं चि॒त्राभि॑रू॒ती ॥ ५ ॥

5. *Tvaṁ tadukthamindra barhaṇā kaḥ pra yacchatā sahasrā śūra darṣi. Ava girerdāsaṁ śambaraṁ han prāvo divodāsaṁ citrābhirūtī.*

Indra, mighty destroyer of evil and preserver of the good, it is praise worthy that with your great force you destroy a hundred thousand evils, O brave lord, and, with wondrous saving powers, release from the cloud pent up showers, so soothing and refreshing, and thus relieve and protect humanity dedicated as a liberal servant of divinity.

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त्वं श्रद्धाभिर्मन्दसानः सोमैर्दभीतये चुमुरिमिन्द्र सिष्वप्।
त्वं रजिं पिठीनसे दशस्यन्षष्टिं सहस्रा शच्या सचाहन्॥ ६॥

6. *Tvaṁ śraddhabhir-mandasānaḥ somairdabhītaye cumurim-indra siṣvap. Tvaṁ rajiṁ piṭhīnase daśasyan ṣaṣṭiṁ sahasrā śacyā sacāhan.*

Indra, ruling lord destroyer and preserver, rejoicing with faithful homage and joyous celebrations of dedicated followers, you send the oppressive ogre to sleep in order to save the oppressed and, favouring the man of right conduct in keeping with your holiness, you give him the right direction and ward off a sixty thousand obstacles from his path.

अहं चन तत्सूरिभिरानश्यां तव ज्याय इन्द्र सुम्नमोजः। त्वया यत्स्तवन्ते सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ॥ ७॥

7. *Ahaṁ cana tat sūribhir-ānaśyāṁ tava jyāya indra sumnamojaḥ. Tvayā yat stavante sadhavīra vīrāstrivarūthena nahuṣā śaviṣṭha.*

Indra, bravest lord of the house of the brave, I pray, may I too, along with the learned and the wise and great, attain that high order of vigour and splendour, peace and well being, with the grace of your presence bestowed by you, lord of three worlds, which the brave and learned people value, admire and pray for.

वयं ते अस्यामिन्द्र द्युम्नहूतौ सखायः स्याम महिन प्रेष्ठाः।
प्रातर्दनिः क्षत्रश्रीरस्तु श्रेष्ठो घने वृत्राणां सनये धनानाम्॥ ८॥

8. *Vayaṁ te asyāmindra dyumnahūtau sakhāyaḥ syāma mahina preṣṭhāḥ. Prātardaniḥ kṣatraśrīrastu śreṣṭho ghane vṛtrāṇāṁ sanaye dhanānām.*

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Indra, greatest lord of grace and glory, may we, in this yajnic programme of power and prosperity of the human nation, be your dearest friends and supportive participants, and may the rising generosity and gracious glory of the world order rise highest in our battle against darkness of ignorance, injustice and poverty for the achievement of all round prosperity and well being.

Mandala 6/Sukta 27

Indra Devata, Bharadvaja Barhaspatya Rshi

किमस्य॒ मदे॒ किम्वस्य पी॒ताविन्द्रः॑ किमस्य स॒ख्ये च॑कार।
रणा॑ वा॒ ये नि॒षदि॒ किं ते अ॑स्य पु॒रा वि॑विद्रे॒ किमु॒ नूत॑नासः ॥ १ ॥

1. *Kimasya made kimvasya pītāvindraḥ kimasya sakhye cakāra. Raṇā vā ye niṣadi kiṁ te asya purā vividre kimu nūtanāsaḥ.*

What does Indra, destroyer of suffering, do in the ecstasy of this soma, for the beauty and glory of this order? What in the exuberance of the drink, in the joyous experience of its management and satisfaction therefrom? What in the friendly identity with it and its people? And what do they know and discern, the veterans and the youngest of the new generation, who joyously celebrate in the company of this Indra in the House? What do they gain?

सद॑स्य॒ मदे॒ सद्व॑स्य पी॒ताविन्द्रः॑ सद॑स्य स॒ख्ये च॑कार।
रणा॑ वा॒ ये नि॒षदि॒ सत्ते अ॑स्य पु॒रा वि॑विद्रे॒ सदु॒ नूत॑नासः ॥ २ ॥

2. *Sadasya made sadvasya pītāvindraḥ sadasya sakhye cakāra. Raṇā vā ye niṣadi sat te asya purā vividre sadu nūtanāsaḥ.*

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Noble deeds of the truth of its reality does Indra perform in the rapture of its dignity, noble and true indeed when he drinks of the soma of that experience, nothing but the truth and dignity of action and policy in friendly identity with this social order. And they who joyously sit in his company in the House identified with the glory of this order, veterans as well as new ones, they too know and realise the truth and the reality, nothing but the truth, whole and undiluted.

नहि नु ते महिमनः समस्य न मघवन्मघवत्त्वस्य विद्म ।
न राधसोराधसो नूतनस्येन्द्र नकिर्ददृश इन्द्रियं ते ॥ ३ ॥

3. *Nahi nu te mahimanaḥ samasya na maghavan maghavattvasya vidma. Na rādhaso rādhaso nūtanasyendra nakirdadṛśa indriyaṁ te.*

Indra, lord of wealth, power and majesty, we know not anyone equal to you in greatness and glory, nothing like your regality and munificence, nothing so perfect as your perfection which reveals ever new possibilities. None comprehends your omniscience and your omnipotence.

एतत्त्यत्त इन्द्रियमचेति येनावधीर्वरशिखस्य शेषः । वज्रस्य यत्ते निहतस्य शुष्मात्स्वनाच्चिदिन्द्र परमो ददार ॥ ४ ॥

4. *Etat tyat ta indriyamaceti yenāvadhīrvara-śikhasya śeṣaḥ. Vajrasya yat te nihatasya śuṣmāt svanāccidindra paramo dadāra.*

Indra, lord of power and perfection, this omnipotence of yours is apprehended when with it you strike and destroy the greatest and highest adversary to the very end, which too is just the tip of the might of

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omnipotence, and when, by the force of the mere roar and rumble of the thunderbolt hurled, the proudest enemy is shattered.

वधीदिन्द्रो वरशिखस्य शेषोऽभ्यावर्तिने चायमानाय शिक्षन्। वृचीवतो यद्धरियूपीयायां हन्पूर्वे अर्धे भियसापरो दर्त्॥ ५॥

5. *Vadhīdindro varaśikhasya śeṣo'bhyāvartine cāyamānāya śikṣan. Vṛcīvato yaddhariyūpīyāyāṁ han pūrve ardhe bhiyasāparo dart.*

Just as Indra, the sun, breaks the cloud on high to the last drop of rain, so should Indra, eminent teacher as well as the ruler, in the act of giving instruction to the dedicated learners all round vigilant in a sustained manner, while giving them pioneering enlightenment in their love of scholars and scholarship, dispel their basic fear, ignorance and negative tendencies and thus eliminate the possibilities of later resurgence of evil with the healthy fear of unknown and unexpected consequences.

त्रिंशच्छतं वर्मिणं इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या। वृचीवन्तः शरवे पत्यमानाः पात्रा भिन्दाना न्यर्थान्यायन्॥ ६॥

6. *Triṁśacchataṁ varmiṇa indra sākaṁ yavyāvatyāṁ puruhūta śravasyā. Vṛcīvantaḥ śarave patyamānāḥ pātrā bhindānā nyarthānyāyan.*

Indra, mighty lord ruler universally invoked and honoured, let thirty hundred renowned warriors in armour in a well provided army in top gear breaking through the enemy lines, shattering the defences, achieve

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their decisive goal.

यस्य॒ गावा॑वरु॒षा सू॑यव॒स्यू अ॒न्तरू॒ षु च॑र॒तो॒ रे॒रि॒हा॒णा। स सृञ्ज॑याय तु॒र्वशं॒ परा॑दाद् वृ॒चीव॑तो दैववा॒ताय॒ शिक्ष॑न्॥ ७॥

7. *Yasya gāvāvaruśā sūyavasyū antarū ṣu carato rerihāṇā. Sa sṛñjayāya turvaśaṁ parādād vṛcīvato daivavātāya śikṣan.*

The ruler whose power and law, internal policy and external defence, both like two healthy, ruddy and loving cows, well provided and happily self-satisfied, operate in the dominion, he, training the efficient force in radiative communication and productive science, would throw off the destructive elements of the state.

द्व्यॉं अ॑ग्ने र॒थिनो॑ विंश॒तिं गा व॒धूम॑तो म॒घवा॒ मह्यं स॒म्राट्। अ॒भ्या॒व॒र्ती चा॑यमा॒नो द॑दाति दू॒णाशे॒यं दक्षि॑णा पार्थ॒वाना॑म्॥ ८॥

8. *Dvayāṅ agne rathino viṁśatiṁ gā vadhūmato maghavā mahyaṁ samrāṭ. Abhyāvartī cāya-māno dadāti dūṇāśeyaṁ dakṣiṇā pārthavānām.*

Agni, refulgent ruler, commanding wealth, power, honour and excellence, dynamic leader ever on the move for progress and victory, revered and celebrated all round, gives me both chariot warriors for defence of the nation and happy families and a team of twenty creative ministers to bear the burdens of the nation, which gift from any of global rulers is invulnerable indeed.

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Mandala 6/Sukta 28

Gavah or Indra Devata, Bharadvaja Barhaspatya Rshi

आ गावो॑ अग्मन्नुत भ॒द्रम॑क्र॒न्त्सीद॑न्तु गो॒ष्ठे र॒णय॑न्त्व॒स्मे।
प्र॒जाव॑तीः पुरु॒रूपा॑ इ॒ह स्यु॒रिन्द्रा॑य पू॒र्वीरु॒षसो॒ दुहा॑नाः ॥ १ ॥

1. *Ā gāvo agmannuta bhadram-akrantsīdantu goṣṭhe raṇayantvasme. Prajāvatīḥ pururūpā iha syurindrāya pūrvīruṣaso duhānāḥ.*

Let the cows come as rays of the sun, sit and rest in the stalls, be happy and bring us happiness and good fortune. May they be fertile with many calves, of many colours and breeds, abundant, yielding plenty of milk for the health and prosperity of the nation, and thereby let them be harbingers of light like the morning dawns.

इन्द्रो॒ यज्व॑ने पृण॒ते च॑ शिक्षत्युपेद्ध॑दाति॒ न स्वं मु॑षायति।
भूयो॑भूयो र॒यिमिद॑स्य व॒र्धय॒न्नभि॑न्ने॒ख॒ल्ये नि द॑धाति देव॒युम्॥ २ ॥

2. *Indro yajvane pṛṇate ca śikṣatyuped dadāti na svaṁ muṣāyati. Bhūyobhūyo rayimidasya vardhayannabhinne khilye ni dadhāti devayum.*

Indra, the ruler, gives protection and maintenance grants to the man dedicated to yajna. He engages him in creative and educational work and thus gives him fulfilment and purpose in life. This way too he does not deplete his own knowledge and culture but maintains it. Constantly and continuously he adds to the wealth of the nation and, in every region of the land, he looks after and maintains the devotees of learning, society and divinity without taking away anything from

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them materially.

न ता नंशन्ति न दंभाति तस्करो नासामामित्रो व्यथिरा दधर्षति। देवाँश्च याभिर्यजते ददाति च ज्योगित्ताभिः सचते गोपतिः सह॥ ३॥

3. *Na tā naśanti na dabhāti taskaro nāsāmāmitro vyathirā dadharṣati. Devāṅśca yābhiryajate dadāti ca jyogit tābhiḥ sacate gopatiḥ saha.*

Knowledge, fruits of yajna, generosity, patronage of learning and culture, these rays of light do not perish nor deplete nor fade away. The thief steals them not, no enemy can afflict them, nor can anyone injure or insult them. The lord of these cows, lights and radiations, with which he serves the divinities, learned and the wise, gives, creates and adds to life's beauty, also, he constantly and continuously lives, lasts and rises with them.

न ता अर्वा रेणुककाटो अश्नुते न संस्कृतत्रमुप यन्ति ता अभि। उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः॥ ४॥

4. *Na tā arvā reṇukakāṭo aśnute na saṁskṛtatra-mupa yanti tā abhi. Urugāyamabhayaṁ tasya tā anu gāvo martasya vi caranti yajvanaḥ.*

Neither a vociferous brute raising clouds of dust like a war horse attains to these rays of light and culture, nor do these radiations penetrate the thick head of a violent man insulated against enlightenment. Like cows, the rays of refinement roam freely round the open pastures of the generous man of yajna and social service, a boundless world of freedom and fearlessness.

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गावो॒ भगो॒ गाव॒ इन्द्रो॑ मे अच्छा॒न् गाव॒: सोम॑स्य प्रथ॒मस्य॑ भ॒क्षः। इ॒मा या गाव॒: स ज॑नास॒ इन्द्र॑ इ॒च्छामी॒द्धृ॒दा मन॑सा चि॒दिन्द्र॑म्॥ ५॥

5. *Gāvo bhago gāva indro me acchān gāvaḥ somasya prathamasya bhakṣaḥ. Imā yā gāvaḥ sa janāsa indra icchāmīddhṛdā manasā cidindram.*

May Bhaga, lord of wealth and good fortune, give me cows. May Indra, lord of power and majesty, give me good cows. May Bhaksha, adorable lord of primal food, energy and ecstasy of life, give me good cows for milk. O people, O lord of power and glory, Indra, I love and love to have all that is cows, i.e., mothers of food and energy, sources of sweetness, light and culture, masters of knowledge and wisdom, honour and excellence. I love that all with my heart and mind, the beauty, the glory, the ecstasy!

यू॒यं गावो मेदयथा कृ॒शं चि॑दश्री॒रं चि॑त्कृणुथा सु॒प्रती॑कम्। भ॒द्रं गृ॒हं कृ॑णुथ भद्रवाचो बृ॒हद्वो॒ वय॑ उच्यते स॒भासु॑॥ ६॥

6. *Yūyaṁ gāvo medayathā kṛśaṁ cidaśrīraṁ cit kṛṇuthā supratīkam. Bhadraṁ gṛhaṁ kṛṇutha bhadravāco bṛhad vo vaya ucyate sabhāsu.*

You develop the cows of life, mother spirits of body, mind and soul. Give health and vigour to the weak and emaciated, turn the ugly and unpleasant to beautiful, graceful and illustrious. Make the home overflow with peace, prosperity and the bliss of good fortune. You command noble speech in the assemblies of the wise and powerful leaders so that your life and work is praised and appreciated wide and high in the world.

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प्रजावतीः सूयवसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः।
मा वः स्तेन ईशत माघशंसः परि वो हेती रुद्रस्य वृज्याः॥ ७॥

7. *Prajāvatīḥ sūyavasaṁ riśantīḥ śuddhā apaḥ suprapāṇe pibantīḥ. Mā vaḥ stena īśata māghaśaṁsaḥ pari vo hetī rudrasya vṛjyāḥ.*

O fertile and abundant cows blest with calves, feeding on fine green grass and drinking pure water from transparent pools, may no thief ever overpower you, may no strike of the cruel and sinful butcher ever slaughter you.

(Swami Dayanand applies this mantra to the duties of the ruler: The ruler should look after the cattle wealth of the country. The government must protect and promote the cows. Not only that. Even the people and their education culture and efficiency are, like the holy cow, to be protected against violence and promoted with good food and water and all means of prevention of social crime and violence.)

उपेदमुपपर्चनमासु गोषूप पृच्यताम्।
उप ऋषभस्य रेतस्युपेन्द्र तव वीर्ये॥ ८॥

8. *Upedamupaparcanamāsu goṣūpa pṛcyatām.*
Upa ṛṣabhasya retasyupendra tava vīrye.

In this social order and in the policy, let there be a union and identity of the ruler with the people, their lands and their languages. Indra, noble and illustrious ruler, all giver, let the people share, join and support you in your creative acts of courage and development.

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Mandala 6/Sukta 29

Indra Devata, Bharadvaja Barhaspatya Rshi

इन्द्रं वो॒ नरः॒ स॒ख्याय॑ सेपु॒र्म॒हो यन्तः॑ सु॒म॒तये॑ चका॒नाः।
म॒हो हि दा॒ता वज्र॑हस्तो॒ अस्ति॑ म॒हामु॑ र॒ण्वमव॑से यज-
ध्वम्॥ १॥

1. *Indraṁ vo naraḥ sakhyāya sepurmaho yantaḥ sumataye cakānāḥ. Maho hi dātā vajrahasto asti mahāmu raṇvamavase yajadhvam.*

O citizens of the land, leading lights of humanity in love with knowledge, wisdom and guidance, to win your friendship and to rise to the heights of life for your sake, honour and serve Indra, supreme ruler, lord of knowledge and power. Great is he, all giver, and wields the sceptre of light, power and justice. Join the great lord of love and joy and honour him with homage and yajnic service for protection and progress.

आ यस्मि॒न्हस्ते॒ नर्या॑ मिमि॒क्षुरा रथे॑ हिर॒ण्यये॑ रथे॒ष्ठाः।
आ र॒श्मयो॒ गभ॑स्त्योः स्थू॒रयो॒राध्व॒न्नश्वा॑सो॒ वृष॑णो
युजा॒नाः॥ २॥

2. *Ā yasmin haste naryā mimikṣurā rathe hiraṇyaye ratheṣṭhāḥ. Ā ráśmayo gabhastyoḥ sthūrayō rādhvannaśvāso vṛṣaṇo yujānāḥ.*

Indra in whose hands are all the gifts of life for mankind rides the golden chariot of the cosmos, holding reins of the world in his mighty hands, controlling the potent forces of nature like horses on the course of time and destiny.

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श्रिये ते पादा दुव आ मिमिक्षुर्धृष्णुर्वज्री शवसा दक्षिणावान्। वसानो अत्कं सुरभिं दृशे कं स्वर्ण नृतविषिरो बभूथ॥ ३॥

3. *Śriye te pādā duva ā mimikṣurdhṛṣṇurvajrī śavasā dakṣiṇāvān. Vasāno atkaṁ surabhiṁ dṛśe kaṁ svarṇa nṛtaviṣiro babhūtha.*

Gracious are your feet firmly fixed in liberality and compassion. The devotees offer their homage of soma there for glory. You are all conquering, wielder of the thunderbolt, mighty generous by your own essential power and munificence, and, wearing a fragrant, glorious and heavenly robe, blissful sight for all to see, O director of the cosmic dance, you are the all moving, all inspiring, omniscient presence and power.

स सोम आमिश्लतमः सुतो भूद्यस्मिन्पक्तिः पच्यते सन्ति धानाः। इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्था शंसन्तो देववाततमाः॥ ४॥

4. *Sa soma āmiślatamaḥ suto bhūd yasmin paktiḥ pacyate santi dhānāḥ. Indraṁ naraḥ stuvanto brahmakārā ukthā śaṁsanto devavātatamāḥ.*

That is the blessed dominion of Indra, ideal world order raised to systemic purity and integrated to organismic unity wherein soma is distilled and seasoned in plenty, ample food is prepared for all, food grains are grown in abundance, and leading lights of the people, divinely occupied, sing songs of appreciation in praise of Indra and rise to the heights of excellence bordering on divinity.

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न ते अन्तः शवसो धाय्यस्य वि तु बबाधे रोदसी महित्वा। आ ता सूरिः पृणति तूतुजानो यूथेवाप्सु समीजमान ऊती ॥ ५ ॥

5. *Na te antaḥ śavaso dhāyyasya vi tu bābadhe rodasī mahitvā. Ā tā sūriḥ pṛṇati tūtujāno yūthevāpsu samījamāna ūtī.*

No one can reach the end of your power, the force that binds up heaven and earth as a handful of dust in space. Still the man of courage and vision without fear, moving at supersonic speed under the cover of your protection, does attain that pleasure of fulfilment which a host of thirsty travellers finds at a shady fount of holy waters.

एवेदिन्द्रः सुहव ऋष्वो अस्तूती अनूती हिरिशिप्रः सत्वा। एवा हि जातो असमात्योजाः पुरू च वृत्रा हनति नि दस्यून् ॥ ६ ॥

6. *Evedindraḥ suhava ṛṣvo astūtī anūtī hiriśipraḥ satvā. Evā hi jāto asamātyojāḥ purū ca vṛtrā hanati ni dasyūn.*

Thus may the lord sublime, omnipotent Indra, ever active in golden glory, listen to the prayers of universal humanity in all direct and indirect modes of divine protection and grace. Thus does the lord, self-manifest in boundless power and glory, create and preserve the abundant wealth of good and destroy darkness, enmity and negation of evil.

Mandala 6/Sukta 30

Indra Devata, Bharadvaja Barhaspatya Rshi

भूय इद्वावृधे वीर्यायँ एको अजुर्यो दयते वसूनि। प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदसी उभे ॥ १ ॥

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1. *Bhūya id vāvṛdhe vīryāyaň eko ajuryo dayate vasūni. Pra ririce diva indraḥ pṛthivyā ardhamidasya prati rodasī ubhe.*

Again and again the one ageless Indra grows in manifestation to express his power and creates, preserves and gives all wealths of the world. The sun from the regions of light covers half of the earth and relieves the other half. In turn, the earth and the sky both receive only half of the light and heat, and the sun exceeds and excels both.

अधा मन्ये बृहदसुर्यमस्य यानि दाधार नक्किरा मिनाति।
दिवेदिवे सूर्यो दर्शतो भूद्वि सद्मान्युर्विया सुक्रतुर्धात्॥ २॥

2. *Adhā manye bṛhadasuryamasya yāni dādhāra nakirā mināti. Divedive sūryo darśato bhūd vi sadmānyurviyā sukraturdhāt.*

And I know and honour the extensive luminous life giving power and energy of this sun and of the many planets that it holds and sustains, which no power can deny, disturb, diminish or destroy. Day by day, every morning, the sun rises glorious and, holy participant in the cosmic yajna of Indra, it generates and sustains many abodes of life along with the wide earth.

अद्या चिन्नू चित्तदपो नदीनां यदाभ्यो अरदो गातुमिन्द्र।
नि पर्वता अद्मसदो न सेदुस्त्वया दृळ्हानि सुक्रतो रजांसि॥ ३॥

3. *Adyā cinnū cit tadapo nadīnāṁ yadābhyo arado gātumindra. Ni parvatā admasado na sedustvayā dṛḷhāni sukrato rajāṁsi.*

Indra, refulgent lord, now as ever you draw up

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the waters of the rivers by evaporation, shower them and let them flow in river beds to the sea. You attract the earth by gravitation and let it move in orbit. You fix the mountains in place and float the clouds in windy courses, everything in place like guests in a dinner party. Indeed, O lord of holy action in cosmic yajna, by you are all regions of the universe set in place, firm and secure.

सत्यमित्तन्न त्वावाँ अन्यो अस्तीन्द्र देवो न मर्त्यो ज्यायान्।
अहन्नहिं परिशयानमर्णोऽ वासृजो अपो अच्छा समुद्रम्॥ ४॥

4. *Satyamit tanna tvāvāँ anyo astīndra devo na martyo jyāyān. Ahannahiṁ pariśayānamarṇo 'vāsṛjo apo acchā samudram.*

Indra, refulgent lord eternal, true it is there is no one else divine or human as great as you who break the dark and dormant cloud, release the showers of rain and let the whirling streams flow and join the rolling ocean. Similarly, O lord omnipotent, you break the dark silence of sleeping nature from the state of inertness and set the processes of creative evolution aflow and let them ultimately recede into the fathomless ocean of silence again.

त्वमपो वि दुरो विषूचीरिन्द्र दृळ्हमरुजः पर्वतस्य।
राजाभवो जगतश्चर्षणीनां साकं सूर्यं जनयन्द्यामुषासम्॥ ५॥

5. *Tvamapo vi duro viṣūcīrindra dṛḷhamarujaḥ parvatasya. Rājābhavo jagataścarṣaṇīnāṁ sākaṁ sūryaṁ janayan dyāmuṣāsam.*

Indra, you break open the impenetrable doors

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of the cloud and release the rain showers. You break the adamantine mountains and let the waters flow in river courses. You break the bottomless inertness of life energy and let it flow in evolutionary channels of human action and courses of history. Creating the children of the moving world along with the sun and dawn of the day and the regions of heaven and earth, you reign supreme as light of the world, refulgent creator and ultimate dispenser.

Mandala 6/Sukta 31

Indra Devata, Suhotra Bharadvaja Rshi

अभूरेको॑ रयिपते रयी॒णामा हस्त॑योरधिथा इन्द्र कृ॒ष्टीः ।
वि तो॒के अ॒प्सु तन॑ये च॒ सूरे॑ऽ वो॑चन्त चर्ष॒णयो॒ विवा॑चः ॥ १ ॥

1. *Abhūreko rayipate rayīṇāmā hastayoradhithā indra kṛṣṭīḥ. Vi toke apsu tanaye ca sūre'vocanta carṣaṇayo vivācaḥ.*

Indra, lord ruler of the world, in you vests the governance and control of the entire wealth and assets of the nation, pray be the sole possessor and custodian of national wealth, O lord of honour and excellence. In your hands alone lies the direction of the nation, producers, workers and defence forces all. The wisest people of the land speaking different languages in different styles, in their words and actions describe and celebrate the brilliance of the rule and governance of Indra to their children and grand children.

त्वद्भि॒येन्द्र॒ पार्थि॑वानि॒ विश्वाऽच्यु॑ता चिच्च्यावयन्ते॒ रजां॑सि ।
द्यावा॒क्षामा॒ पर्व॑तासो॒ वना॑नि॒ विश्वं॑ दृ॒ळ्हं भ॑यते॒ अज्म॒न्ना ते॑ ॥ २ ॥

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2. *Tvad bhiyendra pārthivāni viśvā'cyutā ciccyāvayante rajāṁsi. Dyāvākṣāmā parvatāso vanāni viśvaṁ dṛḷhaṁ bhayate ajmannā te.*

Indra, sole lord of law and power, by the fear and pressure of your presence, all the unshakables on earth and in the skies stir and move along their functional course. Heaven and earth, clouds and mountains, deep forests, indeed the entire fixed and functionary world of existence fears the unmoved motion of your pervasive presence and dare not relent in their function.

त्वं कुत्सेनाभि शुष्णमिन्द्राऽशुषं युध्य कुयवं गविष्टौ ।
दशं प्रपित्वे अध सूर्यस्य मुषायश्चक्रमविवे रपांसि ॥ ३ ॥

3. *Tvaṁ kutsenābhi śuṣṇamindrā'śuṣaṁ yudhya kuyavaṁ gaviṣṭau. Daśa prapitve adha sūryasya muṣāyaścakramavive rapāṁsi.*

Indra, lord ruler and giver of light, having fought out the voracious drought and bad harvest with the thunderbolt of natural energy, keen for success in the development of lands and cows and the project of solar energy, you deplete ten injurious impediments and ride the chariot of the dominion like the sun in orbit.

त्वं शतान्यव शम्बरस्य पुरो जघन्थाप्रतीनि दस्योः । अशिक्षो यत्र शच्या शचीवो दिवोदासाय सुन्वते सुतक्रे भरद्वाजाय गृणते वसूनि ॥ ४ ॥

4. *Tvaṁ śatānyava śambarasya puro jaghanthāpratīni dasyoḥ. Aśikṣo yatra śacyā śacīvo divodāsāya sunvate sutakre bharadvājāya gṛṇate vasūni.*

Break open the hundreds of hidden strongholds and treasures of the wealth and power of the dark clouds

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and hoards collected by the thief, and there, O lord of light and power of knowledge and wisdom, with knowledge and expertise, provide the means and materials of prosperity and well being for the advancement of the generous scientist, creative artist, pharmacist, technologist and celebrant of divinity.

स सत्यसत्वन्महते रणाय रथमा तिष्ठ तुविनृम्ण भीमम्। याहि प्रपथिन्नवसोप मद्रिक्प्र च श्रुत श्रावय चर्षणिभ्यः॥ ५॥

5. *Sa satyasatvan mahate raṇāya rathamā tiṣṭha tuvinṛmṇa bhīmam. Yāhi prapathinnavasopa madrik pra ca śruta śrāvaya carṣaṇibhyaḥ.*

O lord commander of the power of truth and reality, master of manifold wealth and splendour, ready for the arduous battle of life, ride the awesome chariot, go forward, traveller of the path of rectitude, come to us too with the wisdom of revealed omniscience with all your modes of defence and protection and proclaim the truth for the people.

Mandala 6/Sukta 32

Indra Devata, Suhotra Bharadvaja Rshi

अपूर्व्या पुरुतमान्यस्मै महे वीराय तवसे तुराय। विरप्शिने वज्रिणे शन्तमानि वचांस्यासा स्थविराय तक्षम्॥ १॥

1. *Apūrvyā purutamānyasmai mahe vīrāya tavase turāya. Virapśine vajriṇe śantamāni vacāṁ-syāsā sthavirāya takṣam.*

Let me compose an original and comprehensive song of praise in my own, words in a state of peace

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overflowing with reverence in honour of this great hero, Indra, mighty performer of action, admirable wielder of the thunderbolt of justice and punishment, unshakable embodiment of tranquillity.

स मा॒तरा॒ सूर्ये॑ण॒ कवी॒नामवा॑सयद्रु॒जदद्रिं॑[1] गृणा॒नः ।
स्वा॒धीभि॒र्ऋक्व॑भिर्वावशा॒न उदु॒स्रिया॑णामसृजन्नि॒दान॑म् ॥ २ ॥

2. *Sa mātarā sūryeṇā kavīnāmavāsayad rujadadriṁ gṛṇānaḥ. Svādhībhir-ṛkvabhir-vāvaśāna udusriyāṇām-asṛjan-nidānam.*

By the light of the sun, he illuminates the heaven and earth, protectors and inspirers of poets like father and mother. Breaking the cloud of showers, shaking the mountains of impediments and inhibitions of mind, sung and celebrated in songs of praise and jubilation, pleased, inspiring and illuminant in response to the homage of reverence, he opens the flood gates of light and song in words, breaking off all impediments to the original vision and imagination of the poet.

स वह्नि॑भि॒र्ऋक्व॑भि॒र्गोषु॒ शश्व॑न्मि॒तज्ञु॑भिः पुरु॒कृत्वा॑ जिगाय ।
पुर॑ः पुरो॒हा सखि॑भिः सखी॒यन्दृ॒ळ्हा रु॑रोज क॒विभि॑ः क॒विः
सन् ॥ ३ ॥

3. *Sa vahnibhir-ṛkvabhir-goṣu śaśvan mitajñubhiḥ purukṛtvā jigāya. Puraḥ purohā sakhibhiḥ sakhīyan dṛḷhā ruroja kavibhiḥ kaviḥ san.*

He is the ruler, himself a visionary, friend of friends, relentless hero of abundant action, breaker of the strongholds of darkness, and with the company and support of assisting partners, celebrants and poetic creators sitting in meditative posture, he breaks the

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adamantine rigidities of dead wood and wins the battles for the development of lands and cows and the advancement of knowledge, arts and enlightenment.

स नीव्याभिर्जरितारमच्छा महो वाजेभिर्महद्भिश्च शुष्मैः ।
पुरुवीराभिर्वृषभ क्षितीनामा गिर्वणः सुविताय प्र याहि ॥ ४ ॥

4. *Sa nīvyābhir-jaritāram-acchā maho vājabhir-mahadbhiśca śuṣmaiḥ. Puruvīrābhir-vṛṣabha kṣitī-nāmā girvaṇaḥ suvitāya pra yāhi.*

Indra, mighty brave and generous ruler, sung and celebrated in song, come well to the celebrant for the well being of the people and bless them with high spirits and ambition for victory and latest great powers and forces manned by many heroic leaders and warriors of the rising generation.

स सर्गेण शवसा तक्तो अत्यैरप इन्द्रो दक्षिणतस्तुराषाट् ।
इत्था सृजाना अनपावृदर्थं दिवेदिवे विविषुरप्रमृष्यम् ॥ ५ ॥

5. *Sa sargeṇa śavasā takto atyairapa indro dakṣiṇa-tasturāṣāṭ. Itthā sṛjānā anapāvṛdartham divedive viviṣurapr-amṛṣyam.*

Indra, mighty ruler, instant victor, come happy and jubilant with vibrant new forces of creation, with dynamic pioneers advancing like winds who may, thus, creating, preserving, reconstructing, discovering new goals day by day, move on, realise anew indestructible eternal values and never look back.

Mandala 6/Sukta 33

Indra Devata, Shunahotra Bharadvaja Rshi

य ओजिष्ठ इन्द्र तं सु नो दा मदो वृषन्त्स्वभिष्टिर्दास्वान् ।
सौवश्व्यं यो वनवत्स्वश्वो वृत्रा समत्सु सासहद्दमित्रान् ॥ १ ॥

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1. *Ya ojiṣṭha indra taṁ su no dā mado vṛṣant-svabhiṣṭir-dāsvān. Sauvaśvyaṁ yo vanavat svaśvo vṛtrā samatsu sāsahadamitrān.*

Indra, lord of honour and excellence, ruler most illustrious, generous, victorious and beneficent, inspired with ardent passion, give us that stormy force of dynamic action for achievement which, equipped with instant and unfailing capability, may fight out the unfriendly powers of darkness in the contests of life and win the wealths of high value in the world for our cherished goal.

त्वां ह्यी३न्द्रावसे विवाचो हवन्ते चर्षणयः शूरसातौ ।
त्वं विप्रेभिर्वि पणीँरशायस्त्वोत इत्सनिता वाजमर्वा ॥ २ ॥

2. *Tvāṁ hīndrāvase vivāco havante carṣaṇayaḥ śūrasātau. Tvaṁ viprebhirvi paṇīñraśāyastvota it sanitā vājamarvā.*

You alone, O lord ruler, Indra, the people of diverse speech adore and invoke in diverse words in battles of the brave for protection and success. You alone, with the wise and vibrant, subdue the uncreative and greedy, and you alone give peace and rest to the celebrants. Indeed, under your protection only, does the cavalier and the warrior win the light of knowledge and victory in action.

त्वं ताँ इन्द्रोभयाँ अमित्रान्दासा वृत्राण्यार्या च शूर ।
वधीर्वनेव सुधितेभिरत्कैरा पृत्सु दर्षि नृणां नृतम ॥ ३ ॥

3. *Tvaṁ tāñ indrobhayāñ amitrān dāsā vṛtrāṇyāryā ca śūra. Vadhīrvaneva sudhitebhir-atkairā pṛtsu darṣi nṛṇāṁ nṛtama.*

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Indra, brave ruler, leading light of the leaders, with focussed, objective and decisive judgement, distinguish between both opponents and supporters, the vile and the noble, split open both clearly to full exposure, and, with decisive blows of unfailing tactic, fight out the negatives in the contests of the dominion just like a forester felling the dead wood with sharpened axe.

स त्वं न इन्द्राकवाभिरूती सखा विश्वायुरविता वृधे भूः। स्वर्षाता यद्ध्वयामसि त्वा युध्यन्तो नेमधिता पृत्सु शूर॥ ४॥

4. *Sa tvaṁ na indrākavābhirūtī sakhā viṣvāyuravitā vṛdhe bhūḥ. Svarṣātā yaddhvayāmasi tvā yudhyanto nemadhitā pṛtsu śūra.*

Indra, lord ruler of the world, life of life and giver of showers of bliss, be our friend and protector with all your modes of defence and protection for our advancement without reserve or restriction. Fighting our battles of life, O brave and generous hero, defender of good against evil, we invoke and call upon you to come and help us with love and grace.

नूनं न इन्द्रापराय च स्या भवा मृळीक उत नो अभिष्टौ। इत्था गृणन्तो महिनस्य शर्मन्दिवि ष्याम पार्ये गोषतमाः॥ ५॥

5. *Nūnaṁ na indrāparāya ca syā bhavā mṛḷīka uta no abhiṣṭau. Itthā gṛṇanto mahinasya śarman divi ṣyāma pārye goṣatamāḥ.*

Indra, lord of life, for sure be our friend and protector, and saviour of others too, for now and for

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ever, and for the attainment of our cherished goal be kind and gracious. Singing, celebrating and glorifying the splendour of the great lord, we pray, may we abide in the high heaven of divine felicity and, blest with the sacred Word of Divinity, swim across the seas of suffering to freedom.

Mandala 6/Sukta 34

Indra Devata, Shunahotra Bharadvaja Rshi

सं च॒ त्वे ज॒ग्मुर्गिर॑ इन्द्र पू॒र्वीर्वि च॒ त्वद्य॑न्ति वि॒भ्वो॑ मनी॒षाः ।
पु॒रा नू॒नं च॑ स्तु॒तय॒ ऋषी॑णां पस्पृ॒ध्र इन्द्रे॒ अध्यु॑क्थ॒र्का ॥ १ ॥

1. *Saṁ ca tve jagmurgira indra pūrvīrvi ca tvad yanti vibhvo manīṣāḥ. Purā nūnaṁ ca stutaya ṛṣīṇāṁ paspṛdhra indre adhyukthārkā.*

Indra, lord giver of thought, speech and knowledge, all universal thoughts and diverse forms and words of the eternal Word, all languages past, present and future, proceed from you, return unto you and abide in you. For sure, all ancient hymns and recitations, all interpretive adorations of the seers divining into the visions and meanings of the mantras vie with each other to reach and concentrate on the glory of Indra.

पु॒रु॒हू॒तो यः पु॑रुगू॒र्त ऋ॒भ्वाँ॒ एक॑: पुरुप्रश॒स्तो अस्ति॑ य॒ज्ञैः ।
रथो॒ न म॒हे शव॑से युजा॒नो॒३॒ऽस्माभि॒रिन्द्रो॑ अनुमा॒द्यो॑ भूत् ॥ २ ॥

2. *Puruhūto yaḥ purugūrta ṛbhvāň ekaḥ puru-praśasto asti yajñaiḥ. Ratho na mahe śavase yujāno 'smābhirindro anumādyo bhūt.*

Indra who is invoked by many, admired by

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many, sole lord adored by many, is sought after by the wise through creative and reflective yajnic endeavours for the pursuit of great vision and power with concentrated mind in meditation. May he be like a chariot for us across the world of life and consequently give us ultimate freedom and joy.

न यं हिंसन्ति धीतयो न वाणीरिन्द्रं नक्षन्तीदभि वर्धयन्तीः ।
यदिं स्तोतारः शतं यत्सहस्रं गृणन्ति गिर्वणसं शं तदस्मै ॥ ३ ॥

3. *Na yaṁ hiṁsanti dhītayo na vāṇīrindraṁ nakṣantīdabhi vardhayantīḥ. Yadi stotāraḥ śataṁ yat sahasraṁ gṛṇanti girvaṇasaṁ śaṁ tadasmai.*

No thoughts can violate Indra, the ruler, nor hurt him, nor can words comprehend him. In fact, the thoughts and words of devotees exalt and glorify him. And when celebrants offer a hundred and thousand adorations to this lord of exaltation, he is pleased and then peace and bliss of well being descends on the devotee.

अस्मा एतद्दिव्यꣳ चेव मासा मिमिक्ष इन्द्रे न्यया॒मि सोमः ।
जनं न धन्वन्नभि सं यदापः सत्रा वावृधुर्हवनानि यज्ञैः ॥ ४ ॥

4. *Asmā etad divyarceva māsā mimikṣa indre nyayāmi somaḥ. Janaṁ na dhanvannabhi saṁ yadāpaḥ satrā vāvṛdhur-havanāni yajñaiḥ.*

Just as soma, nectar juice of nature, mixes with the moon and the moon mixes fully with the sun once in the month on full moon night, so in this heavenly relation of life and action between Indra, the ruler, and the devotee, I join with Indra, and just as showers of

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rain in the desert exhilarate the people so may the sessions of yajna advance the devotees and thereby may they exalt and glorify the lord.

अस्मा एतन्मह्याङ्गूषमस्मा इन्द्राय स्तोत्रं मतिभिरवाचि।
असद्यथा महति वृत्रतूर्य इन्द्रो विश्वायुरविता वृधश्च॥ ५॥

5. *Asmā etanmahyāṅgūṣamasmā indrāya stotraṁ matibhiravāci. Asad yathā mahati vṛtratūrya indro viśvāyuravitā vṛdhaśca.*

For this Indra, this ruler, this giver of the light of life, is this exalted song of praise and adoration sung and offered by faithful and intelligent devotees so that for the victory of light over darkness and ignorance in this battle of life Indra, lord of all life and the world, may be our protector and guardian for advancement.

Mandala 6/Sukta 35

Indra Devata, Nara Bharadvaja Rshi

कदा भुवन्रथक्षयाणि ब्रह्म कदा स्तोत्रे सहस्रपोष्यं दाः।
कदा स्तोमं वासयोऽस्य राया कदा धियः करसि वाज-
रत्नाः॥ १॥

1. *Kadā bhuvan rathakṣayāṇi brahma kadā stotre sahasrapoṣyaṁ dāḥ. Kadā stomaṁ vāsayo'sya rāyā kadā dhiyaḥ karasi vājaratnāḥ.*

When would your chariots come to rest in the garage? When do you give away a thousand prizes of support and sustenance at the victory celebration? When do you reward the celebrant with wealth for his song? And when do you make our acts of thought and will fructify with the wealth of success and victory?

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कर्हि॑ स्वि॒त्तदि॑न्द्र यन्नृ॒भिर्नृ॒न्वी॒रैर्वी॒रान्नी॒ळया॑से॒ जया॒जीन्।
त्रि॒धातु॒ गा अधि॑ जयासि॒ गोष्विन्द्र॑ द्यु॒म्नं स्व॑र्वद्धेह्यस्मे॥ २॥

2. *Karhi svit tadindra yannṛbhinṝn vīrairvīrān nīḷayāse jayājīn. Tridhātu gā adhi jayāsi goṣvindra dyumnaṁ svarvad dhehyasme.*

When is it, Indra, brilliant ruler, that you bring people to meet with people, the brave to meet with the brave, vying in contest to win the battles of progress, conquer threefold wealth of knowledge and minerals over the lands and create and bring us celestial and blissful wealth, honour and excellence?

कर्हि॑ स्वि॒त्तदि॑न्द्र यज्जरि॒त्रे वि॒श्वप्सु॒ ब्रह्म॑ कृ॒णव॑ः शविष्ठ।
क॒दा धियो॒ न नि॒युतो॑ युवासे क॒दा गोम॑घा॒ हव॑नानि गच्छाः॥ ३॥

3. *Karhi svit tadindra yajjaritre viśvapsu brahma kṛṇavaḥ śaviṣṭha. Kadā dhiyo na niyuto yuvāse kadā gomaghā havanāni gacchāḥ.*

Indra, most potent ruler of the world, when would you bring that wealth of knowledge and holiness of universal form and character which we too desire for the celebrant? Commanding highest virtue, when would you join and inspire our thought and will to rise for the grand leap forward? When would you lead us to win the cherished honour, splendour and glory of the earth worthy of you?

स गोम॑घा जरि॒त्रे अश्व॑श्चन्द्रा॒ वाज॑श्रवसो॒ अधि॑ धेहि॒ पृक्षः॑।
पी॒पि॒हीषः॑ सु॒दुघा॑मिन्द्र धे॒नुं भ॒रद्वा॑जेषु सु॒रुचो॑ रुरुच्याः॥ ४॥

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4. *Sa gomaghā jaritre aśvaścandrā vājaśravaso adhi dhehi pṛkṣaḥ. Pīpihīṣaḥ sudughāmindra dhenuṁ bharadvājeṣu suruco rurucyāḥ.*

Indra, ruler of the world, give us the honour and excellence of a free world order, liquid wealth of gold in circulation, progressive advancement and renown in abundance for a planned programme, and drink the soma of attainable success worthy of a nation of knowledge, virtue and love of divinity, and thus help us create and structure an earthly order of fruitful prosperity for the dynamic bearers of science and action, a lovely world of beauty and splendour indeed.

तमा नूनं वृजनमन्यथा चिच्छूरो यच्छक्र वि दुरो गृणीषे।
मा निररं शुक्रदुघस्य धेनोरांङ्गिरसान्ब्रह्मणा विप्र जिन्व ॥ ५ ॥

5. *Tamā nūnaṁ vṛjanamanyathā cicchūro yacchakra vi duro gṛṇīṣe. Mā niraraṁ śukradughasya dhenorāṅgirasān brahmaṇā vipra jinva.*

Indra, valiant ruler, lord of knowledge and power, destroyer of darkness, hate and enmity, let the paths of love and progress you approve and proclaim and the doors of new knowledge you open never be otherwise, keep them wide open onwards. O vibrant lover of knowledge and advancement, never forsake the faithful scholars of divine nature's fertility, vitality and virility, never desert the visionaries of the divine Word of Veda, serve and advance them with means and materials for relentless pursuit of knowledge and life's sanctity.

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Mandala 6/Sukta 36

Indra Devata, Nara Bharadvaja Rshi

सत्रा मदासस्तव विश्वजन्याः सत्रा रायोऽध ये पार्थिवासः ।
सत्रा वाजानामभवो विभक्ता यद्देवेषु धारयथा असुर्यम् ॥ १ ॥

1. *Satrā madāsastava viśvajanyāḥ satrā rāyo'dha ye pārthivāsaḥ. Satrā vājānāmabhavo vibhaktā yad deveṣu dhārayathā asuryam.*

Truly all your joys and inspirations, Indra, are universal, meant for the world. Truly all your earthly wealth, power and honour is for all children of the earth. Truly you are the wielder and distributor of all forms of food and energy which you bear and bring forth in the divinities of nature and humanity as the very breath of life.

अनु प्र येजे जन ओजो अस्य सत्रा दधिरे अनु वीर्याय ।
स्यूमगृभे दुधयेऽ वंते च क्रतुं वृञ्जन्त्यपि वृत्रहत्ये ॥ २ ॥

2. *Anu pra yeje jana ojo asya satrā dadhire anu vīryāya. Syūmagṛbhe dudhaye'rvate ca kratuṁ vṛñjantyapi vṛtrahatye.*

Consequently people honour, value and worship the vigour and splendour of Indra in this world, and truly they develop it for the attainment of higher strength and vitality, and, for the attainment of united advancement of the progressive forces and countering the forces of negation in the battle against darkness, they gather their powers, perform concerted yajnic action and root out evil and wickedness.

तं सध्रीचीरूतयो वृष्ण्यानि पौंस्यानि नियुतः सश्चुरिन्द्रम् ।
समुद्रं न सिन्धव उक्थशुष्मा उरुव्यचसं गिर आ विशन्ति ॥ ३ ॥

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3. *Taṁ sadhrīcīrūtayo vṛṣṇyāni pauṁsyāni niyutaḥ saścurindram. Samudraṁ na sindhava ukthaśuṣmā uruvyacasaṁ gira ā viśanti.*

All modes of protection and security, showers of strength and generosity, manliness and vigour and allied virtues and actions converge to Indra, join and abide in him. Just as rivers flow and reach the sea, so do all resonant voices of adoration and admirable qualities of life reach the lord all pervasive in the wide world.

स रायस्खामुप सृजा गृणानः पुरुश्चन्द्रस्य त्वमिन्द्र वस्वः ।
पतिर्बभूथासमो जनानामेको विश्वस्य भुवनस्य राजा ॥ ४ ॥

4. *Sa rāyaskhāmupa sṛjā gṛṇānaḥ puruścandrasya tvamindra vasvaḥ. Patirbabhūthāsamo janānāmeko viśvasya bhuvanasya rājā.*

Indra, sole ruler of the whole world, be the one unequalled master and protector of the people and of the golden wealth of the land, and, adored and glorified by them, release the streams of wealth, honour and excellence of the world for us.

स तु श्रुधि श्रुत्या यो दुवोयुर्द्यौर्न भूमाभि रायो अर्यः ।
असो यथा नः शवसा चकानो युगेयुगे वयसा चेकितानः ॥ ५ ॥

5. *Sa tu śrudhi śrutyā yo duvoyurdyaurna bhūmābhi rāyo aryaḥ. Aso yathā naḥ śavasā cakāno yugeyuge vayasā cekitānaḥ.*

Listen to our prayers and adorations, Indra, lord ruler who love the prayers and adorations of devotees, who are resplendent as sun and boundless as space,

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master, protector and giver of wealth, honour and excellence, so that shining by wealth and power, growing in knowledge and awareness day by day, you be, as you have been, kind and gracious to us as ever before.

Mandala 6/Sukta 37

Indra Devata, Bharadvaja Barhaspatya Rshi

अ॒र्वाग्र॑थं वि॒श्ववा॑रं त उ॒ग्रेन्द्र॑ यु॒क्तासो॒ हर॑यो वहन्तु।
की॒रिश्चि॒द्धि त्वा॒ हव॑ते स्व॒र्वान्नृ॒धी॒महि॑ सध॒मादा॑स्ते अ॒द्य ॥ १ ॥

1. *Arvāgrathaṁ viśvavāraṁ ta ugrendra yuktāso harayo vahantu. Kiriściddhi tvā havate svarvān-ṛdhīmahi sadhamādaste adya.*

Indra, resplendent lord ruler of the world, we pray, may the motive powers attached to your chariot of universal wealth and bliss bring you hither to us. So does the enlightened celebrant with joy at heart invoke and invite you today so that we too who abide with you in the hall of assembly may grow and prosper.

प्रो द्रो॒णे॒ हर॑य॒ः कर्मी॑ग्मन्पुना॒नास॒ ऋज्य॑न्तो अभूवन्। इन्द्रो॑ नो अ॒स्य पू॒र्व्यः प॑पीयाद् द्यु॒क्षो मद॑स्य सो॒म्यस्य॒ राजा॑ ॥ २ ॥

2. *Pro droṇe harayaḥ karmāgman punānāsa ṛjyanto abhūvan. Indro no asya pūrvyaḥ papīyād dyukṣo madasya somyasya rājā.*

Let the people go forward and higher in the measure of action and achievement and continue to rise in the sacred manner of simple and natural rectitude. And may Indra, ancient ruler of the world bright as heaven on earth, shining and ruling over the delightful

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order of bliss, rise exuberant and drink of the joy of soma, peace and glory of the order.

आसस्त्राणासः शवसानमच्छेन्द्रं सुचक्रे रथ्यासो अश्वाः ।
अभि श्रव ऋज्यन्तो वहेयुर्नू चिन्नु वायोरमृतं वि दस्येत् ॥ ३ ॥

3. *Āsasrāṇāsaḥ śavasānamacchendraṁ sucakre rathyāso aśvāḥ. Abhi śrava ṛjyanto vaheyurnū cinnu vāyoramṛtaṁ vi dasyet.*

May the motive powers of the chariot of mighty Indra, ever on the move in the divine orbit in a simple and natural manner, gracefully bear the lord to the chant of our yajnic programmes of humanity. Let the immortal breath of life never be exhausted, let no one waste away the nectar vitality of immortality.

वरिष्ठो अस्य दक्षिणामियर्तीन्द्रो मघोनां तुविकूर्मितमः । यया
वज्रिवः परियास्यंहो मघा च धृष्णो दयसे वि सूरीन् ॥ ४ ॥

4. *Variṣṭho asya dakṣiṇamiyartīndro maghonāṁ tuvikūrmitamaḥ. Yayā vajrivaḥ pariyāsyaṁho maghā ca dhṛṣṇo dayase vi sūrīn.*

Indra, highest power of the dominion and fastest performer among men of wealth and splendour, achieves and raises the strength and honour of this social order by which, O lord of courage and power, wielder of the thunder of justice and punishment, you remove sin and crime and give rich gifts of reward and recognition to the scholars and the brave heroes.

इन्द्रो वाजस्य स्थविरस्य दातेन्द्रो गीर्भिर्वर्धतां वृद्धमहाः ।
इन्द्रो वृत्रं हनिष्ठो अस्तु सत्वा ऽऽता सूरिः पृणति तूतुजानः ॥ ५ ॥

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5. *Indro vājasya sthavirasya dāteindro gīrbhirvardhatāṁ vṛddhamahāḥ. Indro vṛtraṁ haniṣṭho astu satvā''tā sūriḥ pṛṇati tūtujānaḥ.*

Indra is the giver of solid strength and stable progress. May Indra, celebrated by the great and exalted by our words of adoration, rise in glory. Indra is the destroyer of darkness in the extreme, brilliant and brave in the essence, and, instant performer as he is, learned, he is, and the giver of complete fulfilment.

Mandala 6/Sukta 38

Indra Devata, Bharadvaja Barhaspatya Rshi

अपादित उदु नश्चित्रतमो महीं भर्षद् द्युमतीमिन्द्रहूतिम् ।
पन्यसीं धीतिं दैव्यस्य यामञ्जनस्य रातिं वनते सुदानुः ॥ १ ॥

1. *Apādita udu naścitratamo mahīṁ bharṣad dyumatīm-indrahūtim. Panyasīṁ dhītiṁ daivyasya yāmañjanasya rātiṁ vanate sudānuḥ.*

May Indra, lord immaculate, wondrous power and glorious ruler, perfect, self-existent and self-sustained, be here direct and accept and exalt our sincere, abundant and brilliant voice of adoration in honour of divinity. The lord is a generous and munificent giver, loves the celebrative voice of the heart and cherishes the homage of noble godly people on way to divinity.

दूराच्चिदा वसतो अस्य कर्णा घोषादिन्द्रस्य तन्यति ब्रुवाणः ।
एयमेनं देवहूतिर्ववृत्यान्मद्र्यग्इन्द्रमियमृच्यमाना ॥ २ ॥

2. *Dūrāccidā vasato asya karṇā ghoṣād-indrasya tanyati bruvāṇaḥ. Eyamenaṁ devahūtirvavṛtyānmadryag-indram-iyam-ṛcyamānā.*

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The ears of this lord Indra receive the voice of the speaker even from far off wherever he be, and from that voice, speaking in response, he raises it to the roar of thunder. May this voice of mine in honour of divinity, reaching and celebrating the lord of glory, come back to me, complete the circuit and bless me as voice divine.

तं वो धिया परमया पुराजामजरमिन्द्रमभ्यनूष्यर्कैः । ब्रह्मा च गिरो दधिरे समस्मिन्महाँश्च स्तोमो अधि वर्धदिन्द्रे ॥ ३ ॥

3. *Taṁ vo dhiyā paramayā purājām-ajaram-indram-abhyanūṣyarkaiḥ. Brahmā ca giro dadhire samasmin mahāṅśca stomo adhī vardhadindre.*

For you all with the best and highest of mind and faith I proclaim and celebrate the ancient and unaging Indra, cosmic energy of the Divine with yajnic gifts of homage. The eternal consciousness of omniscience and the voice of the Vedas all resound in this cosmic medium and the mighty yajna of creation and evolution too renews, evolves and expands under this same Indra, divine energy.

वर्धाद्यं यज्ञ उत सोम इन्द्रं वर्धाद् ब्रह्म गिरः उक्था च मन्म । वर्धाहैनमुषसो यामन्नक्तोर्वर्धान्मासाः शरदो द्याव इन्द्रम् ॥ ४ ॥

4. *Vardhād yaṁ yajña uta soma indraṁ vardhād brahma gira ukthā ca manma. Vardhāhaina-muṣaso yāmannaktorvardhān māsāḥ śarado dyāva indraṁ.*

Let yajna, corporate programmes of research and development, advance Indra, power and application of the electric energy of nature. Let soma, positive creations

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and the scholar dedicated to peace and universal happiness extend the possibilities of power. Let the divine words of the Veda and the achievement of food and energy of universal value exalt Indra, lord of divine energy. And let the dawns, days and nights, hours, months, seasons, earth and heaven, all glorify Indra, lord of the universe. Let our thought and chants of holy word glorify him.

एवा जज्ञानं सहसे असामि वावृधानं राधसे च श्रुताय।
महामुग्रमवसे विप्र नूनमा विवासेम वृत्रतूर्येषु ॥ ५ ॥

5. *Evā jajñānaṁ sahase asāmi vāvṛdhānaṁ rādhase ca śrutāya. Mahām-ugram-avase vipra nūnamā vivāsema vṛtratūryeṣu.*

Thus for the sake of strength and power, patience and fortitude as well as for challenge, for defence, protection and victory in our battles against darkness, want and evil, for the sake of onward achievement of wealth and success, and for the use and advancement of the vibrant learned scholar, O holy sage, let us all dedicate ourselves decisively and relentlessly to the great, illustrious, and perfect energy of divine nature, evolving, rising, and constantly developing it for us by our yajnic efforts, and let us thus serve and glorify Indra, omnipotent lord of the universe.

Mandala 6/Sukta 39

Indra Devata, Bharadvaja Barhaspatya Rshi

मन्द्रस्य कवेर्दिव्यस्य वह्नेर्विप्रमन्मनो वचनस्य मध्वः।
अपा नस्तस्य सचनस्य देवेषो युवस्व गृणते गोअग्राः ॥ १ ॥

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1. *Mandrasya kaverdīvyasya vahnervipram-anmano vacanasya madhvaḥ. Apā nastasya sacanasya deveṣo yuvasva gṛṇate goagrāḥ.*

Taste the honey sweet of the Word of this happy and blissful divine poet, celebrant of light, inspirer of passion and vision of wisdom, and friend of Divinity. O refulgent lord of generosity, protect and promote the brilliant and revealing Word of the poet, bless the servant of divinity with energy and sustenance and reveal the words of divinity for the celebrant.

अयमुशानः पर्यद्रिमुस्रा ऋतधीतिभिर्ऋतयुग्युजानः।
रुजदरुग्णं वि वलस्य सानुं पणींर्वचोभिरभि योधदिन्द्रः॥ २॥

2. *Ayamuśānaḥ paryadrimusrā ṛtadhītibhir-ṛtayu-gyujānaḥ. Rujadarugṇaṁ vi valasya sānuṁ paṇīṅrvacobhirabhi yodhadindraḥ.*

This poet, like the sun, loving, inspiring and impassioned, in unison with the truth and law of existence, with waves of energy bearing rays of light and showers of rain, breaks the clouds of darkness, lights up impenetrable tops of mighty mountains, opens up treasures of wealth, and blesses the untainted and the celebrants. Thus does Indra fight and shine.

अयं द्योतयदद्युतो व्यक्तून्दोषा वस्तोः शरद इन्दुरिन्द्र।
इमं केतुमदधुर्नू चिदह्नां शुचिजन्मन उषसश्चकार॥ ३॥

3. *Ayaṁ dyotayadadyuto vyaktūn doṣā vastoḥ śarada indurindra. Imaṁ ketum-adadhur-nū cidahnāṁ śucijanmana uṣasaścakāra.*

Thus does this sun, this cosmic drop of divine soma, light up the unlighted: the nights, the mornings,

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days and seasons of the year. Thus does Indra create the light of immaculate dawns which bear up the light as banner of the days.

अयं रोचयद्रुचो रुचानो३ऽयं वासयद् व्यृ१तेन पूर्वीः ।
अयमीयत ऋतयुग्भिरश्वैः स्वर्विदा नाभिना चर्षणिप्राः ॥ ४ ॥

4. *Ayaṁ rocayad-aruco rucāno'yaṁ vāsayad vyṛtena pūrvīḥ. Ayamīyata ṛtayugbhir-aśvaiḥ svarvidā nābhinā carṣaṇiprāḥ.*

This Indra, the sun, itself refulgent, lights up the lightless such as earth and moon, and it lights up the ancient dawns, by the operation of cosmic law. It goes on in orbit by the centre pin of cosmic gravitation with other heavenly bodies such as planets and satellites, drawn by the motive forces of cosmic law and giving light and comfort primarily to the people of the earth.

नू गृणानो गृणते प्रत्न राजन्निषः पिन्व वसुदेयाय पूर्वीः ।
अप ओषधीरविषा वनानि गा अर्वतो नॄ नृचसे रिरीहि ॥ ५ ॥

5. *Nū gṛṇāno gṛṇate pratna rājanniṣaḥ pinva vasudeyāya pūrvīḥ. Apa oṣdhīraviṣā vanāni gā arvato nṝnṛcase rirīhi.*

Rajan, brilliant ruler, ancient power, praised and celebrated by devotees, develop and increase abundant food, energy and wealth for the dedicated liberal giver of charities, and for the development and accomplishment of holy programmes give waters, herbs, inobnoxious forests, cows, horses and brave leaders and competent manpower for the celebrant.

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Mandala 6/Sukta 40

Indra Devata, Bharadvaja Barhaspatya Rshi

इन्द्र पिब तुभ्यं सुतो मदायाऽव स्य हरी वि मुचा सखाया।
उत प्र गाय गण आ निषद्याऽथा यज्ञाय गृणते वयो धाः ॥ १ ॥

1. *Indra piba tubhyaṁ suto madāyā'va sya harī vi mucā sakhāyā. Uta pra gāya gaṇa ā niṣadyā-'thā yajñāya gṛṇate vayo dhāḥ.*

Indra, refulgent ruler, drink the soma of joy distilled for your pleasure and majesty, let the motive power of the dominion, the government and the people, too be free and relax since they are friends. Sit in the assembly of the dominion and sing and inspire the people to celebrate the holy occasion, and bear and bring food, good health and long age for the celebrant of the dominion to carry on the corporate business of governance and administration as a yajna for the lord.

अस्य पिब यस्य जज्ञान इन्द्र मदाय क्रत्वे अपिबो विरप्शिन्।
तमु ते गावो नर आपो अद्रिरिन्दुं समह्यन्पीतये समस्मै ॥ २ ॥

2. *Asya piba yasya jajñāna indra madāya kratve apibo virapśin. Tamu te gāvo nara āpo adri-rindum samahyan pītaye samasmai.*

Indra, mighty ruler, drink of this nectar sweet of soma which you tasted at your birth and which you drank for passion and exhilaration while you arose for great action in the field of knowledge and governance, the same soma which the cows and rays of the sun, men and leaders, waters, clouds and mountains have collected and seasoned for this drink of yours.

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समिद्धे अग्नौ सुत इन्द्र सोम आ त्वा वहन्तु हरयो वहिष्ठाः ।
त्वायता मनसा जोहवीमीन्द्रा याहि सुविताय महे नः ॥ ३ ॥

3. *Samiddhe agnau suta indra soma ā tvā vahantu harayo vahiṣṭhāḥ. Tvāyatā manasā johavīmī-indrā yāhi suvitāya mahe naḥ.*

When the fire is kindled and rising and the soma is distilled, let the strongest motive forces of transport and the most powerful leaders who can bear the burdens of the commonwealth bring you here. And when you are here I invoke and invite you with a mind wholly dedicated to you, Indra, destroyer of pain and suffering, come for our great pleasure and prosperity of well being.

आ याहि शश्वदुशता यथेन्द्र महा मनसा सोमपेयम् ।
उप ब्रह्माणि शृणव इमा नोऽथा ते यज्ञस्तन्वे३ वयो धात् ॥ ४ ॥

4. *Ā yāhi śaśvaduśatā yayāthendra mahā manasā somapeyam. Upa brahmāṇi śṛṇava imā no'thā te yajñastanve vayo dhāt.*

Indra, mighty ruler and dispenser of peace and prosperity, come here without let up with inspired sages and leaders with magnanimous mind and morale to this nectar drink of the soma of governance and enlightenment. Listen carefully to these songs of adoration and words of the Veda, and, we pray, may this yajnic business of governance and administration bear and bring us good food, energy and a long age of good health for our person and the social order.

यदिन्द्र दिवि पार्ये यदृधग्यद्वा स्वे सदने यत्र वासि । अतो नो यज्ञमवसे नियुत्वान्त्सजोषाः पाहि गिर्वणो मरुद्भिः ॥ ५ ॥

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5. *Yadindra divi pārye yadṛdhagyad vā sve sadane yatra vāsi. Ato no yajñamavase niyutvānt-sajoṣāḥ pāhi girvaṇo marudbhiḥ.*

Indra, enlightened ruler, admired and adored in refined words of homage and reverence, whether you are in a far off land of your choice you love to promote in a special direction or in your own place of residence, or wherever you happen to be, from there, O loving and friendly leader dedicated to the yajnic order of governance for its defence and protection, develop and promote the order by the most vibrant force of daring commandos.

Mandala 6/Sukta 41

Indra Devata, Bharadvaja Barhaspatya Rshi

अहेळमान उप याहि यज्ञं तुभ्यं पवन्त इन्दवः सुतासः। गावो न वज्रिन्त्स्वमोको अच्छेन्द्रा गहि प्रथमो यज्ञियानाम्॥ १॥

1. *Aheḷamāna upa yāhi yajñaṁ tubhyaṁ pavanta indavaḥ sutāsaḥ. Gāvo na vajrintsvamoko acchendrā gahi prathamo yajñiyānām.*

Indra, lord ruler of glory and power, giver of freedom and dignity, come loving and favourable, grace our yajna of life and living. Drops of soma flow from the press for you and sanctify and brighten up the yajna. O lord of thunder and justice, first and foremost of the holiest guardians of yajna, just as mother cows rush to their stalls for their calves, so eagerly come to us and bless the devotees.

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या ते॑ का॒कुत्सुकृ॑ता॒ या वरि॑ष्ठा॒ यया॒ शश्व॒त्पिब॑सि॒ मध्व॑ ऊ॒र्मिम्। तया॑ पाहि॒ प्र ते॑ अध्व॒र्युर॑स्था॒त्सं ते॒ वज्रो॑ वर्ततामिन्द्र गव्युः॥ २॥

2. *Yā te kākut sukṛtā yā variṣṭhā yayā śaśvat pibasi madhva ūrmim. Tayā pāhi pra te adhvaryur-asthāt saṁ te vajro vartatāmindra gavyuḥ.*

Indra, ruling lord of Dharma and rectitude, by that sophisticated and discriminative palate of yours by which you always taste the sweets of the flow of life, and by that discriminative and sublimated thought and speech by which you always distil the essence and value of the sweets and shades of life and respond to human action, taste the sweets of our yajnic performance, and protect and promote us by your words of wisdom through the rise and fall of life's movement. The high-priest dedicated to love and non-violence awaits you at the altar. May your wheel of justice and governance over the earth ever revolve over the order of humanity.

एष द्रप्सो वृ॑षभो वि॒श्वरू॑प॒ इन्द्रा॑य॒ वृष्णे॒ समका॑रि॒ सोमः॑। एत॑ं पिब हरिवः स्थातरुग्र॒ यस्येशि॑षे प्र॒दिवि॒ यस्ते॒ अन्न॑म्॥ ३॥

3. *Eṣa drapso vṛṣabho viṣvarūpa indrāya vṛṣṇe samakāri somaḥ. Etaṁ piba harivaḥ sthātarugra yasyeśiṣe pradivi yaste annam.*

This soma of the order of beauty and sweetness of bliss, flowing, free from intoxication and illusion, creative and exuberant, universal and open in form and performance, is distilled to the essence in honour of the generous and potent lord of power and glory. Drink of

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it, taste and judge of it, O lord illustrious ever on the move by motive forces yet settled at centre, rule over it in the light of heaven, live it, it is the very food for your life and existence.

सुतः सोमो असुतादिन्द्र वस्यानयं श्रेयाञ्चिकितुषे रणाय।
एतं तितिर्व उप याहि यज्ञं तेन विश्वास्तविषीरा पृणस्व ॥ ४ ॥

4. *Sutaḥ somo asutādindra vasyānayaṁ śreyāñcikituṣe raṇāya. Etaṁ titirva upa yāhi yajñaṁ tena viśvāstaviṣīrā pṛṇasva.*

This soma, blissful order of life fashioned into form from the raw materials of life and thought, O lord of power and glory, is better, more fragrant and inspiring for the man of intelligence and culture in search of a life of knowledge, achievement and happiness. Come, O lord victorious over opposition and contradictions, to this yajnic order of society and thereby strengthen all forces of action for advancement and total fulfilment.

ह्वयामसि त्वेन्द्र याह्यर्वाङ्रं ते सोमस्तन्वे भवाति।
शतक्रतो मादयस्वा सुतेषु प्रास्माँ अव पृतनासु प्र विक्षु ॥ ५ ॥

5. *Hvayāmasi tvendra yāhyarvāṅaraṁ te somastanve bhavāti. Śatakrato mādayasvā suteṣu prāsmāň ava pṛtanāsu pra vikṣu.*

Indra, ruler and protector, we invoke and exhort you, go forward, let the soma of exhilaration and social dignity be sufficient and inspiring for your health and the body politic. O lord of a hundred great actions and yajnic victories, rise and celebrate the glory of life among the people raised and refined to the sweetness and beauty of culture. Guide on, protect and promote

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us among the nations and powers of the world.

Mandala 6/Sukta 42

Indra Devata, Bharadvaja Barhaspatya Rshi

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर।
अरंगमाय जग्मयेऽपश्चाद्दध्वने नरे ॥ १ ॥

1. *Pratyasmai pipīṣate viśvāni viduṣe bhara.*
Araṅgamāya jagmaye'paścāddadhvane nare.

Indra, ruler and patron of knowledge and culture, provide all facilities of the world for this bold and courageous leading scholar thirsting for knowledge and constantly going forward to reach the expansive bounds of his subject, never tarrying, never looking back.

एमेनं प्रत्येतन सोमेभिः सोमपातमम्।
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥ २ ॥

2. *Emenaṁ pratyetana somebhiḥ somapātamam.*
Amatrebhir-ṛjīṣiṇam-indraṁ sutebhirindubhiḥ.

In consequence and return, O scholars and citizens of the land, be grateful to this Indra, brilliant ruler, lover of the peace and pleasure of the soma of knowledge and enlightenment and promoter of scholars and men of truth and naturalness. Do all possible homage to him with ample measures of work and knowledge distilled like soma in the essence from your brilliant work and noble conduct.

यदी सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ।
वेदा विश्वस्य मेधिरो धृषत्तंतमिदेषते ॥ ३ ॥

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1. *Yadī sutebhirindubhiḥ somebhiḥ pratibhūṣatha. Vedā viśvasya medhiro dhṛṣat taṁ tamideṣate.*

If you honour the lord ruler with the homage of pure and brilliant soma of knowledge and yajnic action in response to his magnanimity, the wise and adorable lord of the world would acknowledge and appreciate each act of homage.

अस्मा अस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।
कुवित्समस्य जेन्यस्य शर्धतोऽभिशस्तेरवस्परत् ॥ ४ ॥

4. *Asmā asmā idandhaso'dhvaryo pra bharā sutam. Kuvit samasya jenyasya śardhato'bhiś-asteravasparat.*

O high priest of the yajnic order, bear and bring an equable share of bright and inspiring food and maintenance for every one. And may the great and wise one, the lord, preserve, protect, promote and defend the rightful constancy of the admirable force and power of the order against violence and calumny.

Mandala 6/Sukta 43

Indra Devata, Bharadvaja Barhaspatya Rshi

यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयः ।
अयं स सोम इन्द्र ते सुतः पिब ॥ १ ॥

1. *Yasya tyacchambaraṁ made divodāsāya randhayaḥ. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord of power and glory, this is that soma distilled and seasoned for you in the exhilaration and ecstasy of which you, like the sun on high, break down the forces of darkness and evil to promote the spirit of

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light and generosity. Pray drink of it to your heart's content and protect and promote the spirit of it.

यस्य तीव्रसुतं मदं मध्यमन्तं च रक्षसे।
अयं स सोम इन्द्र ते सुतः पिब॥ २॥

2. *Yasya tīvrasutaṁ madaṁ madhyamantaṁ ca rakṣase. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord ruler, this is that soma, the power and glory of the yajnic order, distilled and refined in your honour, the brilliant and pure spirit of which in the essence you protect and promote in the beginning, in the middle and at the end of its completion. Pray drink of it to your heart's content and rejoice in the splendour and ecstasy of it.

यस्य गा अन्तरश्मनो मदे दृळ्हा अवासृजः।
अयं स सोम इन्द्र ते सुतः पिब॥ ३॥

3. *Yasya gā antaraśmāno made dṛḷhā avāsṛjaḥ. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord of glory, this is that soma of knowledge and power distilled and refined for you under the force and exhilaration of which you release mighty waves of energy confined in the thickest cloud and most solid materials. Drink of it to your heart's content and protect and promote the science and power of it.

यस्य मन्दानो अन्धसो माघोनं दधिषे शवः।
अयं स सोम इन्द्र ते सुतः पिब॥ ४॥

4. *Yasya mandāno andhaso māghonaṁ dadhiṣe śavaḥ. Ayaṁ sa soma indra te sutaḥ piba.*

Indra, lord of vision, knowledge and power,

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happy and worshipful devotee of the sweetness, beauty and ecstasy of life, this is that soma of existence distilled and refined in the essence for you, the mighty energy, force and exuberant vitality of which you bear, protect and promote. Live it, enjoy it to your heart's content, and protect and promote its glory on and on.

Mandala 6/Sukta 44

Indra Devata, Shamyu Barhaspatya Rshi

यो रयिवो रयिन्तमो यो द्युम्नैर्द्युम्नवत्तमः।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः॥ १॥

1. *Yo rayivo rayintamo yo dyumnair-dyumnavattamaḥ. Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.*

Indra, supreme lord of your own nature, power and law, that soma beauty and bliss of the world of existence created by you, which is most abundant in wealth and brilliance, which is most glorious in splendour and majesty, is all yours, all for yourself, all your own pleasure, passion and ecstasy.

यः शग्मस्तुविशग्म ते रायो दामा मतीनाम्।
सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः॥ २॥

2. *Yaḥ śagmas-tuviśagma te rāyo dāmā matīnām. Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.*

Indra, O mighty lord most kind, master of your own power and potential, that exciting peace and pleasure of life created, those gifts of wealth showered on rational humanity, the exuberance of munificence, all is yours, for your own pleasure and ecstasy, and

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rendered back to you in homage and gratitude.

येन॑ वृ॒द्धो न शव॑सा तु॒रो न स्वाभि॑रू॒तिभि॑: ।
सोम॑: सु॒तः स इ॑न्द्र॒ तेऽ स्ति॑ स्वधापते॒ मद॑: ॥ ३ ॥

3. *Yena vṛddho na śavasā turo na svābhirūtibhiḥ.*
Somaḥ sutaḥ sa indra te'sti svadhāpate madaḥ.

Indra, mighty ruler, protector and sustainer of your own creation, your power and potential and your own forces of protection by which you promote the good and positive and destroy the evil and negative like the ancient and eternal father guardian and like a protective destroyer for preservation, that is the beauty and glory and assertive energy of life created by you. That is yours, your fatherly pleasure and ecstasy. Pray let it evolve and rise.

त्यमु॑ वो॒ अप्र॑हणं गृणी॒षे शव॑सस्पति॑म् ।
इन्द्रं॑ विश्वा॒साहं॒ नरं॒ मंहि॑ष्ठं वि॒श्वच॑र्षणिम् ॥ ४ ॥

4. *Tyamu vo aprahaṇaṁ gṛnīṣe śavasaspatim.*
Indraṁ viśvāsāhaṁ naraṁ maṁhiṣṭhaṁ viśvacarṣaṇim.

All ye children of the earth, for you all I praise and celebrate that Indra, lord dispenser of justice and punishment without anger or violence, commander of power and forces of the nation, challenger of all negative forces of the world, leader of humanity, and great and glorious ruler of the men of vision and acts of universal value.

यं व॒र्धय॒न्तीद्गिर॒: पति॑ं तु॒रस्य॒ राध॑सः ।
तमिन्न्व॑स्य॒ रोद॑सी दे॒वी शु॒ष्मं सप॑र्यतः ॥ ५ ॥

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5. *Yaṁ vardhayantīd giraḥ patiṁ turasya rādhasaḥ.*
Taminnvasya rodasī devī śuṣmaṁ saparyataḥ.

Indra whom universal voices of the world exalt and celebrate in adoration, is the ruler and protector of all the effective achievers of the world of nature and humanity. Him, in truth, the brilliant heaven and the green earth both serve under his power and law. To him our homage is always due.

तद्व॑ उ॒क्थस्य॑ ब॒र्हणेन्द्रा॑योपस्तृणी॒षणि॑।
विपो॒ न यस्यो॒तयो॒ वि यद्रोह॑न्ति स॒क्षित॑: ॥ ६ ॥

6. *Tad va ukthasya barhaṇendrāyopastṛṇīṣaṇi.*
Vipo na yasyotayo vi yad rohanti sakṣiataḥ.

That lord you exalt by the beauty and sublimity of your holy song of praise in honour of Indra whose protections and modes of advancement then rise together like shoots of soma inwardly stirred by the song under his umbrella.

अवि॑द॒द्दक्षं॑ मि॒त्रो नवी॑यान्पपा॒नो दे॒वेभ्यो॒ वस्यो॑ अचैत्।
स॒स॒वान्त्स्तौ॒लाभि॑र्धौ॒तरी॑भिरुरु॒ष्या पा॒युर॑भव॒त्सख्ि॑भ्यः ॥ ७ ॥

7. *Avivad dakṣaṁ mitro navīyān papāno devebhyo vasyo acait. Sasavāntstaulābhirdhautarībhi-ruruṣyā pāyurabhavat sakhibhyaḥ.*

The rising youth, friendly and protective, knows and achieves strength and expertise, and provides a place of rest and security for the noble and the wise. Well provided with food and means of sustenance, eager to protect and promote, he rises as a guardian power for friends and companions with unshakable forces of defence and protection.

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ऋतस्य॑ प॒थि वे॒धा अ॑पायि श्रि॒ये मनां॑सि दे॒वासो॑ अक्रन्।
दधा॑नो॒ नाम॑ म॒हो वचो॑भि॒र्वपु॑र्दृ॒शये॑ वे॒न्यो व्या॑वः ॥ ८ ॥

8. *Ṛtasya pathi vedhā apāyi śriye manāṁsi devāso akran. Dadhāno nāma maho vacobhirvapurdṛśaye venyo vyāvaḥ.*

On the path of truth and eternal law, the man of knowledge and wisdom is protected, and the noble and the wise control and transform their minds for the beauty and grace of manners and culture. May the Great one, kind and loving, bearing the holy name, reveal his divine presence in response to our prayers and protect us through the paths of life.

द्यु॒मत्त॑मं॒ दक्षं॑ धेह्य॒स्मे सेध॒ जना॑नां पू॒र्वीर॑रा॒तीः। वर्षी॑यो॒ वय॑ः कृणुहि॒ शची॑भि॒र्धन॑स्य सा॒तावस्मा॑ँ अविड्ढि॥ ९ ॥

9. *Dyumattamaṁ dakṣaṁ dhehyasme sedhā janānāṁ pūrvīrarātīḥ. Varṣīyo vayaḥ kṛṇuhi śacībhir-dhanasya sātāvasmāँ̆ aviḍḍhi.*

Grant us strength and expertise of the brightest order, accomplish the tasks on hand and ward off the age-old adversities of the people, bless us with a long age of charity and generosity, and let us join and participate in the battles for wealth and success with the best of actions and intelligence among people.

इन्द्र॒ तुभ्य॒मिन्म॑घवन्नभूम व॒यं दा॒त्रे ह॑रिवो॒ मा वि वे॑नः।
नकि॑रा॒पिर्द॑दृ॒शे मर्त्य॒त्रा किम॒ङ्ग र॑ध्र॒चोद॑नं त्वाहुः ॥ १० ॥

10. *Indra tubhaminmaghavannabhūma vayaṁ dātre harivo mā vi venaḥ. Nakirāpirdadṛśe martyatrā kimaṅga radhracodanaṁ tvāhuḥ.*

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Indra, lord of power and majesty, let us be, let us live and work only for you, generous and charitable ruler. Pray do not ignore us, do not neglect us. There is none visible among the mortals around here our own such as you, lord of horse and men, otherwise, O lord dear as breath of life, why would they call you the inspirer for the achievement of honour and excellence in life?

मा जस्वने वृषभ नो ररीथा मा ते रेवतः सख्ये रिषाम ।
पूर्वीष्ट इन्द्र निषिधो जनेषु जह्यसुष्वीन्प्र वृहापृणतः ॥ ११ ॥

11. *Mā jasvane vṛṣabha no rarīthā mā te revataḥ sakhye riṣāma. Purvīṣṭa indra niṣṣidho janeṣu jahyasuṣvīn pra vṛhāpṛṇataḥ.*

Indra, mighty generous destroyer of suffering, deliver us not to the unjust and the hungry grabber. Let us never suffer in the friendship of the generous lord nor fall off from loyalty. Let us take advantage of the age old facilities of success among the people. Eliminate the uncreative and keep us away from ungrateful negationists.

उदभ्राणीव स्तनयन्नियर्तीन्द्रो राधांस्यश्व्यानि गव्या । त्वमसि प्रदिवः कारुधाया मा त्वादामान आ दभन्मघोनः ॥ १२ ॥

12. *Udabhrāṇīva stanayanniyartīndro rādhāṁsya-śvyāni gavyā. Tvamasi pradivaḥ kārudhāyā mā tvādāmāna ā dabhan maghonaḥ.*

And like thundering clouds, Indra moves and declares the gifts of success and munificence, horses and fast accomplishment, cows and abundant food and drink. O lord, you are the patron sustainer of brilliant

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artists, inventive scientists and expert technologists. Let the miserly non-giver never deceive you or injure you, and never let him deceive the generous and prosperous people.

अध्वर्यो वीर॒ प्र म॒हे सु॒ता॒ना॒मिन्द्रा॑य भर॒ स ह्य॑स्य॒ राजा॑।
यः पू॒र्व्या॑भि॑रु॒त नू॒त॒ना॒भि॒र्गी॒र्भि॑र्वा॑वृ॒धे गृ॑ण॒ता॒मृषी॑णाम्॥ १३॥

13. *Adhvaryo vīra pra mahe sutānāmindrāya bhara sa hyasya rājā. Yaḥ pūrvyābhiruta nūtanābhirgīrbhirvāvṛdhe gṛṇatāmṛṣīṇām.*

O brave high priest of the social order of the yajna of love and non-violence, bear the best of soma distilled for homage in honour of the great Indra, ruler of the world. He alone is the ruler of this order worthy to rule who rises in personal and social esteem by the holy voices, both old and new, of the admirers and the wise seers of the land.

अ॒स्य मदे॑ पु॒रु व॑र्पां॑सि वि॒द्वानि॑न्द्रो॑ वृ॒त्राण्य॑प्र॒ती ज॑घान।
तमु॒ प्र हो॑षि॒ मधु॑मन्तमस्मै॒ सोमं॑ वी॒राय॑ शि॒प्रिणे॒ पिब॑ध्यै॥ १४॥

14. *Asya made puru varpāṁsi vidvānindro vṛtrāṇyapratī jaghāna. Tamu pra hoṣi madhumantamasmai somaṁ vīrāya śipriṇe pibadhyai.*

Under the inspiration and ardent passion of this soma, Indra, irresistible lord ruler all wise, destroys many covert forces of darkness and evil. That same soma, honey sweet and exhilarating you bear for a drink to this brave hero who shines in brilliant helmet and armour.

पाता॑ सु॒तमिन्द्रो॑ अस्तु॒ सोम॒ं हन्ता॑ वृ॒त्रं व॒ज्रे॑ण मन्दसा॒नः।
गन्ता॑ य॒ज्ञं प॑रा॒वत॑श्चि॒दच्छा॒ वसु॑र्धी॒नाम॑वि॒ता का॒रु-
धा॑याः॥ १५॥

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15. *Pātā sutamindro astu somaṁ hantā vṛtraṁ vajreṇa mandasānaḥ. Gantā yajñaṁ parāvataścidacchā vasurdhīnāmavitā kārudhāyāḥ.*

Let Indra, the ruler, drink the soma distilled from exhilarating herbs and protect the spirit and honour of the nation arisen from the noble rule of the order. Let him, happy and inspired, destroy the demon of evil and darkness with the thunderbolt of justice and power. Let him go and attend the yajna of the order well even from afar, provide happy and peaceful settlement for all the people, protect and promote intellectual work and programmes of corporate action, and sustain and advance the experts in art, science and technology.

इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि। मत्सद्यथा सौमनसाय देवं व्यस्मद् द्वेषो युयवद् व्यंहः ॥ १६ ॥

16. *Idaṁ tyat pātramindrapānamindrasya priyamamṛtamapāyi. Matsad yathā saumanasāya devaṁ vyasmad dveṣo yuyavad vyaṁhaḥ.*

This is that life-giving cup of Indra's nectar drink, his favourite, from which he drinks the dear delicious elixir of life so that he feels happy at heart and inspires the divine force of cosmic energy to ward off hate and enmity from us and cast away all sin and evil, and thereby save and strengthen the immortal soul.

एना मन्दानो जहि शूर शत्रूञ्जामिमजामिं मघवन्नमित्रान्। अभिषेणाँ अभ्याददेदिशानान्परांच इन्द्र प्र मृणा जही च ॥ १७ ॥

17. *Enā mandāno jahi śūra śatrūñ-jāmimajāmiṁ maghavannamitrān. Abhiṣeṇāň abhyādediś-ānān parāca indra pra mṛṇā jahī ca.*

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This way Indra, O valiant hero, happy at heart and joyous, commanding wealth, power and excellence of the world, give up all enemies whether among the related or unrelated people, all unfriendly and menacing forces, all oppositions up front, and all those who order you about like bullies, ward them off, throw them out far away, destroy them all. Keep the soul untainted and free.

आ॒सु ष्मा णो मघवन्निन्द्र पृ॒त्स्व१॑स्मभ्यं॒ मह्रि॒ वरि॑वः सु॒गं क॑ः । अ॒पां तो॒कस्य॒ तन॑यस्य जे॒ष इन्द्र॑ सू॒रीन्कृ॑णु॒हि स्मा नो अ॒र्धम् ॥ १८ ॥

18. *Āsu ṣmā ṇo maghavannindra pṛtsvasmabhyaṁ mahi varivaḥ sugaṁ kaḥ. Apāṁ tokasya tanayasya jeṣa indra sūrīn kṛṇuhi smā no ardham.*

In these battles of life, among these forces of positive action, O lord of wealth, power and majesty, Indra, destroyer of negativities and enmities, make the way clear for us for the achievement of life's great honour and excellence. Indra, lord of glory and victory, bless us with bravery and spirit of heroism, high intelligence, and power and prosperity of success in our struggle and attainment of the waters of life, noble actions and brave children and grand children.

आ त्वा॒ हर॑यो॒ वृष॑णो युजा॒ना वृष॑रथासो॒ वृष॑रश्मयोऽ-त्याः । अ॒स्म॒त्राञ्चो॒ वृष॑णो वज्र॒वाहो॒ वृष्णे॒ मदा॑य सु॒युजो॑ वहन्तु ॥ १९ ॥

19. *Ā tvā harayo vṛṣaṇo yujānā vṛṣarathāso vṛṣaraṣmayo'tyāḥ. Asmatrāñco vṛṣaṇo vajravāho vṛṣṇe madāya suyujo vahantu.*

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Indra, O leading light and spirit of the nation of humanity, may the pioneers, brave and heroic, united with you in thought and action, blazing as sunrays and falling as showers, instant in initiative and perfect in aim, riding mighty chariots, concentrating on our defence and protection, generous and magnanimous, wielding thunder and lightning, willing warriors all, conduct and bring you here for our strength and joy of life's victory.

आ ते॑ वृष॒न्वृष॑णो द्रो॒ण॑मस्थुर्घृ॒तप्रु॑षो॒ नोर्म॑यो॒ मद॑न्तः । इन्द्र॒ प्र तु॒भ्यं॒ वृष॑भिः सु॒ता॒नां॒ वृष्णे॑ भरन्ति वृष॒भाय॒ सोम॑म् ॥ २० ॥

20. *Ā te vṛṣan vṛṣaṇo droṇamasthur-ghṛtapruṣo normayo madantaḥ. Indra pra tubhyaṁ vṛṣabhiḥ sutānāṁ vṛṣṇe bharanti vṛṣabhāya somam.*

Indra, lord of power and glory, delightful showers of soma, exuberant and exhilarating like dancing waves of the sea, come and fill your cup of nectar and sprinkle your altar of yajna with ghrta. Thus do the leading lights of nature and humanity bear and bring the soma of life's light and joy distilled by brave and generous leaders of the yajnic order for the mighty and magnanimous lord ruler of the world.

वृषा॑सि दि॒वो वृ॑॑ष॒भः पृ॑॑थि॒व्या वृषा॒ सिन्धू॑नां वृष॒भः स्तिया॑नाम् । वृष्णे॒ त॒ इन्दु॑र्वृषभ पीपाय स्वा॒दू रसो॑ मधु॒पेयो॒ वरा॑य ॥ २१ ॥

21. *Vṛṣāsi divo vṛṣabhaḥ pṛthivyā vṛṣā sindhūnāṁ vṛṣabhaḥ stiyānām. Vṛṣṇe ta indurvṛṣabha pīpāya svādū raso madhupeyo varāya.*

You are the showerer of the light of heaven. You

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are the inspirer of the life of earth. You are the showerer of the waters of rivers and the seas. You are the life breath of things moving and non-moving all together. This is the homage, honey drink, bright, delicious, the very nectar of life for the lord ruler.

अयं देवः सहसा जायमान इन्द्रेण युजा पणिमस्तभायत्।
अयं स्वस्य पितुरायुधानीन्दुरमुष्णादशिवस्य मायाः ॥ २२ ॥

22. *Ayaṁ devaḥ sahasā jāyamāna indreṇa yujā paṇimastabhāyat. Ayaṁ svasya piturāyudhānī-ndur-amuṣṇād-aśivasya māyāḥ.*

This brilliant and divine soma rising and manifesting with exhilaration and ardent passion, friend of Indra and one with his glory, stabilises the admirable rule and order of the world and strengthens the supporters of it. This soma, bright and blissful as the moon, keeps the arms and armaments and the justice and administration of its creator and ruler in order, and it frustrates the plans and wiles of the unruly and the unholy.

अयमकृणोदुषसः सुपत्नीरयं सूर्ये अदधाज्ज्योतिरन्तः। अयं
त्रिधातु दिवि रोचनेषु त्रितेषु विन्ददमृतं निगूळ्हम् ॥ २३ ॥

23. *Ayamakṛṇoduṣasaḥ supatnīrayaṁ sūrye adadhā-jjyotirantaḥ. Ayaṁ tridhātu divi rocaneṣu triteṣu vindadamṛtaṁ nigūḷham.*

This ardent passion of Indra, lord omnipotent creator, makes the dawns bright and blissful inspirers of love and devotion, vests the sun with light within, creates the universe of three natural principles of mind, energy and matter, and infuses the immortal spirit, as

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mysterious and immanent spirit, in the three bright worlds of heaven, earth and the firmament, and helps us to discover the immortal bliss with ardent passion of holiness.

अयं द्यावापृथिवी वि ष्कभायदयं रथमयुनक्सप्तरश्मिम्।
अयं गोषु शच्या पक्वमन्तः सोमो दाधार दशयन्त्रमुत्सम्॥ २४॥

24. *Ayaṁ dyāvāpṛthivī vi ṣkabhāyadayaṁ rathamayunak saptaraśmim. Ayaṁ goṣu śacyā pakvamantaḥ somo dādhāra daśayantramutsam.*

This passion and omnipotence of Indra wields and stabilises the heaven and earth in orbit. It ordains the seven-rayed chariot of the sun in the system. With its power and action it places mature living energy in the fertility of earths, milk in cows and warmth in the rays of sunlight, and thus it holds and sustains soma, life energy of existence, in the universe, thereby making it a living system of tenfold nature, i.e., five elements and five pranic energies.

Mandala 6/Sukta 45

Indra (1-30) and Brbustaksha (31-33) Devata, Shamyu Barhaspatya Rshi

य आनयत्परावतः सुनीती तुर्वशं यदुम्।
इन्द्रः स नो युवा सखा॥ १॥

1. *Ya ānayat parāvataḥ sunītī turvaśaṁ yadum. Indraḥ sa no yuvā sakhā.*

May Indra, that eternal lord omnipotent, that youthful ruler, and that forceful leader, be our friend

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and companion so that he may lead the man of instant decision and action and the hardworking people on way to wisdom and right living even from far off distance.

अविप्रे चिद्वयो दधदनाशुना चिदर्वता।
इन्द्रो जेता हितं धनम्॥ २॥

12. *Avipre cid vayo dadhadanāśunā cidarvatā.*
Indro jetā hitaṁ dhanam.

He brings food, health and age, life and light of knowledge for the innocent and for the ignorant and unintelligent too and wins wealth and honour for the good life at the fastest without haste and impatience.

महीरस्य प्रणीतयः पूर्वीरुत प्रशस्तयः।
नास्यं क्षीयन्त ऊतयः॥ ३॥

13. *Mahīrasya praṇītayaḥ pūrvīruta praśastayaḥ.*
Nāsya kṣīyanta ūtayaḥ.

Great are this ruler's policies and acts of leadership, universal and admirable. Never do his honour, reputation and modes of defence, protection and progress go down.

सखायो ब्रह्मवाहसेऽर्चत प्र च गायत।
स हि नः प्रमतिर्महीं॥ ४॥

4. *Sakhāyo brahmavāhase'rcata pra ca gāyata.*
Sa hi naḥ pramatirmahī.

Come ye friends and comrades, adore the harbinger and protector of divine sustenance and light of universal knowledge, celebrate him in song and proclaim his gifts of kindness. He is the light of

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sublimity, he alone is our vision and wisdom.

त्वमेकस्य वृत्रहन्नवि॒ता द्वयो॑रसि । उ॒तेदृ॒शे यथा॑ व॒यम् ॥ ५ ॥

5. *Tvamekasya vṛtrahannavitā dvayorasi.*
Utedṛśe yathā vayam.

O lord destroyer of evil like the sun, breaker of the clouds, you are the saviour and protector of the one, the lonely and helpless as well as of both the people and the officers of administration as we too likewise are supporters of the ruler and the people.

नय॒सीद्व॒ति द्विष॑: कृ॒णोष्यु॒क्थशं॑सिन॑: ।
नृभि॑: सु॒वीर॑ उच्यसे ॥ ६ ॥

6. *Nayasīdvati dviṣaḥ kṛṇoṣyukthaśaṁsinaḥ.*
Nṛbhiḥ suvīra ucyase.

You control, guide and manage even the stubborn hatefuls and convert them to ardent admirers of positive knowledge as men of faith and enlightenment. So you are called the real heroic leader and ruler by the leading lights.

ब्र॒ह्माण॒ं ब्रह्मवाहसं गी॒र्भि: सख॑ायमृ॒ग्मिय॑म् ।
गां न दो॒हसे॑ हुवे ॥ ७ ॥

7. *Brahmāṇaṁ brahmavāhasaṁ gīrbhiḥ sakhāyamṛgmiyam. Gāṁ na dohase huve.*

I invoke and celebrate in holy words the seer and scholar of the universal knowledge of the Vedas, adorable friend and exponent of divine knowledge as one would serve and milk the cow for living energy or study and meditate on the holy Word for living light.

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यस्य॒ विश्वा॑नि॒ हस्त॑योरू॒चुर्वसू॑नि॒ नि द्वि॒ता ।
वी॒रस्य॑ पृतना॒षहः॑ ॥ ८ ॥

8. *Yasya viśvāni hastayorūcurvasūni ni dvitā.*
Vīrasya pṛtanāṣahaḥ.

Seers and scholars say that in the hands of the heroic leader and ruler, brave challenger and subduer of all forces, lie and abide all treasures of the world both material and spiritual. (The real scholar too is one who commands the knowledge of nature as well as of the spirit, of this world and of the world beyond.)

वि दृ॒ळ्हानि॑ चिदद्रिवो॒ जना॑नां शचीपते ।
वृ॒ह मा॒या अ॑नानत ॥ ९ ॥

9. *Vi dṛḷhāni cidadrivo janānāṁ śacīpate.*
Vṛha māyā anānata.

O bold and intrepidable ruler and protector of the people, lord of mighty action, you break the clouds and shake the mountains. Pray strengthen the strongholds of the people and uproot the wiles of the wicked.

तमु॑ त्वा सत्य सोमपा॒ इन्द्र॑ वाजानां पते ।
अहू॑महि श्रव॒स्यव॑ः ॥ १० ॥

10. *Tamu tvā satya somapā indra vājānāṁ pate.*
Ahūmahi śravasyavaḥ.

Indra, lord ever true and redoubtable, protector of the spirit and culture of the good life, ruler and promoter of food, energy and progressive advancement of the people, we invoke and call upon you to lead us in our pursuit of sustenance, progress, honour and

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excellence and immortal fame.

तमु॑ त्वा॒ यः पु॒रासि॑थ्र॒ यो वा॑ नू॒नं हि॒ते धने॑।
हव्य॒ः स श्रु॑धी॒ हव॑म्॥ ११॥

11. *Tamu tvā yaḥ purāsitha yo vā nūnaṁ hite dhane.*
Havyaḥ sa śrudhī havam.

You who have ever been with us and for us since eternity, who surely are with us in our best of prosperity and ever at the call of action, the same, O lord adorable, we invoke and pray listen to our call and come and bless.

धी॒भिर्व॑द्भि॒र्व॑तो॒ वाजाँ॑ इन्द्र श्र॒वाय्या॑न्।
त्वया॑ जेष्म हि॒तं धन॑म्॥ १२॥

12. *Dhībhir-arvadbhir-arvato vājāň indra śravāyyān.*
Tvayā jeṣma hitaṁ dhanam.

With our intelligence and actions, with our drive and horses, and with your helping hand and grace, O lord of victory, destroyer and preserver, Indra, rising and advancing, we pray, let us succeed in our battles of life and win wholesome and reputable treasures of peace and prosperity.

अभू॑रु वीर गिर्वणो म॒हाँ इ॑न्द्र॒ धने॑ हि॒ते।
भरे॑ वितन्त॒साय्यः॥ १३॥

13. *Abhūru vīra girvaṇo mahāň indra dhane hite.*
Bhare vitantasāyyaḥ.

Indra, lord giver of honour and excellence, great, adored in words of praise and prayer, when the call is given, the forces are in array and the battle is raging, then, O lord of victory, be with us. And when the treasure is won and abounds for the good in life, then too, O

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lord pervasive, be with us.

या त ऊतिरमित्रहन्मक्षूजवस्तमासति।
तया नो हिनुही रथम्॥ १४॥

14. *Yā ta ūtir-amitrahan makṣūjavastamāsati.*
Tayā no hinuhī ratham.

And when your umbrella of protection and promotion grows most extensively fast and wide, then by that accelerate our chariot of honour and glory and let it range wider and wider.

स रथेन रथीतमोऽ स्माकेनाभियुग्वना।
जेषि जिष्णो हितं धनम्॥ १५॥

15. *Sa rathena rathītamo'smākenābhiyugvanā.*
Jeṣi jiṣṇo hitaṁ dhanam.

O leader and ruler, Indra, bravest commander of the fastest chariot of our social order, thirsting for victory, by that united chariot of ours in unison with us you win the treasures of life good for the nation of humanity.

य एक इत्तमु ष्टुहि कृष्टीनां विचर्षणिः।
पतिर्जज्ञे वृषक्रतुः॥ १६॥

16. *Ya eka it tamu ṣṭuhi kṛṣṭīnāṁ vicarṣaṇiḥ.*
Patirjajñe vṛṣakratuḥ.

O man, invoke, admire and celebrate that one alone who is unique by himself, ever watchful guardian of the people, generous performer and showerer of blissful fruits of his action, and who emerges and rises as the protector and ruler of all.

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यो गृणतामिदासिथाऽऽपिरूती शिवः सखा।
स त्वं न इन्द्र मृळय॥ १७॥

17. *Yo gṛṇatāmidāsithā''pirūtī śivaḥ sakhā.*
Sa tvaṁ na indra mṛḷaya.

Indra, potent lord of action, destroyer of suffering and giver of bliss, who are good and kind, friendly and one with the celebrants as our kith and kin, all protective under your umbrella, such as you are, we pray, be kind and gracious to us and lead us to the peace and happiness of the good life.

धिष्व वज्रं गभस्त्यो रक्षोहत्याय वज्रिवः।
सासहीष्ठा अभि स्पृधः॥ १८॥

18. *Dhiṣva vajraṁ gabhastyo rakṣohatyāya vajrivaḥ.*
Sāsahīṣṭhā abhi spṛdhaḥ.

O wielder of the thunderbolt of defence and power, take up the adamantine mace and thunder of power and justice in your hands for the destruction of evil and wickedness and face, challenge, resolve and win the battles ahead.

प्रत्नं रयीणां युजं सखायं कीरिचोदनम्।
ब्रह्मवाहस्तमं हुवे॥ १९॥

19. *Pratnaṁ rayīṇāṁ yujaṁ sakhāyaṁ kirico-danam.*
Brahmavāhastamaṁ huve.

I invoke and celebrate that most eminent sage and scholar of universal Vedic knowledge who is great as ancient seers, friend, and inspirer of dedicated disciples to win the wealth of life both spiritual and material.

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स हि विश्वानि पार्थिवाँ एको वसूनि पत्यते।
गिर्वणस्तमो अध्रिगुः ॥ २० ॥

20. *Sa hi viṣvāni pārthivāň eko vasūni patyate.*
Girvanastamo adhriguḥ.

He alone, most adorable, instant mover and omnipresent lord of the universe, solely by himself, rules, protects and promotes all treasures of the earth.

(He alone deserves to be ruler of the world who is an earthly embodiment of such universal virtues.)

स नो नियुद्भिरा पृण कामं वाजेभिरश्विभिः।
गोमद्भिर्गोपते धृषत् ॥ २१ ॥

21. *Sa no niyudbhirā pṛṇa kāmaṁ vājebhir-aśvibhiḥ.*
Gomadbhir-gopate dhṛṣat.

O lord of land with controlled mind and senses, bold and resolute, come to us with your teams of harnessed services and commissioned forces commanding speed and movement, warriors of horse and armour, managers of lands and cattle wealth, controllers of information and communication, and with all this infrastructure fulfil our desires and ambitions for the good life of success and progress.

तद्वो गाय सुते सचा पुरुहूताय सत्वने।
शं यद्गवे न शाकिने ॥ २२ ॥

22. *Tad vo gāya sute sacā puruhūtāya satvane.*
Śaṁ yad gave na śākine.

In your soma yajna in the business of the world of the lord's creation, sing together songs of homage in

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honour of the universally adored, ever true and eternal almighty Indra, songs which may be as pleasing to the mighty lord as to the seeker and the celebrant.

न घा॒ वसु॒र्नि य॑मते दा॒नं वाज॑स्य॒ गोम॑तः ।
यत्सी॒मुप॒ श्रव॒द्गिर॑: ॥ २३ ॥

23. *Na ghā vasurni yamate dānaṁ vājasya gomataḥ.*
Yat sīmupa śravad giraḥ.

And surely the lord giver of settlement and gifts of knowledge, power and speedy progress does not withhold the gifts since he closely hears the prayers of the devotee and responds.

कु॒वित्स॑स्य॒ प्र हि व्र॒जं गोम॑न्तं दस्यु॒हा गम॑त् ।
शची॑भि॒रप॑ नो वरत् ॥ २४ ॥

24. *Kuvitsasya pra hi vrajaṁ gomantaṁ dasyuhā gamat. Śacībhirapa no varat.*

May the lord destroyer of evil, negativity and poverty visit the homestead of the prayerful devotee blest with lands, cows and divine knowledge and open up the flood gates of wealth, power and divine grace for us with his vision and powers.

इ॒मा उ त्वा शतक्रतो॒ऽभि प्र ण॒॑ोनु॑वु॒र्गिर॑: ।
इन्द्रं॑ व॒त्सं न मा॒तर॑: ॥ २५ ॥

25. *Imā u tvā śatakrato'bhi pra ṇonuvurgiraḥ.*
Indra vatsaṁ na mātaraḥ.

Indra, lord ruler of the world and guardian of the people, just as mother cows look toward and low out of affection for the calf, so do these people look up to you with love and reverence, and their voices of

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adoration exalt you, O lord of a hundred acts of kindness and holiness.

दूणाशं सख्यं तव गौरसि वीर गव्यते।
अश्वो अश्वायते भव ॥ २६ ॥

26. *Dūṇāśaṁ sakhyaṁ tava gaurasi vīra gavyate.*
Aśvo aśvāyate bhava.

Indra, potent lord ruler of multifarious acts and potential, never can your friendship toward the people be lost or destroyed, it is permanent and versatile. You are all love and revelation to a person in search of faith and knowledge, and you are all impetuous victor for a person thirsting for speed and progress. (The way we think and act, you respond.)

स मन्दस्वा ह्यन्धसो राधसे तन्वा महे।
न स्तोतारं निदे करः ॥ २७ ॥

27. *Sa mandasvā hyandhaso rādhase tanvā mahe.*
Na stotāraṁ nide karaḥ.

Indra, ruler of the world of knowledge and action, be happy at heart by body, mind and soul with good food, energy and soma, and make others happy. Subject not your devoted celebrant to the malignity of revilers.

इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः।
वत्सं गावो न धेनवः ॥ २८ ॥

28. *Imā u tvā sutesute nakṣante girvaṇo giraḥ.*
Vatsaṁ gāvo na dhenavaḥ.

These words and voices of adoration, O spirit

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adorable, reach you, in every yajna, in every cycle of creation, like cows rushing to the calf with love.

पुरूतमं पुरूणां स्तोतॄणां विवाचि।
वाजेभिर्वाजयताम्॥ २९॥

29. *Purūtamaṁ purūṇāṁ stotṝṇāṁ vivāci.*
Vājebhir-vājayatām.

May the most ancient and eternal knowledge in the speech of the ancient celebrants of divinity, enlightening and energising humanity with the vital spirits of existence, reaching the primeval soul, come to us too, enlighten and energise us too.

अस्माकमिन्द्र भूतु ते स्तोमो वाहिष्ठो अन्तमः।
अस्मान्राये महे हिनु॥ ३०॥

30. *Asmākamindra bhūtu te stomo vāhiṣṭho antamaḥ.*
Asmān rāye mahe hinu.

Indra, lord giver of honour and excellence, may our song of celebration in your honour carry our message of homage closest to your heart to exalt you, and may you, we pray, inspire us to achieve the highest wealths of life.

अधि बृबुः पणीनां वर्षिष्ठे मूर्धन्नस्थात्।
उरुः कक्षो न गाङ्ग्यः॥ ३१॥

31. *Adhi bṛbuḥ paṇīnāṁ varṣiṣṭhe mūrdhannasthāt.*
Uruḥ kakṣo na gāṅgyaḥ.

Let the maker, artist, analyst and architect, occupy and preside over the highest position in the world of business, wide and high like the embankment of a mighty river, to contain and control the flow of the

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current of waters.

यस्य॑ वा॒योरि॑व द्र॒वद्भ॒द्रा रा॒तिः स॑हस्रि॒णी।
स॒द्यो दा॒नाय॒ मंह॑ते ॥ ३२ ॥

32. *Yasya vāyoriva dravad bhadrā rātiḥ sahasriṇī.*
Sadyo dānāya maṁhate.

Whose gifts to society flow in a thousand directions like the currents of wind, his generosity and charities always and instantly, rise and continue to rise for the progress of humanity.

तत्सु नो॒ विश्वे॑ अ॒र्य आ सदा॑ गृणन्ति का॒रव॑ः।
बृ॒बुं स॑हस्र॒दात॑मं सू॒रिं स॑हस्र॒सात॑मम् ॥ ३३ ॥

33. *Tat su no viṣve arya ā sadā gṛṇanti kāravaḥ.*
Bṛbuṁ sahasradātamaṁ sūriṁ sahasrasāt-amam.

All our artists and artisans always appreciate and admire the chief architect, learned, wise and brave, giver of a thousand gifts and sharer of a thousand things with thousands of people. He indeed is the head of our business world.

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Indra Devata, Shamyu Barhaspatya Rshi

त्वामि॒द्धि हवा॑महे सा॒ता वाज॑स्य का॒रव॑ः।
त्वां वृ॒त्रेष्वि॑न्द्र॒ सत्प॑तिं॒ नर॒स्त्वां काष्ठा॒स्वर्व॑तः ॥ १ ॥

1. *Tvāmiddhi havāmahe sātā vājasya kāravaḥ. Tvāṁ vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvarvataḥ.*

Indra, lord of power and advancement, you alone we invoke and call upon for acquisition of food,

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energy, honour, excellence and progress. All of us, leading people, makers, poets, artists, artisans and architects of the nation, fast advancing in all directions, invoke and exhort you, protector and promoter of universal truth and values in human struggles for light, goodness and generosity, and the wealth of life.

स त्वं नश्चित्र वज्रहस्त धृष्णुया महः स्तवानो अद्रिवः ।
गामश्वं रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ २ ॥

2. *Sa tvāṁ naścitra vajrahasta dhṛṣṇuyā mahaḥ stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe.*

Indra, lord of wondrous powers and performance, wielding the thunderbolt of justice and punishment in hand, great and glorious, breaker of the clouds and shaker of mountains, invoked and adored in song, with truth and science, power and force, collect, organise and win for us the wealth of lands, cows and rays of the sun, horses, transports and chariots like the victories of wealth and glory for the ambitious nation.

यः सत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम् ।
सहस्रमुष्क तुविनृम्ण सत्पते भवा समत्सु नो वृधे ॥ ३ ॥

3. *Yaḥ satrāhā vicarṣaṇir-indraṁ taṁ hūmahe vayam. Sahasramuṣka tuvinṛmṇa satpate bhavā samatsu no vṛdhe.*

We invoke and adore Indra, lord of glory, constant watcher of humanity and human actions, and pray: O lord protector of truth, commanding thousandfold vitality and flames of fiery forces, master of universal wealth, be with us for our advancement in

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the struggles of life.

बाधसे॒ जना॑न्वृष॒भेव॑ म॒न्युना॒ घृषौ॑ मी॒ळ्ह ऋ॑चीषम।
अ॒स्माकं॑ बोध्यवि॒ता म॑हाध॒ने त॒नूष्व॒प्सु सूर्ये॑॥ ४॥

4. *Bādhase janān vṛṣabheva manyunā ghṛṣau mīḷha ṛcīṣama. Asmākaṁ bodhyavitā mahā-dhane tanūśvapsu sūrye.*

Indra, ruler of the world, sacred as hymns of Rgveda, as a bull controls the herd, so you control as well as defend people with righteous passion and justice when they rub against each other or face great conflicts. O lord, be our saviour, giver of enlightenment in the great battles for wealth, health care, water management and the harnessing of solar energy.

इन्द्र॒ ज्येष्ठं॒ न॒ आ भ॑र॒ ओजि॑ष्ठं॒ पपु॑रि॒ श्रवः॑।
येने॒मे चि॑त्र॒ वज्र॑हस्त॒ रोद॑सी॒ ओभे सु॑शिप्र॒ प्राः॥ ५॥

Indra jyeṣṭhaṁ na ā bharaṅ ojiṣṭhaṁ papuri śravaḥ. Yeneme citra vajrahasta rodasī obhe suṣīpra prāḥ.

Indra, lord of noblest virtue and knowledge, bear and bring us that best and most lustrous food for the nourishment of body and mind by which, O wondrous hero of golden helmet and wielder of thunder in hand, you may reach both this earth and this sky upto the heaven.

त्वामु॒ग्रमव॑से चर्षणी॒सहं॒ राज॑न्दे॒वेषु॑ हूमहे। विश्वा॒ सु नो॑ विथु॒रा पि॑ब्द॒ना व॑सो॒ऽमित्रा॑न्त्सुष॒हान्कृधि॥ ६॥

6. *Tvām-ugram-avase carṣaṇīsahaṁ rājan deveṣu hūmahe. Viśvā su no vithurā pibdanā vaso 'mitrāntsuṣahān kṛdhi.*

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For our defence and protection, O ruler, of all the brilliant, generous and mighty powers, we invoke you, illustrious challenger of the enemies of humanity. O lord giver of peace and settlement in security, crush and scatter the obdurate negative forces within and outside, and turn the opponents into friends and unquestionable supporters.

यदिन्द्र नाहुषीष्वाँ ओजो नृम्णं च कृष्टिषु।
यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या ॥ ७ ॥

7. *Yadindra nāhuṣīṣvāň ojo nṛmṇaṁ ca kṛṣṭiṣu. Yad vā pañca kṣitīnāṁ dyumnamā bhara satrā viśvāni pauṁsyā.*

Indra, ruler of the world, whatever the lustre and splendour in humanity across history, whatever the power and wealth among communities, whatever the virtue and quality in the five elements of nature or lands of the earth, or whatever the strength and vigour of the world of existence, you bear and symbolise all that. Pray, O lord, bear and bring us all that.

यद्वा तृक्षौ मघवन्द्रुह्यावा जने यत्पूरौ कच्च वृष्ण्यम्।
अस्मभ्यं तद्रिरीहि सं नृषाह्योऽमित्रान्पृत्सु तुर्वणे ॥ ८ ॥

8. *Yad vā tṛkṣau maghavan druhyāvā jane yat pūrau kacca vṛṣṇyam. Asmabhyaṁ tad rirīhi saṁ nṛṣāhye'mitrān pṛtsu turvaṇe.*

O lord of wealth and power of the world, whatever the wisdom among the learned, whatever the energy among people of anger and hostility, or whatever strength and vigour among people of fullness of virility and generosity, at their best, bring us all that in the battles

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of human contest and competition so that we may face, fight out and eliminate anger, enmity and malice.

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत्। छर्दिर्यच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥ ९ ॥

9. *Indra tridhātu śaraṇaṁ trivarūthaṁ svastimat. Chardir-yaccha maghavadbhyaśca mahyaṁ ca yāvayā didyumebhyaḥ.*

Indra, lord ruler of the wealth of nations, for the men of wealth, power, honour and generosity of heart, and for me too, give a home made of three metals and materials, comfortable in three seasons of summer, winter and rains, a place of rest, peace and security for complete well being. Give the light for them, keep off the blaze from them.

ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया। अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥ १० ॥

10. *Ye gavyatā manasā śatrum-ādabhur-abhipra-ghnanti dhṛṣṇuyā. Adha smā no maghavan-nindra girvaṇastanūpā antamo bhava.*

Indra, lord of peace and power, exalted by words of adoration, give us warriors who, with their love of cows, lands and speech and with the force of their mind and strength of arm and courage, press down the enemies and destroy their arms and armies, and then, also, O lord protector of our person and body politic, be with us at the closest, deep within.

अध स्मा नो वृधे भवेन्द्र नायमवा युधि। यदन्तरिक्षे पतयन्ति पर्णिनो दिद्यवस्तिग्ममूर्धानः ॥ ११ ॥

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11. *Adha smā no vṛdhe bhavendra nāyamavā yudhi. Yadantarikṣe patayanti parṇino didyavastigmamūr-dhānaḥ.*

Indra, chief of defence forces, give us those flying birds of defence and protection which blaze through skies and spaces carrying deep penetrative war heads in front, and then, also, be with us for our leadership, defend and protect us in the battles for our advancement.

यत्र शूरासस्तन्वो वितन्वते प्रिया शर्म पितॄणाम्। अध स्मा यच्छ तन्वे तने च छर्दिर्चित्तं यावय द्वेषः ॥ १२ ॥

12. *Yatra śūrāsastanvo vitanvate priyā śarma pitṝṇām. Adha smā yaccha tanve tane ca chardiracittaṁ yāvaya dveṣaḥ.*

Give us the sweet home where the brave extend the honour and achievement of their forefathers, and then, for further extension of the honour, achievement and tradition of the nation, give us peace and security free from mental worry and keep off all jealousy, malice and hostility.

यदिन्द्र सर्गे अर्वतश्चोदयासे महाधने। असमने अध्वनि वृजिने पथि श्येनाँइव श्रवस्यतः ॥ १३ ॥

13. *Yadindra sarge arvatascodayāse mahādhane. Asamane adhvani vṛjine pathi śyenāň iva śravasyataḥ.*

And when, in the effort for creation and in the struggle for extension of honour and achievement of new wealth, you inspire the stormy pioneers and ambitious warriors thirsting for fame, and urge them

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on to fly like eagles on unequal paths and winding ways of progress and possibility, then also, O lord, be with us all through.

सिन्धूँरिव प्रवणे आशुया यतो यदि क्लोशमनु ष्वणि।
आ ये वयो न ववृँत्यामिषि गृभीता बाह्वोर्गवि॥ १४॥

14. *Sindhūňriva pravaṇa āśuyā yato yadi klośamanu ṣvaṇi. Ā ye vayo na varvṛtatyāmiṣi gṛbhītā bāhvorgavi.*

The pioneers and warriors of new projects on earth fly on and move like rivers rushing down to the sea. They move by superfast carriers whose controls are held fast in hands, and instantly act in response to the sound signal and pounce upon the target like birds on food at sight, intensively.

Mandala 6/Sukta 47

Soma, Indra, Dana, Ratha, Dundubhi Devatah, Garga Bharadvaja Rshi

स्वादुष्किलायं मधुमाँ उतायं तीव्रः किलायं रसवाँ उतायम्।
उतो न्व१स्य पपिवांसमिन्द्रं न कश्चन सहत आहवेषु॥ १॥

1. *Svāduṣkilāyaṁ madhumāň utāyaṁ tīvraḥ kilāyaṁ rasavāň utāyam. Uto nvasya papi-vāṁsamindraṁ na kaścana sahata āhaveṣu.*

Soma: of course it is delicious, honey sweet, and it is sharp and strong and intense, and also it has wonderful flavour. And when Indra, the mighty one, has happily drunk of this soma, this nectar of life, none can withstand him in battles.

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अयं स्वादुरिह मदिष्ठ आस यस्येन्द्रो वृत्रहत्ये ममाद। पुरूणि यश्च्यौत्ना शम्बरस्य वि नवतिं नव च देह्योऽ हन्॥ २॥

2. *Ayaṁ svāduriha madiṣṭha āsa yasyendro vṛtrahatye mamāda. Purūṇi yaścyautnā śambarasya vi navatiṁ nava ca dehyo han.*

It is delicious, most exhilarating here in the business of life. Indra, mighty ruler, having drunk of it, exults in the battle against want and wickedness for the achievement of prosperity and, waxing in strength and passion, destroys the multitudinous forces of evil and breaks ninety and nine strongholds of darkness like the sun breaking clouds for rain.

अयं मे पीत उदियर्ति वाचमयं मनीषामुशतीमजीगः।
अयं षळुर्वीरमिमीत धीरो न याभ्यो भुवनं कच्चनारे॥ ३॥

3. *Ayaṁ me pīta udiyarti vācamayaṁ manīṣāmuśatīmajīgaḥ. Ayaṁ ṣaḷurvīramimīta dhīro na yābhyo bhuvanaṁ kaccanāre.*

This ecstasy of soma stimulates and refines my speech, it energises and sublimates my mind and awareness to love and passion for divinity. Man in the state of mental stability and spiritual constancy realises the six dimensional universe of existence beyond which there is no world of matter or mind higher or lower.

अयं स यो वरिमाणं पृथिव्या वर्ष्माणं दिवो अकृणोदयं सः। अयं पीयूषं तिसृषु प्रवत्सु सोमो दाधारोर्वऽन्तरिक्षम्॥ ४॥

4. *Ayaṁ sa yo varimāṇaṁ pṛthivyā varṣmāṇaṁ divo akṛṇodayaṁ saḥ. Ayaṁ pīyūṣaṁ tisṛṣu pravatsu somo dādhārorvantarikṣam.*

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This soma is that cosmic energy which causes the showers of vitality from the sun and creates the fertility of the earth. It bears the nectar sweets of three rolling oceans of heaven, earth and the middle region and sustains the vast skies.

अयं विदच्चित्रदृशीकमर्णः शुक्रसद्मनामुषसामनीके। अयं महान्महता स्कम्भनेनोद् द्यामस्तभ्नाद् वृषभो मरुत्वान्॥ ५॥

5. *Ayaṁ vidaccitradṛśīkamarnaḥ śukrasadmanāmuṣasāmanīke. Ayaṁ mahān mahatā skambhanenod dyāmastabhnād vṛṣabho marutvān.*

This generous and exuberant energy of the universe commanding the force of the currents of nature's inherent power vests the beatific ocean of the glorious sunrays of immaculate beauty of the mornings. It is great and, by its mighty gravitational force, sustains the solar region in position above.

धृषत्पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम्। माध्यन्दिने सवन आ वृषस्व रयिस्थानो रयिमस्मासु धेहि॥ ६॥

6. *Dhṛṣat piba kalaśe somamindra vṛtrahā śūra samare vasūnām. Mādhyaṁdine savana ā vṛṣasva ryisthāno rayimasmāsu dhehi.*

Bold and resolute Indra, ruler, destroyer of darkness and poverty, drink the soma from the vessel for the battle of life's wealth. Come to the mid-day session of yajna and bring the showers. As you yourself are the treasurehold of wealth, bless us with the wealth of life.

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इन्द्र प्र णः पुरएतेव पश्य प्र नो नय प्रतरं वस्यो अच्छ।
भवा सुपारो अतिपारयो नो भवा सुनीतिरुत वामनीतिः ॥ ७ ॥

7. *Indra pra ṇaḥ pura-eteva paśya pra no naya prataraṁ vasyo accha. Bhavā supāro atipārayo no bhavā sunītiruta vāmanītiḥ.*

Indra, leader and commander of world power, look at us and watch like a leader moving fast forward. Lead us to wealth of the world across the oceans. Be the unswerving pilot of the nation, take us to the shores beyond and lead us on by the policy and practice of nobility and gracious living.

उरुं नो लोकमनु नेषि विद्वान्त्स्वर्वज्ज्योतिरभयं स्वस्ति।
ऋष्वा त इन्द्र स्थविरस्य बाहू उप स्थेयाम शरणा बृहन्ता ॥ ८ ॥

8. *Uruṁ no lokamanu neṣi vidvānt-svarvaj-jyo-tir-abhayaṁ svasti. Ṛṣvā ta indra sthavirasya bāhū upa stheyāma śaraṇā bṛhantā.*

Indra, sagely scholar and just ruler of the world, lead us to the higher regions of life, fearless, full of heavenly light, a haven of bliss and well being. O lord of constancy, we pray, may we abide in the shelter and security of the umbrella of your mighty protective hands.

वरिष्ठे न इन्द्र वन्धुरे धा वहिष्ठयोः शतावन्नश्वयोरा।
इषमा वक्षीषां वर्षिष्ठां मा नस्तारीन्मघवन्रायो अर्यः ॥ ९ ॥

9. *Variṣṭhe na indra vandhure dhā vahiṣṭhayoḥ śatávannaśvayorā. Iṣamā vakṣīṣāṁ varṣiṣṭhāṁ mā nastārīn-maghavan rāyo aryaḥ.*

Indra, ruler and guardian of the people, master

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and controller of the wealth and power of the world, let us ride and abide in the best chariot of our choice in your well managed system of governance run by the strongest and most efficient leaders and forces. O lord of a hundred powers and actions, bring us the best and most abundant food and sustenance, energy and power. Let no one as master tread over our wealth, power, and basic rights of life and freedom.

इन्द्र॑ मृळ मह्यं जी॒वातु॑मिच्छ चो॒दय॒ धिय॒मय॑सो॒ न धार॑याम्।
यत्किं चा॒हं त्वा॒युरि॒दं वदा॑मि॒ तज्जु॑षस्व कृ॒धि मा॑ दे॒व-
व॑न्तम्॥ १०॥

10. *Indra mṛḷa mahyaṁ jīvātumiccha codaya dhiya-*
mayaso na dhārām. Yat kiṁ cāhaṁ tvāyuridaṁ
vadāmi tajjuṣasva kṛdhi mā devavantam.

Indra, ruler sustainer of all, be kind and gracious to me, please to wish me the good life, sharpen and inspire my mind and intellect like the razor's edge. And whatever I wish out of love and devotion, to you I say this: Please to accept and grant, and raise me up to the love and favour of divinity.

त्रा॒तार॒मिन्द्र॑मवि॒तार॒मिन्द्रं॒ हवे॑हवे सु॒हव॒ं शूर॒मिन्द्र॑म्। ह्वया॑मि
श॒क्रं पु॑रुहू॒तमिन्द्रं॒ स्व॒स्ति नो॑ म॒घवा॑ धा॒त्विन्द्रः॥ ११॥

11. *Trātāram-indram-avitāramindraṁ havehave*
suha-vaṁ śūramindram. Hvayāmi śakraṁ pura-
hūtamindraṁ svasti no maghavā dhātvindraḥ.

In every battle of life one after another, I invoke Indra, lord giver of wealth, honour and power, saviour Indra, protector Indra, brave Indra invoked with love and devotion, pure and powerful, universally invoked

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and adored. May Indra bring us the good life and all round well being.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृळीको भवतु विश्ववेदाः।
बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम॥ १२॥

12. *Indraḥ sutrāmā svavāň avobhiḥ sumṛḷīko bhavatu viśvavedāḥ. Bādhatāṁ dveṣo abhayaṁ kṛṇotu suvīryasya patayaḥ syāma.*

Indra, lord omniscient, mighty protector and sole lord of his own essential powers may, we pray, be kind and gracious with his modes of protection and advancement, ward off hate and enmity and grant us freedom from fear so that we may be masters and promoters of the noble strength and honour of life.

तस्य वयं सुमतौ यज्ञियस्याऽपि भद्रे सौमनसे स्याम। स सुत्रामा स्ववाँ इन्द्रो अस्मे आराच्चिद् द्वेषः सनुतर्युयोतु॥ १३॥

13. *Tasya vayaṁ sumatau yajñiyasyā'pi bhadre saumanase syāma. Sa sutrāmā svavāň indro asme ārāccid dveṣaḥ sanutaryuyotu.*

May we enjoy the favour, kindness and love of that lord adorable, all protective Indra, sole master of his own essential powers and forces, who may always ward off from us all hate and enmity far or near.

अव त्वे इन्द्र प्रवतो नोर्मिर्गिरो ब्रह्माणि नियुतो धवन्ते।
उरू न राधः सवना पुरूण्यपो गा वज्रिन्युवसे समिन्दून्॥ १४॥

14. *Ava tve indra pravato normirgiro brahmāṇi niyuto dhavante. Urū na rādhaḥ savanā puruṇyapo gā vajrin yuvase samindūn.*

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Indra, O ruler of the world, like streams of flood rushing down to the sea, all voices of prayer and adoration, offers of homage and chants of the holy Word dedicated to your service rise, reach and concentrate in you. O wielder of the thunderbolt of power and justice, you hold, integrate, treasure and distribute immense wealth of means and materials of success, yajnic sessions and inspirations, wide ranging waters and social programmes of action, lands, cows and lights of knowledge, and all things of beauty and joy leading to mental and spiritual bliss of peace.

क ईं॑ स्तव॒त्कः पृ॑णा॒त्को य॑जाते॒ यदु॒ग्रमि॒न्म॒घवा॑ वि॒श्व-हावे॑त्। पादा॑विव प्र॒हर॑न्न॒न्यम॑न्यं कृ॒णोति॒ पूर्व॒मप॑रं॒ शची॑भिः॥ १५॥

15. *Ka īṁ stavat kaḥ pṛṇāt ko yajāte yadugramin-ma-ghavā viśvahāvet. Pādāviva praharannan-yamanyaṁ kṛṇoti pūrvamaparaṁ śacībhiḥ.*

Who can praise and fully celebrate him? Who can finally serve and join him?

Whoever is passionately dedicated and whom the lord of glory may favour, govern, and protect day and night, the lord who, like a man on the walk alternating his feet in motion moving the hind one forward and leaving the forward one then behind, dispenses people up and down according to their actions and the law of karma.

शृ॒ण्वे वी॒र उ॒ग्रमु॒ग्रं दमा॒यन्न॒न्यम॑न्यमतिनेनी॒यमा॑नः। ए॒ध॒मा॒न॒द्विळु॒भय॑स्य॒ राजा॑ चोष्कू॒यते॒ विश॒ इन्द्रो॑ मनु॒-ष्या॑न्॥ १६॥

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16. *Śṛṇve vīra ugramugraṁ damāyann-anyam-anyam-atinenīyamānaḥ. Edhamānadviḷubhayasya rājā coṣkūyate viśa indro manuṣyān.*

I hear that Indra, potent lord, controller of all proud and passionate ones, leading all up and down by their performance, favouring the good and punishing the rising proud and arrogant, rules all communities of humanity, good and evil, and calls them up for justice and dispensation.

परा॒ पूर्वे॑षां स॒ख्या वृ॑णक्ति वि॒ततु॑राणो॒ अप॑रेभिरेति ।
अना॑नुभूतीरवधून्वा॒नः पू॒र्वीरिन्द्रः॑ श॒रद॑स्तर्तरीति ॥ १७ ॥

17. *Parā pūrveṣāṁ sakhyā vṛṇakti vitarturāṇo aparebhireti. Anānubhūtīravadhūnvānaḥ pūrvīrindraḥ śaradastartarīti.*

With love and understanding, Indra, lord ruler, gives up the dead wood of the old and goes forward taking on other new forms of life and society like waves of the sea pressing on fast forward. Shaking off the callous who refuse to learn by experience he goes on like the sun crossing over the years of time gone by and living and shaping new eras of time.

रू॒पंरू॑पं॒ प्रति॑रूपो बभूव॒ तद॑स्य रू॒पं प्र॑ति॒चक्ष॑णाय । इन्द्रो॑ मा॒याभिः॑ पुरु॒रूप॑ ईयते यु॒क्ता ह्य॑स्य॒ हर॑यः श॒ता दश॑ ॥ १८ ॥

18. *Rūpaṁrūpaṁ pratirūpo babhūva tadasya rūpaṁ praticakṣaṇāya. Indro māyābhiḥ pururūpa īyate yuktā hyasya harayaḥ śatā daśa.*

Indra, the supreme soul, pervades all forms of existence to reveal that pervasive form of presence according to each form. The individual soul, the jiva,

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takes on one form of life after another to reveal that existential form of its real self. The ruler takes over each form of the institutions of his governance to reveal his power and presence through that institution. Indra thus, of many many forms of manifestation goes on by manifold powers and potentials, assisted by thousands of its motive forces like the master of a chariot drawn by horses.

युजानो हरिता रथे भूरि त्वष्टेह राजति। को विश्वाहा द्विषतः पक्ष आसत उतासीनेषु सूरिषु॥ १९॥

19. *Yujāno haritā rathe bhūri tvaṣṭeha rājati. Ko viśvāhā dviṣataḥ pakṣa āsata utāsīneṣu sūriṣu.*

With its powers and potentials yoked to its chariot-like body form, Tvashta, the soul, shines gloriously in its existential form here. It takes the best form of its love and choice by karma, for who would choose to be with the malicious fools day and night when the wise and visionaries are sitting close by?

अगव्यूति क्षेत्रमागन्म देवा उर्वी सती भूमिरंहूरणाभूत्। बृहस्पते प्र चिकित्सा गविष्टावित्था सते जरित्र इन्द्र पन्थाम्॥ २०॥

20. *Agavyūti kṣetramāganma devā urvī satī bhūmiraṁhūraṇābhūt. Bṛhaspate pra cikitsā gaviṣṭāvitthā sate jaritra indra panthām.*

O noble people, brilliant pioneers, let us take over the vast virgin land which is a field good enough for warriors of action to develop and cultivate. O Brhaspati, lord of knowledge, protector and promoter of great things, Indra, destroyer of suffering, master of

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diagnostics and correctives, let us make the pathway for the development of cattlewealth and advancement of knowledge and education in the service of the present generation of the celebrants of divinity and nobilities of humanity.

दिवेदिवे सदृशीरन्यमर्धं कृष्णा असेधदप सद्मनो जाः।
अहन्दासा वृषभो वस्नयन्तोदव्रजे वर्चिनं शम्बरं च ॥ २१ ॥

21. *Divedive sadṛśīranyamardhaṁ kṛṣṇā asedhadapa sadmano jāḥ. Ahan dāsā vṛṣabho vasnayanto-davraje varcinaṁ śambaraṁ ca.*

Day by day the sun dispels the equal cover of darkness arisen at night from its abode to the other half of the globe. The mighty solar power of showers breaks the dark vapours concealed in the cloud, strikes the blazing lightning and opens the flood gates of rain to flow into streams on land.

(So does the ruler dispel the darkness of ignorance, injustice and poverty and open the flood - gates of light and knowledge with justice and prosperity.)

प्रस्तोक इन्नु राधसस्त इन्द्र दश कोशयीर्दश वाजिनोऽ दात्।
दिवोदासादतिथिग्वस्य राधः शाम्बरं वसु प्रत्यग्र-
भीष्म ॥ २२ ॥

22. *Prastoka innu rádhasasta indra daśa kośayīrdaśa vājino'dāt. Divodāsādatithigvasya rādhaḥ śāmbaraṁ vasu pratyagrabhīṣma.*

Indra, lord ruler, the celebrant of your means and materials of success and accomplishment has given ten treasure gifts of land and ten modes of fast transport.

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We accept and reciprocate the gifts of the lord's showers of generosity and hospitality from the celebrant giver of the treasures of means and materials of success, water showers and the gifts of land, home and wealth for sustenance.

दशाश्वान्दश कोशान्दश वस्त्राधिभोजना।
दशो हिरण्यपिण्डान्दिवोदासादसानिषम्॥ २३॥

23. *Daśāśvān daśa kośān daśa vastrādhibhojanā.*
Daśo hirṇyapiṇḍān divodāsādasāniṣam.

Let me receive and enjoy in common ten transports, ten treasures of wealth, ten garments, ten kinds of food and ten pieces of gold from the brilliant and generous giver.

(Swami Dayanand suggests in his commentary that the ratio at the maximum between the lowest and highest paid working partner in the social order should be one to ten.)

दश रथान्प्रष्टिमतः शतं गा अथर्वभ्यः।
अश्वथः पायवेऽ दात्॥ २४॥

24. *Daśa rathān praṣṭimataḥ śataṁ gā atharvabhyaḥ.*
Aśvathaḥ pāyave'dāt.

Let the treasurer give ten chariots equipped with powerful steer and motive force to the guard and a hundred cows for the non-violent scholars of the physical and spiritual sciences of the Atharva Veda tradition.

महि राधो विश्वजन्यं दधानान्भरद्वा-
जान्त्साञ्ज्यो अभ्यषष्ट॥ २५॥

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25. *Mahi rādho viśvajanyaṁ dadhānān bharadvā-jāntsārñjayo abhyayaṣṭa.*

Let the ruler, descendant of the creators of all lawful forms of wealth, support and maintain the scholars and scientists who create, provide and manage the great wealth and power of universal value.

वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः। गोभिः सन्नद्धो असि वीळयस्वाऽऽस्थाता ते जयतु जेत्वानि ॥ २६ ॥

26. *Vanaspate vīḍvaṅgo hi bhūyā asmatsakhā prata-raṇaḥ suvīraḥ. Gobhiḥ sannaddho asi vīḷayasvā''-sthātā te jayatu jetvāni.*

O vanaspati, ruler, protector and promoter of forests and light of the sun for energy, be strong of your systemic body of governance and strong in the constituent parts of the system. Manned with noble young supporters, be our friend, pilot and saviour across the seas. You are self-controlled in mind and senses, strongly endowed with refined speech and manners, strengthen us who are committed to you, and let your forces win the battles with high morale.

दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः। अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥ २७ ॥

27. *Divaspṛthivyāḥ paryoja udbhṛtaṁ vanaspati-bhyaḥ paryābhṛtaṁ sahaḥ. Apāmājmānaṁ pari gobhirāvṛatm-indrasya vajraṁ haviṣā rathaṁ yaja.*

Enlightened ruler and scholar, the energy

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collected and raised from the sun and earth, the energy, vitality and patience received and learnt from the trees and forests, the liquid power of the waters rising and reinforced with rays of the sun, and the forceful current of electric energy, with all these energies together harnessed, create and serve the chariot, the fast progressive social order worthy of your governance.

इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
सेमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥ २८ ॥

28. *Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Semāṁ no havyadātiṁ juṣāṇo deva ratha prati havyā gṛbhāya.*

Enlightened ruler, lord of grace and pilot of the nation, loving and kind to participants in yajnic governance, you are the thunder and lightning of the cloud break of showers, you are the power and splendour of the people, you are offspring of the light of sun and love of divinity, you are the centre spring of justice and discrimination. Lord ruler, accept this offer of homage as our share of Raja-dharma in the service of the system.

उप श्वासय पृथिवीमुत द्यां पुरुत्रा ते मनुतां विष्ठितं जगत् ।
स दुन्दुभे सजूरिन्द्रेण देवैर्दूराद्दवीयो अप सेध शत्रून् ॥ २९ ॥

29. *Upa śvāsaya pṛthivīmuta dyāṁ purutrā te manutāṁ viṣṭhitaṁ jagat. Sa dundubhe sajūrindreṇa devairdūrād davīyo apa sedha śatrūn.*

O victorious lord ruler of the world, let the roar of the victory drum fill heaven and earth with a fresh lease of joy and new life. Lord of the whole nation, let the wide world moving and non-moving know of you

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and your glory. Blow over the world, equipped with armaments of thunder and vision of the wise, ward off the dangers and throw out the enemies far away.

आ क्रन्दय बलमोजो न आ धा निः ष्टनिहि दुरिता बाधमानः। अप प्रोथ दुन्दुभे दुच्छुना इत इन्द्रस्य मुष्टिरसि वीळयस्व॥ ३०॥

30. *Ā krandaya balamojo na ā dhā niḥ ṣṭanihi duritā bādhamānaḥ. Apa protha dundubhe ducchunā ita indrasya muṣṭirasi vīḷayasva.*

Call out the forces, challenge the enemies all-round, inspire us with vigour and splendour, roar like thunder, repel all evils and negativities, scare away the barking maligners. You are the strike of lightning, rise and let us rise too with might and main.

आमूरज प्रत्यावर्तयेमाः केतुमद्दुन्दुभिर्वावदीति। समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु॥ ३१॥

31. *Āmūraja pratyāvartayemāḥ ketumad dundubhir-vāvadīti. Samaśvaparṇāścaranti no naro'smā-kamindra rathino jayantu.*

Indra, lord ruler, throw out the enemy forces. Rally our forces back in form and array, ever ready. Let the battle drum boom, with the flag flying. Our warriors on the wing in armour and our leaders in the forefront advance and fight out the challenges. Let our heroes of the chariot come out with flying colours.

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Mandala 6/Sukta 48

Agni (1-10), Maruts (11, 12, 20, 21), Maruts or others (13-15), Pusha (16-19), Prshni or Dyava bhumi (22) Devatah, Shamyu Barhaspatya Rshi

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे ।
प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥ १ ॥

1. *Yajñāyajñā vo agnaye girāgirā ca dakṣase. Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śaṁsiṣam.*

In every yajnic programme of your creative and constructive work, in every word of our voice, join and let us honour, appraise and develop agni, imperishable energy pervasive in all things of existence and adore Agni, omniscient and omnipresent lord giver of knowledge and enlightenment.

ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये ।
भुवद्वाजेष्वविता भुवद् वृध उत त्राता तनूनाम् ॥ २ ॥

2. *Ūrjo napātaṁ sa hināyamasmayurdāśema havyadātaye. Bhuvad vājeṣvavitā bhuvad vṛdha uta trātā tanūnām.*

Let us honour and serve Agni, infallible cosmic light and energy, power that is surely our own, lover and benefactor in matters of creation and development. May Agni be our protector and promoter in our struggles for progress and may he be the saviour and cleanser of our health of body, mind and social order.

वृषा ह्यग्ने अजरो महान्विभास्यर्चिषा । अजस्त्रेण शोचिषा शोशुचच्छुचे सुदीतिभिः सु दीदिहि ॥ ३ ॥

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3. *Vṛṣā hyagne ajaro mahān vibhāsyarciṣā. Ajasreṇa śociṣā śośucacchuce sudītibhiḥ su dīdihi.*

Agni, generous lord giver of showers of light and energy, wealth and power, you are great, unaging and immortal. You shine with lustre and purity. O lord pure and purifying, blazing with universal light and glory, enlighten us blissfully with the divine rays of eternal light, knowledge and purity.

महो देवान्यजसि यक्ष्यानुषक्तव क्रत्वोत दंसना।
अर्वाचः सीं कृणुह्यग्रेऽ वसे रास्व वाजोत वंस्व॥ ४॥

4. *Maho devān yajasi yakṣyānuṣak tava kratvota daṁsanā. Arvācaḥ sīṁ kṛṇuhyagne'vase rāsva vājota vaṁsva.*

Agni, giver of light and power, you join, honour and serve the bounties of nature and brilliancies of humanity. Join the great ones in order by holy acts of yajna, raise your actions and turn the divinities hitherward for our protection and advancement. Give us the courage and power to act and win, and join us in the celebrations of success.

यमापो अद्रयो वना गर्भमृतस्य पिप्रति। सहसा यो मथितो जायते नृभिः पृथिव्या अधि सानवि॥ ५॥

5. *Yamāpo adrayo vanā garbhamṛtasya piprati. Sahasā yo mathito jāyate nṛbhiḥ pṛthivyā adhi sānavi.*

Agni, eternal vitality is the generator as well as the generation of the cosmic heat of vitality and the cosmic law, whom, in the state of existence, the waters

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and actions of men, clouds and mountains, and the forests and sun rays feed and promote to the full, and which arises and kindles when it is produced by the force of attrition and churning by men on the surface of the earth.

आ यः पप्रौ भानुना रोदसी उभे धूमेन धावते दिवि। तिरस्तमो ददृश ऊर्म्यास्वा श्यावास्वरुषो वृषा श्यावा अरुषो वृषा॥ ६॥

6. *Ā yaḥ paprau bhānunā rodasī ubhe dhūmena dhāvate divi. tirastamo dadṛśa ūrmyāsvā śyāvāsvaruṣo vṛṣā śyāvā aruṣo vṛṣā.*

Agni is that heat of vitality which fills both heaven and earth with sun light and rises to the skies from earth by smoke. It is seen to dispel the darkness prevailing over dark nights, shining red as harbinger of rain, while it shines in sun rays too as harbinger of the showers of light and rain.

बृहद्भिरग्ने अर्चिभिः शुक्रेण देव शोचिषा। भरद्वाजे समिधानो यविष्ठ्य रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि॥ ७॥

7. *Bṛhadbhiragne arcibhiḥ śukreṇa deva śociṣā. Bharadvāje samidhāno yaviṣṭhya revannaḥ śukra dīdihi dyumat pāvaka dīdihi.*

O resplendent Agni, most youthful unaging power, bright and pure, kindled and rising in the mind and soul of sagely scholars in pursuit of science, energy and progress, shine with mighty flames of light, purity and power, and bring us the wealth of life replete with light and enlightenment. O generous light and fire of

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life, shine and enlighten us.

विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम्। शतं पूर्भिर्यविष्ठ पाह्यंहसः समेद्धारं शतं हिमाः स्तोतृभ्यो ये च ददति ॥ ८ ॥

8. *Viśvāsāṁ gṛhapatir-viśāmasi tvamagne mānuṣīṇām. Śataṁ pūrbhir-yaviṣṭha pāhyaṁhasaḥ sameddhāraṁ śataṁ himāḥ stotṛbhyo ye ca dadati.*

Agni, unaging light and fire of the youthful spirit of life, you are the master and guardian of the home of all the human communities of the world along with all the cities and settlements taken together. O destroyer of evil and purifier of life in the crucibles of existence, save from sin the yajamana, who kindles, raises and develops the fire energy, with a hundred ways of protection and bless those who support the developers and celebrants of fire with means and materials so that they live and work for a full hundred years.

त्वं नश्चित्र ऊत्या वसो राधांसि चोदय।
अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥ ९ ॥

9. *Tvaṁ naścitra ūtyā vaso rādhāṁsi codaya. Asya rāyastvamagne rathīrasi vidā gādhaṁ tuce tu naḥ.*

Agni, wonderful lord of versatile action, giver of shelter and security of the home, with protection and advancement, inspire and raise our means and materials for success and achievement. O lord of knowledge and vision, you are the guide and pilot of the chariot and wealth and honours of this generation. Give us the message and inspiration of peace, progress and security

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for our children.

पर्षि॑ तो॒कं तन॑यं प॒र्तृभि॒ष्ट्वम॑दब्धै॒रप्र॑युत्वभिः ।
अग्ने॒ हेळां॑सि॒ दैव्या॑ युयो॒धि॒ नोऽदे॑वानि॒ ह्वरां॑सि च ॥ १० ॥

10. *Parṣi tokaṁ tanayaṁ partṛbhiṣṭvam-adabdhaira-prayutvabhiḥ. Agne heḷāṁsi daivyā yuyodhi no'devāni hvarāṁsi ca.*

Agni, lord of light and culture, you cleanse, refine and enrich our children and teenagers with all nourishments and safeguards for body, mind and soul with unfailing and unchallengeable modes and methods of education and refinement. Resist and overcome the passions and negativities which attract natural wrath and fight out impious temptations from us.

आ सं॑खायः सब॒र्दुघां॑ धे॒नुम॑जध्व॒मुप॒ नव्य॑सा॒ वचः॑ ।
सृ॒जध्व॒मन॑पस्फुराम् ॥ ११ ॥

11. *Ā sakhāyaḥ sabardughāṁ dhenum-ajadhvam-upa navyasā vacaḥ. Sṛjadhvam-anapasphurām.*

Come ye friends all, let us develop the language and culture of versatile possibilities of creative achievement by the latest methods and media of communication, and let us create a new and unshakable body of knowledge and language of lasting value.

या शर्धी॑य॒ मारु॑ताय॒ स्वभा॑नवे॒ श्रवो॑ऽ मृ॑त्यु॒ धुक्ष॑त ।
या मृ॑ळी॒के म॒रुतां॒ तु॒राणां॒ या सु॒म्नैरे॑व॒यावरी ॥ १२ ॥

12. *Yā śardhāya mārutāya svabhānave śravo'mṛtyu dhukṣata. Yā mṛḷīke marutāṁ turāṇāṁ yā sumnai-revayāvarī.*

O mother teacher, O divine speech, you are the

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one who create, kindle, refine and raise the word and vision of immortal value for the strength and refinement of dynamic people for self-enlightenment, and who are a divine messenger for the good and well-being of vibrant people of fast action with gifts of comfort and cultured behaviour.

भरद्वाजायाव धुक्षत द्विता। धेनुं च विश्वदोहसमिषं च विश्वभोजसम्॥ १३॥

13. *Bharadvājāyāva dhukṣata dvitā. Dhenuṁ ca viśvadohasam-iṣaṁ ca viśvabhojasam.*

O mother, you bear and bring the milk of twofold efficacy for the brilliant celebrant and bearer of science, power and fast action: divine speech yielding universal knowledge and enlightenment for all, and universal food for the body, mind and soul for the nourishment of all without discrimination.

तं व इन्द्रं न सुक्रतुं वरुणमिव मायिनम्।
अर्यमणं न मन्द्रं सृप्रभोजसं विष्णुं न स्तुष आदिशे॥ १४॥

14. *Taṁ va indraṁ na sukratuṁ varuṇamiva māyinam. Aryamaṇaṁ na mandraṁ sṛprabhojasaṁ viṣṇuṁ na stuṣa ādiśe.*

O lovers of knowledge and fast action, for the sake of your guidance and enlightenment, I admire and pay homage to the divine teacher who is the hero of instant good action like Indra, cosmic electric energy, who is versatile and resourceful like Varuna, universal power of judgement and discrimination, who is happy and rejoicing like Aryaman, universal guide, and who provides universal food of delicate flavour like Vishnu,

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all pervasive preserver and sustainer of the universe.

त्वेषं शर्धो न मारुतं तुविष्वण्यनर्वाणं पूषणं सं यथा शता।
सं सहस्रा कारिषच्चर्षणिभ्य आँ आविर्गूळ्हा वसू करत्
सुवेदा नो वसू करत्॥ १५॥

15. *Tveṣaṁ śardho na mārutaṁ tuviṣvaṇyanarvāṇaṁ pūṣaṇaṁ saṁ yathā śatā. Saṁ sahasrā kāriṣa-ccarṣaṇibhya āṁ āvirgūḷhā vasū karat suvedā no vasū karat.*

I admire the divine teacher, harbinger of knowledge and power, I admire the power like the blazing force of the winds, I admire the resounding automotive chariot and the nourishing food products for sustenance so that wealth may be raised to hundred and from hundred to thousand for the people, hidden riches may be revealed from the depths, and the brilliant scholar may create further wealth and power for our peace and security of well being with knowledge and enlightenment.

आ मा पूषन्नुप द्रव शंसिषं नु ते अपिकर्ण आघृणे।
अघा अर्यो अरातयः॥ १६॥

16. *Ā mā pūṣannupa drava śaṁsiṣaṁ nu te apikarṇa āghṛṇe. Aghā aryo arātayaḥ.*

O lord giver of nourishment and sustenance, shining with knowledge and glowing with passion for action, come fast to me and I shall sing of your glory in truth close to your ear. O master of the community, eliminate hate, enmity, adversity and close-heartedness.

मा काकम्बीरमुद् वृहो वनस्पतिमशस्तीर्वि हि नीनशः।
मोत सूरो अह एवा चन ग्रीवा आदर्धते वेः॥ १७॥

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17. *Mā kākambīramud vṛho vanaspatim-aśastīrvi hi nīnaśaḥ. Mota sūro aha evā cana grīvā ādadhate veḥ.*

Do not uproot the trees such as the banyan which provide shelter to the poor innocent birds, but do remove the revilers and deplorables. The strong must not hurt the weak and their supports like the hunters who catch birds by the neck.

दृतेरिव तेऽ वृकमस्तु सख्यम्।
अच्छिद्रस्य दधन्वतः सुपूर्णस्य दधन्वतः॥ १८॥

18. *Dṛteriva te'vṛkamastu sakhyam. Acchidrasya dadhanvataḥ supūrṇasya dadhanvataḥ.*

Lord giver of nourishment and sustenance, let your friendship be non-violent, and unexploitative. Immaculate you are, spotlessly clean, totally self-fulfilled, and you command immense plenty, prosperity and impeccability.

परो हि मर्त्यैरसि समो देवैरुत श्रिया।
अभि ख्यः पूषन्पृतनासु नस्त्वमवा नूनं यथा पुरा॥ १९॥

19. *Paro hi maryairasi samo devairuta śriyā. Abhi khyaḥ pūṣan pṛtanāsu nastvamavā nūnaṁ yathā purā.*

Pusha, giver of nourishment and sustenance, you are highest among mortals by nobility and grace, equal to the brilliant in nature and humanity in generosity. Watch us, guard us in the battles of life and protect and promote us as ever before.

वामी वामस्य धूतयः प्रणीतिरस्तु सूनृता।
देवस्य वा मरुतो मर्त्यस्य वेजानस्य प्रयज्यवः॥ २०॥

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20. *Vāmī vāmasya dhūtayaḥ praṇītirastu sūnṛtā. Devasya vā maruto martyasya vejānasya prayajyavaḥ.*

O Maruts, tempestuous heroes, movers and shakers in action and holy creative performers, let the policy, programmes and acts of the people be noble and graceful, inspired and directed by truth and righteousness, promotive for all, whether the person is exceptionally noble, or brilliant, or ordinary mortal, or a priest and yajaka.

सद्यश्चिद्यस्य चर्कृतिः परि द्यां देवो नैति सूर्यः । त्वेषं शवो दधिरे नाम यज्ञियं मरुतो वृत्रहं शवो ज्येष्ठं वृत्रहं शवः ॥ २१ ॥

21. *Sadyaścid yasya carkṛtiḥ pari dyāṁ devo naiti sūryaḥ. Tveṣaṁ śavo dadhire nāma yajñiyaṁ maruto vṛtrahaṁ śavo jyeṣṭhaṁ vṛtrahaṁ śavaḥ.*

The ruler, whose action is instant, constant and ever true, whose people, leaders and warriors command sure, brilliant and yajnic force and power of the highest order to dispel darkness, evil and wickedness, rises and shines like the bright sun across the heavens.

सकृद्ध द्यौरजायत सकृद्भूमिरजायत ।
पृश्न्या दुग्धं सकृत्पयस्तदन्यो नानु जायते ॥ २२ ॥

22. *Sakṛddha dyaurajāyata sakṛd bhūmirajāyata. Pṛśnyā dugdhaṁ sakṛt payas-tadanyo nānu jāyate.*

The sun is born one and once unique, the earth is born one and once, unique, the skies and stars, milk and waters all are one, born once and unique. None else is born after exactly the same. That other, the creator is

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never born.

Mandala 6/Sukta 49

Vishvedevah Devatah, Rjishva Bharadvaja Rshi

स्तुषे जनं सुव्रतं नव्यसीभिर्गीर्भिर्मित्रावरुणा सुम्नयन्ता।
त आ गमन्तु त इह श्रुवन्तु सुक्षत्रासो वरुणो मित्रो अग्निः ॥ १ ॥

1. *Stuṣe janaṁ suvrataṁ navyasībhirgīrbhirmitrāvaruṇā sumnayantā. Ta ā gamantu ta iha śruvantu sukṣatrāso varuṇo mitro agniḥ.*

With latest words and fresh voice, I honour and admire the man committed to duty and discipline, Mitra, the friend, and Varuna, the man of judgement and clear vision, both givers of peace and pleasure of well being. May they come here, I pray, and listen, They command the wealth and honour of the admirable social order, Mitra, Varuna and brilliant blazing Agni, all three like sun, ocean and fire.

विशोविशं ईड्यमध्वरेष्वदृप्तक्रतुमरतिं युवत्योः।
दिवः शिशुं सहसः सूनुमग्निं यज्ञस्य केतुमरुषं यजध्यै ॥ २ ॥

2. *Viśoviśa īḍyamadhvareṣvadṛptakratumaratiṁ yuvatyoḥ. Divaḥ śiśuṁ sahasaḥ sūnumagniṁ yajñasya ketumaruṣaṁ yajadhyai.*

I admire and adore Agni, leader of light and fire, honoured and worshipped in every community, calm and delighted in yajnic projects of love and non-violence, free from illusion and infatuation, generated by youthful parents, i.e., sun and earth, child of cosmic energy, symbol and column of yajna, and crimson red

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like the dawn which is brilliant and soothing. I pray may Agni come and join us at our yajna.

अरुषस्य दुहितरा विरूपे स्तृभिरन्या पिपिशे सूरो अन्या।
मिथस्तुरा विचरन्ती पावके मन्म श्रुतं नक्षत ऋच्यमाने ॥ ३ ॥

3. *Aruṣasya duhitarā virūpe stṛbhiranyā pipiśe sūro anyā. Mithasturā vicarantī pāvake manma śrutaṁ nakṣata ṛcyamāne.*

Two daughters of the glowing fire, the night and the day, different in form, one adorned with stars, the other lighted by the sun, move on alternating with each other. Both of them, pure, purifying and sanctifying, adorable and adored, pervade the world, and may they, we pray, inspire our thought and mind. (So may men and women be complementary to each other.)

प्र वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारं रथप्राम्।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो ॥ ४ ॥

4. *Pra vāyumacchā bṛhatī manīṣā bṛhadrayiṁ viśvavāraṁ rathaprām. Dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo.*

O venerable scholar of vision and imagination, dedicated to in-depth research with ambition for the honour and glory of success, with your brilliant and far-reaching intelligence and application, you study and plan to harness the abundantly rich and powerful universal energy of the divine wind and its carrier forces of energy, immensely useful to drive the chariot over the paths of light in space. Venerable scholar, honour the visionary seer, his vision and learning.

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(Swami Dayananda applies this manta also to the control of breath, pranic energy and mind for flights of the soul in samadhi for the achievement of supra-sensuous experiences of universal nature.)

स मे॒ वपु॑श्छदयद॒श्विनो॒र्यो रथो॑ वि॒रुक्मा॒न्मन॑सा युजा॒नः ।
येन॑ नरा नासत्येष॒यध्यै॑ व॒र्तिर्या॑थस्तन॑याय॒ त्मने॑ च ॥ ५ ॥

5. *Sa me vapuś-chadayad-aśvinoryo ratho virukmān manasā yujānaḥ. Yenā narā nāsatye-ṣayadhyai vartir-yāthas-tanayāya tmane ca.*

That brilliant chariot of the Ashvins, complementary currents of universal energy of divine nature, directed by the mind, may, I pray, vest my body and mind with light and energy, the chariot by which leading lights of humanity dedicated to Truth and Divinity go by the path of righteousness in search of enlightenment for themselves and their children.

पर्ज॑न्यवाता वृषभा पृथि॒व्याः पुरी॑षाणि जिन्वत॒मप्या॑नि ।
सत्य॑श्रुतः कवयो॒ यस्य॑ गी॒र्भिर्जग॑तः स्थात॒र्जग॒दा कृ॑णु-
ध्वम् ॥ ६ ॥

6. *Parjanyavātā vṛṣabhā pṛthivyāḥ purīṣāṇi jinvatamapyāni. Satyaśrutaḥ kavayo yasya gīrbhirjagataḥ sthātarjagadā kṛṇudhvam.*

O generous and showerful winds and clouds, move the vapours of water from the earth and the firmament. O men of vision and imagination, established leaders and scholars of the world dedicated to truth and the voice of truth, listen to the scholar by whose words of knowledge you discover the world and work for its prosperity.

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पावीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात्।
ग्नाभिरच्छिद्रं शरणं सजोषा दुराधर्षं गृणते शर्म यंसत्॥ ७॥

7. *Pāvīravī kanyā citrāyuḥ sarasvatī vīrapatnī dhiyaṁ dhāt. Gnābhiracchidraṁ śaraṇaṁ sajoṣā durādharṣaṁ gṛṇate śarma yaṁsat.*

Gracious Sarasvati, mother harbinger of knowledge and sacred speech, wondrous of form and life energy, spirit of purity and sanctity inspired and protected by omniscient and omnipotent Lord, may, we pray, bring us knowledge and wisdom in words of divine revelation and, loving and kind as the mother is, may she bless the celebrant with faultless haven and home of peace and well being free from fear and violence.

पथस्पथः परिपतिं वचस्या कामेन कृतो अभ्यानळर्कम्।
स नो रासच्छुरुधश्चन्द्राग्रा धियंधियं सीषधाति प्र पूषा॥ ८॥

8. *Pathaspathaḥ paripatiṁ vacasyā kāmena kṛto abhyānaḷarkam. Sa no rāsacchurudhaścandrāgrā dhiyaṁdhiyaṁ sīṣadhāti pra pūṣā.*

Let the supplicant inspired by love and reverence offer homage in holy words to adorable Pusha, giver of health and sustenance and guardian of people in all paths of life, and may that lord grant the supplicant invigorating herbs and brilliant life saving drugs. Pusha matures our mind and intelligence and gives us success in action and achievement.

प्रथमभाजं यशसं वयोधां सुपाणिं देवं सुगभस्तिमृभ्वम्।
होतारं यक्षद्यजतं पस्त्यानामग्निस्त्वष्टारं सुहवं विभावा॥ ९॥

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9. *Prathamabhājaṁ yaśasaṁ vayodhāṁ supāṇiṁ devaṁ sugabhastim-ṛbhvam. Hotā yakṣad yajataṁ pastyānām-agnis-tvaṣṭāraṁ suhavaṁ vibhāvā.*

Let agni, generous yajaka, join and offer abundant homage and service to Tvashta, maker of forms and institutions for humanity. Who is freely sociable, and first to be invited, famous and adorable, giver of health and long age, expert of hand in action, generous, brilliant, exceptionally intelligent, adorable and openly accessible and responsive to the brilliant host, agni.

भुवनस्य पितरं गीर्भिराभी रुद्रं दिवा वर्धया रुद्रमक्तौ।
बृहन्तमृष्वमजरं सुषुम्नमृधग्घुवेम कविनेषितासः॥ १०॥

10. *Bhuvanasya pitaraṁ gīrbhirābhī rudraṁ divā vardhayā rudramaktau. Bṛhantam-ṛṣvam-ajaraṁ suṣumnamṛdhagghuvema kavineṣitāsaḥ.*

With all these words of homage by day and in the night, adore and exalt Rudra, guardian sustainer of the world and destroyer of suffering and disease. Inspired and exhorted by the wise poet of vision, let us all in truth and sincerity invoke and adore Rudra, dispenser of justice and punishment, great giver of advancement, unaging and blissful giver of peace and well being.

आ युवानः कवयो यज्ञियासो मरुतो गन्त गृणतो वरस्याम्।
अचित्रं चिद्धि जिन्वथा वृधन्त इत्था नक्षन्तो नरो अङ्गिरस्वत्॥ ११॥

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11. *Ā yuvānaḥ kavayo yajñiyāso maruto ganta gṛṇato varasyām. Acitraṁ ciddhi jinvathā vṛdhanta itthā nakṣanto naro aṅgirasvat.*

Come O Maruts, youthful, creative visionaries and adorable yajakas vibrant as winds, and listen to the exhortations of the celebrants: you are leading lights of nature and humanity, messengers and harbingers of the breath of life, reaching everywhere, advancing yourself and raising all thus, you revitalise even the less than ordinary lands and rejuvenate worse than terminable cases of suffering and bless them with new life.

प्र वीराय प्र तवसे तुरायाऽजा यूथेव पशुरक्षिरस्तम्। स पिंस्पृशति तन्वि श्रुतस्य स्तृभिर्न नाकं वचनस्य विपः॥ १२॥

12. *Pra vīrāya pra tavase turāyā'jā yūtheva paśurakṣirastam. Sa pispṛśati tanvi śrutasya stṛbhirna nākaṁ vacanasya vipaḥ.*

Reach the brave, the courageous and the instant destroyer of suffering and darkness, and, like a shepherd leading the flock home, let your words of prayer and adoration rest there, and just as the sky is decked and adorned by the stars, so the listener is touched at heart by the words of the prayerful man of the revealed Word.

यो रजांसि विममे पार्थिवानि त्रिश्चिद्विष्णुर्मनवे बाधिताय। तस्य ते शर्मन्नुपदद्यमाने राया मदेम तन्वा३ तना च॥ १३॥

13. *Yo rajāṁsi vimame pārthivāni triścid viṣṇurmanave bādhitāya. Tasya te śarmann-upadadyamāne rāyā madema tanvā tanā ca.*

O lord all pervasive, Vishnu, who have created

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the three regions of the universe for humanity and sustain the three to save us from the limitations of suffering and darkness, we pray that with the abundant and expansive gifts of health and wealth we may live and enjoy life in this vast home given by you.

तन्नोऽहिर्बुध्न्यो अद्भिरर्कैस्तत्पर्वतस्तत्सविता चनो धात्।
तदोषधीभिरभि रातिषाचो भगः पुरन्धिर्जिन्वतु प्र राये॥ १४॥

14. *Tanno'hirbudhnyo adbhir-arkais-tat parvatastat savītā cano dhāt. Tadoṣadhībhirabhi rātiṣāco bhagaḥ purandhirjinvatu pra rāye.*

That blessed home of ours, Lord of the deep caverns of the clouds formed in the sky, may sustain us with showers of waters and rays of the sun. That home, the mountain and the lord creator, Savita and sun may sustain and bring gifts of food for us therein. And the same, the lord abundant giver of wealth, power and honour and sustainer of the world, Bhaga, may promote and vitalise with herbs for us to live in plenty and prosperity.

नू नो रयिं रथ्यं चर्षणिप्रां पुरुवीरं मह ऋतस्य गोपाम्।
क्षयं दाताजरं येन जनान्त्स्पृधो अदेवीरभि च क्रमाम विश आदेवीरभ्यश्नवाम॥ १५॥

15. *Nū no rayiṁ rathyaṁ carṣaṇiprāṁ puruvīraṁ maha ṛtasya gopām. Kṣayaṁ dātājaraṁ yena janā-ntspṛdho adevīrabhi ca kramāma viśa ādevīra-bhyaśnavāma.*

O lord creator and generous giver, give us the commonwealth equipped with chariots, good for all

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people, blest with many heroic children and warriors, great and protector of the truth and law of the world in existence. May the lord giver give us an unaging home land and shelter by which we may face and overcome the impious rivals contesting against us and build a nation of brilliant and God fearing people so that both the simple and the sophisticated people may live well.

Mandala 6/Sukta 50

Vishvedeva Devata, Rjishva Bharadvaja Rshi

हुवे वो॑ दे॒वीमदि॑तिं॒ नमो॑भिर्मृ॒ळी॑काय॒ वरु॑णं मि॒त्रम॒ग्निम्।
अ॒भि॒क्ष॒दाम॑र्य॒मणं॑ सु॒शेवं॑ त्रा॒तॄन्दे॒वान्त्स॑वि॒तारं॒ भगं॑ च ॥ १ ॥

1. *Huve vo devīmaditiṁ namobhirmṛḷīkāya varuṇaṁ mitramagnim. Abhikṣadāmar-yamaṇaṁ śuśevaṁ trātṝn devāntsavitāraṁ bhagaṁ ca.*

For your happiness and felicity I invoke, invite and honour with reverence and hospitality the Vishvedevas, powers and people of generous and divine nature : the brilliant mother scholar, the lady of exalted nature and character, and indestructible Aditi, Mother Nature, Varuna, udana energy of vitality and the man of elevating wisdom, Mitra, pranic energy and the friend dear as breath of life, Agni, fire and the man of passion and purity of action, Abhikshada, the generous person who is a spontaneous giver and fighter against adversity, Aryaman, the person who guides with judgement and discrimination between good and evil, the person committed to selfless service of the community, all noble and brilliant powers and people who help as saviours and path finders, Savita, giver of light and inspiration as the sun, Bhaga, lord of universal wealth and power,

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and the man who counts for the honour and excellence of humanity.

सुज्योतिषः सूर्य दक्षपितृननागास्त्वे सुमहो वीहि देवान्।
द्विजन्मानो य ऋतसापः सत्याः स्वर्वन्तो यजता अग्निजिह्वाः ॥ २ ॥

2. *Sujotiṣaḥ sūrya dakṣapitṝnanāgāstve sumaho vīhi devān. Dvijanmāno ya ṛtasāpaḥ satyāḥ svarvanto yajatā agnijihvāḥ.*

O man bright as the sun, if you want to maintain your simplicity, innocence and freedom from sin, approach, honour and exalt the generous and brilliant seniors of parental nature who command the holy light of knowledge, expertise of action and greatness of character, who are nobly born and divinely educated, who are true to the bone and unshakably committed to nothing but the truth and the law of Dharma, and who enjoy perfect peace of mind with an open door hospitality but have a tongue of fire that brooks no nonsense and burns double dealing with a whiff of air.

उत द्यावापृथिवी क्षत्रमुरु बृहद्रोदसी शरणं सुषुम्ने।
महस्करथो वरिवो यथा नोऽ स्मे क्षयाय धिषणे अनेहः ॥ ३ ॥

3. *Uta dyāvāpṛthivī kṣatramuru bṛhad rodasī śaraṇaṁ suṣumne. Mahaskaratho varivo yathā no'sme kṣayāya dhiṣaṇe anehaḥ.*

And O heaven and earth, give us the strength of a mighty social order, O magnetic and electric energy of the earth and firmament, great givers of peace and comfort, provide us a vast home of comfort and joy. O noble and generous divinities of nature and humanity,

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great things as you do, give us the best of wealth and competence for our life on earth so that our home and family may be free from sin and violence.

आ नो॑ रु॒द्रस्य॑ सू॒नवो॑ नमन्ता॒मद्या हू॒तासो॒ वस॒वोऽधृ॑ष्टाः ।
यदी॒मर्भे॑ म॒हति॑ वा॒ ह्यासो॑ बा॒धे म॒रुतो॒ अह्वा॑म दे॒वान् ॥ ४ ॥

4. *Ā no rudrasya sūnavo namantāmadyā hūtāso vasavo'dhṛṣṭāḥ. Yadīmarbhe mahati vā hitāso bādhe maruto ahvāma devān.*

May the off-springs of Rudra, lord of justice and nature's vitality, come down to us, invited they are today. Modest yet invincible, brilliant and vibrant as winds they are, givers of home and comfort, and since they are appointed to fight out adversaries in battles big or small, we call upon them.

मि॒म्यक्ष॒ येषु॑ रोद॒सी नु दे॒वी सिष॑क्ति पू॒षा अ॑भ्यर्ध॒यज्वा॑ ।
श्रु॒त्वा हवं॑ मरुतो॒ यद्ध॑ या॒थ भूमा॑ रेजन्ते॒ अध्वनि॒ प्रवि॑क्ते ॥ ५ ॥

5. *Mimyakṣa yeṣu rodasī nu devī siṣakti pūṣā abhyardhayajvā. Śrutvā havaṁ maruto yaddha yātha bhūmā rejante adhvani pravikte.*

O Maruts, vibrant warriors of nature and humanity with whom the energy and generosity of heaven and earth is joined and whom Pusha, vital energy of nature and humanity, blesses with reverence and recognition, go quick in response to the call and meet the purpose. And when you proceed in response to the call and march on the path, all those who inhabit the earth tremble on the route of your advance.

अ॒भि त्यं वी॒रं गि॑र्वणसम॒र्चेन्द्रं॑ ब्रह्मा॑णा जरित॒र्नवे॑न ।
श्रव॒दिद्ध॑व॒मुप॑ च॒ स्तवा॑नो रास॒द्वाजाँ॑ उप॑ म॒हो गृ॑णा॒नः ॥ ६ ॥

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6. *Abhi tyaṁ vīraṁ girvaṇasamarcendraṁ brahmaṇā jaritarnavena. Śravadiddhavamupa ca stavāno rāsad vājāṅ upa maho gṛṇānaḥ.*

O celebrant of nature, divinity and the best of humanity, sing in praise of that mighty adorable Indra, commander of glory and power, with the best and latest of your songs of celebration. And the great Indra, sung and celebrated thus, would closely hear the song and prayer and would grant you food and sustenance and fast progress and victories in the battles of life.

ओमानंमापो मानुषीरमृक्तं धात तोकाय तनयाय शं योः। यूयं हि ष्ठा भिषजो मातृतमा विश्वस्य स्थातुर्जगतो जनित्रीः ॥ ७ ॥

7. *Omānamāpo mānuṣīramṛktaṁ dhāta tokāya tanayāya śaṁ yoḥ. Yūyaṁ hi ṣṭhā bhiṣajo mātṛtamā viśvasya sthāturjagato janitrīḥ.*

O waters of purity, Apah, O leaders of humanity pure at heart like holy waters, you are a bliss for humanity. Bear and bring nourishing, protective and unsullied food for our children and for our youth and bring about a state of peace free from sin and evil. You are the most motherly harbingers of health, the best physicians. You are the makers of a new generation for all the moving and non-moving world. Pray stay constant and friendly as you are.

आ नो देवः सविता त्रायमाणो हिरण्यपाणिर्यजतो जगम्यात्। यो दत्रवाँ उषसो न प्रतीकं व्यूर्णुते दाशुषे वार्याणि ॥ ८ ॥

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8. *Ā no devaḥ savītā trāyamāṇo hiraṇyapāṇir-yajato jagamyāt. Yo datravāṅ uṣaso na pratīkaṁ vyūrṇute dāśuṣe vāryāṇi.*

May the divine and refulgent Savita, creator, preserver and generator of golden handed charity, loving and adorable, come and bless us, he who, all giving, opens up treasures of wealth for the generous giver like the first lights of the dawn.

उत त्वं सूनो सहसो नो अद्या देवाँ अस्मिन्नध्वरे ववृत्याः।
स्याम हं ते सदमिद्रातौ तव स्याम ग्नेऽ वसा सुवीरः॥ ९॥

9. *Uta tvaṁ sūno sahaso no adyā devāṅ asminnadhvare vavṛtyāḥ. Syāmahaṁ te sadamid rātau tava syāmagne'vasā suvīraḥ.*

O light and fire of life, Agni, off-spring of divine strength and vitality, in this yajnic programme of love and non-violent creation of an enlightened society, let the divine values and virtues of nature and humanity turn and come our way and flow on. O lord of brilliance, let me stay established for all time in the bliss of your generosity and, under your protection and guidance, let me command the heights of heroism with the brave.

उत त्या मे हवमा जग्म्यातं नासत्या धीभिर्युवमङ्ग विप्रा।
अत्रिं न महस्तमसोऽमुमुक्तं तूर्वीतं नरा दुरितादभीके॥ १०॥

10. *Uta tyā me havamā jagmyātaṁ nāsatyā dhībhiryuvamaṅga viprā. Atriṁ na mahastamaso'mumuktaṁ tūrvataṁ narā duritādabhīke.*

And may the Ashvins, those two complementary currents of nature's energy, the teacher and the preacher, leading lights of the world, vibrant benefactors dear as

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breath of life, both committed to truth and eternal law, come in response to my invitation with gifts of intelligence and competence for holy action, protect me as Atri, the man free from physical, mental and spiritual ailments, save me from deep darkness and release me from sin and evil all round prevailing.

ते नो॑ रा॒यो द्यु॒मतो॒ वाज॑वतो दा॒तारो॑ भूत नृ॒वतः॑ पुरु॒क्षोः। द॒श॒स्यन्तो॑ दि॒व्याः पार्थि॑वासो॒ गोजा॑ता॒ अप्या॑ मृ॒ळता॑ च देवाः॥ ११॥

11. *Te no rāyo dyumato vājavato dātāro bhūta nṛvataḥ purukṣoḥ. Daśasyanto divyāḥ pārthivāso gojātā apyā mṛḷatā ca devāḥ.*

O divine powers of nature and humanity, learned and wise teachers and scholars, be you all givers of rich gifts of wealth, light, speed and success, human resources and food for sustenance. And may all the divinities celestial, terrestrial, spatial and aqueous bless us with peace and felicity.

ते नो॑ रु॒द्रः सर॑स्वती स॒जोषा॑ मी॒ळ्हुष्म॑न्तो॒ विष्णु॑र्मृळन्तु वा॒युः। ऋ॒भु॒क्षा वाजो॒ दैव्यो॑ विधा॒ता प॒र्जन्या॒वाता॑ पिप्यता॒मिषं॑ नः॥ १२॥

12. *Te no rudraḥ sarasvatī sajoṣā mīḷhuṣmanto viṣṇurmṛḷantu vāyuḥ. Ṛbhukṣā vājo daivyo vidhātā parjanyāvātā pipyatāmiṣaṁ naḥ.*

May Rudra, lord of justice and punishment, Sarasvati, mother of knowledge and speech, Vishnu, omnipresent spirit of the universe, Vayu, the winds, Rbhuksha, expert artist, universal energy, divine favour, law giver, clouds and winds, all virile and friendly, bring

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us food and energy and give us peace and felicity.

उत स्य देवः सविता भगो नोऽ पां नपादवतु दानु पप्रिः ।
त्वष्टा देवेभिर्जनिभिः सजोषा द्यौर्देवेभिः पृथिवी समुद्रैः ॥ १३ ॥

13. *Uta sya devaḥ savitā bhago no 'pāṁ napādavatu dānu papriḥ. Tvaṣṭā devebhir-janibhiḥ sajoṣā dyaurdevebhiḥ pṛthivī samudraiḥ.*

And that refulgent Savita, the sun, Bhaga, pranic energy, Apam-napat, unfailing electric energy born of waters, Tvashta, maker of forms with brilliant generative powers, the heaven with all its lights, the earth with the seas, may all these together, friendly and supportive, generously giving and fulfilling, protect and promote us in life.

उत नोऽ हिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।
विश्वे देवा ऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु ॥ १४ ॥

14. *Uta no'hirbudhnyaḥ śṛṇotvaja ekapāt pṛthivī samudraḥ. Viśvedevā ṛtāvṛdho huvānāḥ stutā mantrāḥ kaviśastā avantu.*

And the deep cloud in the firmament, the unborn Spirit of the universe, the sole divine support of existence, the earth, the sea, all the divine forces of the universe which prove and maintain the eternal law invoked and adored, and Veda mantras taught by seers, may all these listen to our prayers and protect us.

एवा नपातो मम तस्य धीभिर्भरद्वाजा अभ्यर्चन्त्यर्कैः ।
ग्रा हुतासो वसवोऽधृष्टा विश्वे स्तुतासो भूता यजत्राः ॥ १५ ॥

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15. *Evā napāto mama tasya dhībhir-bharadvājā abhyarcantyarkaiḥ. Gnā hutāso vasavo'dhṛṣṭā viśve stutāso bhūtā yajatrāḥ.*

Thus do we bearers of science and power and our descendants and disciples offer homage with thoughts, words and actions of devotion and pray that the Vishvedevas, universal creators and unifiers of nature and humanity, and their potentials, invoked and admired, free and fearless, may continue to be providers of peace and shelter for all for ever.

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Vishvedevah Devatah, Rjishva Bharadvaja Rshi

उदु त्यच्चक्षुर्महि मित्रयोराँ एति प्रियं वरुणयोरदब्धम्।
ऋतस्य शुचि दर्शतमनीकं रुक्मो न दिव उदिता व्यद्यौत्॥ १॥

1. *Udu tvaccakṣurmahi mitrayorāň eti priyaṁ varuṇayoradabdham. Ṛtasya śuci darśatamanīkaṁ rukmo na diva uditā vyadyaut.*

Lo! the sun, that glorious eye of the universe, darling of the day and night, rises up undaunted, and like the pure, resplendent, golden face of heaven unveiled shines from the regions of eternal light.

(The sunrise is a metaphor which may be applied to the rise of any great light - giving power, say a great leader, giver of enlightenment, a teacher, a reformer, or a great movement.)

वेद यस्त्रीणि विदथान्येषां देवानां जन्म सनुतरा च विप्रः।
ऋजु मर्तेषु वृजिना च पश्यन्नभि चष्टे सूरो अर्य एवान्॥ २॥

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2. *Veda yastrīṇi vidathānyeṣāṁ devānāṁ janma sanutarā ca vipraḥ. Ṛju marteṣu vṛjinā ca paśyannabhi caṣṭe sūro arya evān.*

The lord of light who is all wise, too, knows, reaches and pervades three orders of the world, i.e., the earth, the middle regions of the skies, and the highest regions of the light of heaven; three fields of life, i.e., jnana or knowledge, karma or action, and upasana or prayer and meditation; and three departments of the social order, i.e., teaching and research, governance and administration, and dharma or values of life, law and justice. He also knows the birth and life of these Vishvedevas, i.e., the divinities of nature and humanity. And watching the simple and straight paths and performances as well as the tortuous and crooked movements of the mortals, the potent master reveals where they reach in consequence.

स्तुष उ॑ वो म॒ह ऋ॒तस्य॑ गो॒पानदि॑तिं मि॒त्रं वरु॑णं सुजा॒तान्। अ॒र्य॒मण॒ं भग॒मद॑ब्धधीती॒नच्छा॑ वोचे सध॒न्यः॑ पाव॒कान्॥ ३॥

3. *Stuṣa u vo maha ṛtasya gopānaditiṁ mitraṁ varuṇaṁ sujātān. Aryamaṇaṁ bhagamadabdhadhītīnacchā voce sadhanyaḥ pāvakān.*

Happy and blest, I admire and celebrate in words of song all of you, Vishvedevas, great observers and protectors of the eternal law of Truth and righteousness: Aditi, indestructible mother nature, Mitra, sun and brilliant friend, Varuna, ocean and venerable judge, Aryaman, universal guide and discriminative path maker, Bhaga, lord of honour and excellence,

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universally known, dauntless, intelligent and wise purifying powers all.

रिशादसः सत्पतीँरदब्धान्महो राज्ञः सुवसनस्य दातॄन्। यूनः सुक्षत्रान्क्षयतो दिवो नॄनादित्यान्याम्यदितिं दुवोयु ॥ ४ ॥

4. *Riśādasaḥ satpatīñradabdhān maho rājñaḥ suvasanasya dātṝn. Yūnaḥ sukṣatrān kṣayato divo nṝnādityān yāmyaditiṁ duvoyu.*

I reach, admire and celebrate Aditi, mother spirit of nature, and the offsprings of Aditi, destroyers of evil and protectors of the good and true, irresistible great rulers, givers of peaceful homes, ever young and unaging, makers of great social orders, well established leaders of light and all refulgent suns. I approach them with prayers for blessings, they love the supplicants.

द्यौरीष्पितः पृथिवि मातरध्रुगग्ने भ्रातर्वसवो मृळता नः। विश्व आदित्या अदिते सजोषा अस्मभ्यं शर्म बहुलं वि यन्त ॥ ५ ॥

5. *Dyauṣpitaḥ pṛthivi mātaradhrugagne bhrātar-vasavo mṛḷatā naḥ. Viṣva ādityā adite sajoṣā asmabyaṁ śarma bahulaṁ vi yanta.*

O refulgent sun, O father, O earth, O mother, compassionate, free from hate and anger, O fire, O brother, givers of shelter and protection, give us peace and felicity. O children of mother Infinity, O Mother Nature, all ever our own, loving friends, pray bring us a homely settlement of joy and all round prosperity.

मा नो वृकाय वृक्ये समस्मा अघायते रीरधता यजत्राः।
यूयं हि ष्ठा रथ्यो नस्तनूनां यूयं दक्षस्य वचसो बभूव ॥ ६ ॥

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6. *Mā no vṛkāya vṛkye samasmā aghāyate rīradhatā yajatrāḥ. Yūyaṁ hi ṣṭhā rathyo nastanūnaṁ yūyaṁ dakṣasya vacaso babhūva.*

Adorable friends and unifiers, divinities of nature and humanity, throw us not to the wolf and the thief nor to the rule of the sinner, nor relegate us to seizure, deprivation and exploitation. Pray stay you constant as our guide in matters of body, health and action and in the working of our social institutions, and be the carrier medium of the word and voice of the eminent expert.

मा व॒ एनो॑ अ॒न्यकृ॑तं भुजेम॒ मा तत्कर्म॑ वसवो॒ यच्चय॑ध्वे ।
विश्व॑स्य॒ हि क्षय॑थ विश्वदेवाः स्व॒यं रि॒पुस्त॒न्वं रीरिषीष्ट ॥ ७ ॥

7. *Mā va eno anyakṛtaṁ bhujema mā tat karma vasavo yaccayadhve. Viśvasya hi kṣayatha viśvadevāḥ svayaṁ ripustanvaṁ rīriṣīṣṭa.*

O Vasus, givers of peace and settlement, dispensers of the laws of nature and humanity, let us not suffer your dispensation's punishment for the sin and crime committed by others, nor let us do that act which you hate and prohibit. You are the rulers of the world and dispensers of justice and punishment, O divinities of nature and humanity. Let the hater and the evil doer be the instrument of his own self-infliction.

नम॒ इदु॒ग्रं नम॒ आ वि॑वास॒े नमो॑ दाधार पृथि॒वीमु॒त द्याम् ।
नमो॑ दे॒वेभ्यो॒ नम॑ ईश एषां कृ॒तं चि॒देनो॒ नम॒सा वि॑वासे ॥ ८ ॥

8. *Nama idugraṁ nama ā vivāse namo dādhāra pṛthivīmuta dyām. Namo devebhyo nama īśa eṣāṁ kṛtaṁ cideno namasā vivāse.*

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Namas, the thunder of omnipotence and universal law, is mighty. Reverence on the human plane too has power. I respect law and reverence. Law and reverence sustain the earth and the sun. I offer reverence to the nobilities and the divinities. The power of the Divine and reverence for life rule the actions, good as well as evil, of all these people. I accept the power and value reverence with humility and submission to the divine dispensation.

ऋतस्य वो रथ्यः पूतदक्षानृतस्य पस्त्यसदो अदब्धान्।
ताँ आ नमोभिरुरुचक्षसो नृन्विश्वान्व आ नमे महो यजत्राः ॥ ९ ॥

9. *Ṛtasya vo rathyaḥ pūtadakṣānṛtasya pastyasado adabdhān. Tāṅ ā namobhirurucakṣaso nṝn viśvānva ā name maho yajatrāḥ.*

O great divinities of nature and nobilities of humanity, I, moving forward by the chariot of law and reverence, bow with homage and surrender to you all, powers strengthened and sanctified by the law of eternal truth, invincible presences in human homes, who are vastly watchful guardians of all the people and their actions in the world.

ते हि श्रेष्ठवर्चसस्त उ नस्तिरो विश्वानि दुरिता नयन्ति।
सुक्षत्रासो वरुणो मित्रो अग्निर्ऋतधीतयो वक्मराजसत्याः ॥ १० ॥

10. *Te hi śreṣṭhavarcasasta u nastiro viśvāni duritā nayanti. Sukṣatrāso varuṇo mitro agnir-ṛtadhītayo vakmarājasatyāḥ.*

They alone are Vishvadevas, men of highest

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excellence, they alone lead us over and across all evil and suffering of life, and they alone are the right rulers and managers of the social order, who are men of wisdom, right judgment and discrimination as Varuna, universal ruler, unifying sustainers and saviour friends as Mitra, the sun, and pure and purifying agents of action as Agni, the fire, who are committed in thought, word and action to universal truth and eternal values of life, and who have the courage of the conviction to speak the truth in matters of governance and administration in the political order of the world state.

ते न इन्द्रः पृथिवी क्षाम वर्धन्पूषा भगो अदितिः पञ्च जनाः। सुशर्माणः स्ववसः सुनीथा भवन्तु नः सुत्रात्रासः सुगोपाः ॥ ११ ॥

11. *Te na indraḥ pṛthivī kṣāma vardhan pūṣā bhago aditiḥ pañca janāḥ. Suśarmāṇaḥ svavasaḥ sunīthā bhavantu naḥ sutrātrāsaḥ sugopāḥ.*

May those divine powers of nature and humanity, cosmic energy, the firmament, the earth, the sustainer, glorious God, mother nature, all people dear as five pranic energies, all happy home dwellers nobly protected and well guided, be our saviours and protectors.

नू सद्मानं दिव्यं नंशि देवा भारद्वाजः सुमतिं याति होता। आसानेभिर्यजमानो मियेधैर्देवानां जन्म वसूयुर्वव-न्द ॥ १२ ॥

12. *Nū sadmānaṁ divyaṁ naṁśi devā bhāradvājaḥ sumatiṁ yāti hotā. Āsānebhiryajamāno miyedhair-devānāṁ janma vasūyurvavanda.*

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O divine powers, the bearer of knowledge who invokes the divinities and serves the nobilities in yajnic programmes is blest with divine peace and settlement and enjoys wisdom and divine guidance. The yajamana in pursuit of wealth and excellence, sitting with inspiring and adorable yajakas, obtains the vision of rising divinities in his life.

अप॒ त्यं वृ॑जि॒नं रि॒पुं स्ते॒नमग्ने दुरा॒ध्यम्।
द॒वि॒ष्ठम॑स्य सत्पते कृ॒धी सु॒गम् ॥ १३ ॥

13. *Apa tyaṁ vṛjinaṁ ripuṁ stenamagne durā-dhyam. Daviṣṭhamasya satpate kṛdhī sugam.*

Agni, O divine leader, cast away that crooked thief, that strenuous enemy, far from the path of the aspirant. O protector and promoter of the good and the true, make it easy for him to follow the course simple and straight.

ग्रावा॑णः सोम नो॒ हि कं॑ सखित्व॒नाय॑ वावशुः।
ज॒ही न्य१॑त्रिणं प॒णिं वृको॒ हि षः ॥ १४ ॥

14. *Grāvāṇaḥ soma no hi kaṁ sakhitvanāya vāvaśuḥ. Jahī nyatriṇaṁ paṇiṁ vṛko hi ṣaḥ.*

O Soma, giver of peace and inspiration, our holy ones generous as clouds and strong as granite love peace for divine favour and friendship. Throw away the ogre of crooked behaviour, he is a wolf only.

यू॒यं हि ष्ठा सु॑दानव॒ इन्द्र॑ज्येष्ठा अ॒भिद्य॑वः।
कर्ता॑ नो॒ अध्व॒न्ना सु॒गं गो॒पा अ॒मा ॥ १५ ॥

15. *Yūyaṁ hi ṣṭhā sūdānava indrajyeṣṭhā abhidyavaḥ. Kartā no adhvannā sugaṁ gopā amā.*

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O Vishvedevas, bounties of nature divine and leading lights of humanity, stay you all generous as ever, shining as the sun on high above all. Make our march of progress simple and manageable, and protect our hearth and home.

अपि॒ पन्था॑मगन्महि स्व॒स्ति॒गाम॑ने॒हस॑म्।
येन॒ विश्वा॒: परि॒ द्विषो॑ वृ॒णक्ति॑ वि॒न्दते॒ वसु॑॥ १६॥

16. *Api panthāmaganmahi svastigāmanehasam.*
Yena viśvāḥ pari dviṣo vṛṇakti vindate vasu.

And also, let us move on by the path which is faultless, auspicious, sinless and inviolable, which leads to noble attainments with peace, and by which holy brave people remove all hate, jealousy and enmity and realize all wealth and self fulfillment.

Mandala 6/Sukta 52

Vishvedevah Devatah, Rjishva Bharadvaja Rshi

न तद्दि॒वा न पृ॑थि॒व्यानु॑ मन्ये॒ न य॒ज्ञेन॒ नोत शमी॑भि॒राभिः।
उ॒ब्जन्तु॒ तं सु॒भ्व॑: पर्व॑तासो॒ नि ही॑यतामतिया॒जस्य॑ य॒ष्टा॥ १॥

1. *Na tad divā na pṛthivyānu manye na yajñena nota śamībhirābhiḥ. Ubjantu taṁ subvaḥ parvatāso ni hīyatāmatiyājasya yaṣṭā.*

I believe the enthusiastic performer of yajna would not be forsaken by heaven or earth, nor would he be deprived of the rewards of his yajna or of all these noble actions. I pray may the showers of generous clouds bless him. (Let none neglect yajna.)

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अति॑ वा॒ यो म॑रुतो॒ मन्य॑ते नो॒ ब्रह्म॑ वा॒ यः क्रि॒यमा॑णं॒ नि॑नि॒त्सात्। तपूं॑षि॒ तस्मै॑ वृजि॒नानि॑ सन्तु ब्रह्म॒द्विष॑म॒भि तं शो॑चतु॒ द्यौः॥ २॥

2. *Ati vā yo maruto manyate no brahma vā yaḥ kriyamāṇaṁ ninitsāt. Tapūṁṣi tasmai vṛjināni santu brahmadviṣamabhi taṁ śocatu dyauḥ.*

O maruts, vibrant heroes, whoever hates us, or despises our wealth and piety, or deprecates our acts and holy programmes in progress, must have his tortuous paths exposed by the blazing light of truth. Let the loving and brilliant wise men subject the hater of nobility and eternal values to disapproval until he feels sorry.

किम॒ङ्ग त्वा॒ ब्रह्म॑णः सोम गो॒पां किम॒ङ्ग त्वा॑हुरभिशस्ति॒पां नः। क्रि॒म॒ङ्ग नः॑ पश्यसि नि॒द्यमा॑नान्ब्रह्म॒द्विषे॒ तपु॑षिं हे॒तिम॑स्य॥ ३॥

3. *Kimaṅga tvā brahmaṇaḥ soma gopāṁ kimaṅga tvāhurabhiśastipāṁ naḥ. Kimaṅga naḥ paśyasi nidyamānān brahmadviṣe tapuṣiṁ hetimasya.*

O dear lover of peace and joy, would they not call you protector of the honour and wealth of humanity? O friend, shall we not call you protector of our honour and reputation? O leader, dear as breath of life, don't you see our detractors and maligners? Pray strike the blazing thunderbolt upon the hater of nobility and universal values of spirituality.

अव॑न्तु मामु॒षसो॒ जाय॑माना॒ अव॑न्तु मा॒ सिन्ध॑व॒ः पिन्व॑मानाः। अव॑न्तु मा॒ पर्व॑तासो ध्रु॒वासोऽव॑न्तु मा पि॒तरो॑ दे॒वहू॑तौ॥ ४॥

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4. *Avantu māmuṣaso jāyamānā avantu mā sindhavaḥ pinvamānāḥ. Avantu mā parvatāso dhruvāso'vantu mā pitaro devahūtau.*

Let the rising dawns inspire me. May the swelling seas raise and promote us. Let the steadfast mountains, deep clouds and generous warriors defend me. May the paternal powers of nature and humanity protect and advance us in our holy programmes of advancement in values and culture.

विश्वदानीं सुमनसः स्याम पश्येम नु सूर्यमुच्चरन्तम्।
तथा करद्वसुपतिर्वसूनां देवाँ ओहानोऽ वसागमिष्ठः ॥ ५ ॥

5. *Viśvadānīṁ sumanasaḥ syāma paśyema nu sūrya-muccarantam. Tathā karad vasupatir-vasūnāṁ devāṅ̆ ohāno'vasāgamiṣṭhaḥ.*

May we always be happy at heart and see the sun rise and sojourn in space higher and higher. May the lord protector of health and wealth and honour come with all modes of protection and progress, call upon us to rise and raise us to the heights of brilliance and generosity.

इन्द्रो नेदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना।
पर्जन्यो न ओषधीभिर्मयोभुरग्निः सुशंसः सुहवः पितेव ॥ ६ ॥

6. *Indro nediṣṭhamavasāgamiṣṭhaḥ sarasvatī sindhubhiḥ pinvamānā. Parjanyo na oṣadhī-bhirmayobhuragniḥ suśaṁsaḥ suhavaḥ piteva.*

Let Indra, the ruler, come closest to us with modes of protection and progress. May Sarasvati, mother of knowledge and dynamic speech swelling with

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streams and showers of culture and refinement, come and bless. Let Agni, adorable leader of light and fire of action, responsive to our invocation, blissful like a father and guardian, come with herbs and comforts for health, honour and advancement.

विश्वे॑ देवास॒ आ ग॑त शृणु॒ता म॑ इ॒मं ह॒वम्।
एदं ब॒र्हिर्नि षी॑दत ॥ ७ ॥

7. *Viśve devāsa ā gata śṛṇutā ma imaṁ havam.*
Edaṁ barhirni ṣīdata.

O eminent brilliancies of the world, learned and generous presences, come, listen to this invocation of mine and grace this holy seat of our yajnic programme of study and development.

यो वो॑ देवा घृ॒तस्नु॑ना ह॒व्येन॑ प्रति॒भूष॑ति।
तं विश्व॒ उप॑ गच्छथ ॥ ८ ॥

8. *Yo vo devā ghṛtasnunā havyena pratibhūṣati.*
Taṁ viṣva upa gacchatha.

O generous and brilliant scholars and leading lights of the world, whoever the person that invites you and honours you with homage of yajna seasoned and refined with fragrant materials overflowing with ghrta, come to him and bless him with light, sweetness and advancement in knowledge, honour and wealth of life.

उप॑ नः सू॒नवो॒ गिरः॑ शृ॒ण्वन्त्व॒मृत॑स्य॒ ये।
सु॒मृ॒ळी॒का भ॑वन्तु नः ॥ ९ ॥

9. *Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye.*
Sumṛḷīkā bhavantu naḥ.

May the Vishvedevas, eminent brilliancies of

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humanity, children of immortality and creators of the language of immortality in knowledge, come and listen to the prayers of the seekers and be givers of bliss to us. May the children listen to the voices of the immortals and be givers of joy to us.

विश्वे॑ दे॒वा ऋ॒ता॒वृधं॑ ऋ॒तुभि॑र्हवन॒श्रुतः॑ ।
जु॒ष॒न्ता॒ युज्यं॒ पयः॑ ॥ १० ॥

10. *Viśve devā ṛtāvṛdha ṛtubhir-havanaśrutaḥ.*
Juṣantāṁ yujyaṁ payaḥ.

May the leading lights of the world, sages and scholars, generous and brilliant, expanding the bounds of knowledge and universal law in truth and development, listen to our invitation, love, honour and bless the liquid and milky investments in the yajnic programmes of research and progress according to the seasons of time and social requirements.

स्तो॒त्रमिन्द्रो॑ म॒रुद्ग॑ण॒स्त्वष्टृ॑मान्मि॒त्रो अ॑र्य॒मा ।
इ॒मा ह॒व्या जु॑षन्त नः ॥ ११ ॥

11. *Stotram-indro marudgaṇas-tvaṣṭṛamān mitro aryamā. Imā havyā juṣanta naḥ.*

May Indra, gracious ruler, leading group of dynamic people consisting of expert makers and designers, Mitra, expert of vision and future possibilities, brilliant and universal friend like the sun, and Aryama, pioneer of the paths of progress with judgement and directive control, accept, love and honour these offers of holy yajnic investments for us.

इ॒मं नो॑ अग्ने अध्व॒रं होत॑र्वयु॒न॒शो य॑ज ।
चि॒कि॒त्वान्दैव्यं॒ जन॑म् ॥ १२ ॥

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12. *Imaṁ no agne adhvaraṁ hotarvayunaśo yaja. Cikitvān daivyaṁ janam.*

Agni, leading light and majestic ruler, generous giver and highpriest of the yajnic order of humanity approved and honoured by enlightened people, you know the enlightened people and the peaceful non-violent order. Pray take over, rule and administer this order of ours according to the people's performance and the law.

विश्वे॑ देवाः शृणु॒तेमं हवं मे॒ ये अ॒न्तरि॑क्षे॒ य उप॒ द्यवि॒ ष्ठ। ये अ॑ग्नि॒जि॒ह्वा उ॒त वा॒ यज॑त्रा आ॒सद्या॒स्मिन्ब॒र्हिषि॑ मादय-ध्वम्॥ १३॥

13. *Viśvedevāḥ śṛṇutemaṁ havaṁ me ye antarikṣe ya upa dyavi ṣṭha. Ye agnijihvā uta vā yajatrā āsadyāsmin barhiṣi mādayadhyam.*

O Vishvedevas, leading lights and generous bounties of nature and humanity, listen to this invocation and invitation of ours, you who abide and operate in the middle region and the highest region of light, who have the tongue of fire and light of truth. You are lovable and adorable. Come, sit on this seat of holy grass in this yajna, rejoice and let us rejoice with you.

विश्वे॑ दे॒वा मम॑ शृण्वन्तु य॒ज्ञिया॑ उ॒भे रोद॑सी अ॒पां नपा॑च्च॒ मन्म॑। मा वो॒ वचां॑सि परि॒चक्ष्या॑णि वोचं सु॒म्नेष्विद्वो॒ अन्त॑मा मदेम॥ १४॥

14. *Viśve devā mama śṛṇvantu yajñiyā ubhe rodasī apāṁ napācca manma. Mā vo vacāṁsi paricakṣyāṇi vocaṁ sumneṣvid vo antamā madema.*

O Vishvedevas, adorable leading lights,

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protective like both earth and sky, the fire divine, listen to my thought and word. Never shall I speak any words against your life sustaining powers and science worthy of universal celebration. Pray let us rejoice at the closest with you in comfort and joy of all aspects of life.

ये के च॒ ज्मा म॒हिनो॒ अहि॑माया दि॒वो ज॑ज्ञि॒रे अ॒पां स॒धस्थे॑।
ते अ॒स्मभ्य॑मि॒षये॒ विश्व॒मायु॑: क्षप॑ उ॒स्रा व॑रिवस्यन्तु दे॒वाः॥ १५॥

15. *Ye ke ca jmā mahino ahimāyā divo jajñire apāṁ sadhasthe. Te asmabhyamiṣaye viśvamāyuḥ kṣapa usrā varivasyantu devāḥ.*

And whatever great powers of divine nature born on the earth and in the regions of firmament waters born of the sun, all these divine powers of nature and humanity may bring us universal life energy and happy days and nights for our sustenance and enlightenment.

अग्नी॑पर्जन्या॒ववत॑ं धियं मे॒ऽस्मिन्हवे॑ सुहवा सुष्टुतिं नः।
इळा॑म॒न्यो ज॒नय॒द्गर्भ॑म॒न्यः प्र॒जाव॑तीरिष॒ आ ध॑त्त-
म॒स्मे॥ १६॥

16. *Agnīparjanyāvavataṁ dhiyaṁ me'smin have suhavā suṣṭutiṁ naḥ. Iḷāmanyo janayad garbhamanyaḥ prajāvatīriṣa ā dhattamasme.*

May the vital fire energy of light and electricity and the clouds of vapour in space protect and augment my intellect, and in this yajnic business of life promote our honour and fame in response to our invocation and invitation to yajna. One of these, the fire divine, generates and inspires our speech, and the other, the vapours, generate the cloud which fertilises earth and

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produces food. May the two bring us food, energy and noble progeny.

स्तीर्णे बर्हिषि समिधाने अग्नौ सूक्तेन महा नमसा विवासे।
अस्मिन्नो अद्य विदथे यजत्रा विश्वे देवा हविषि मादयध्वम्॥ १७॥

17. *Stīrṇe barhiṣi samidhāne agnau sūktena mahā namasā vivāse. Asmin no adya vidathe yajatrā viśvedevā haviṣi mādayadhvam.*

O Vishvedevas, holy bounties of nature and humanity, the sacred grass is strewn on the vedi, the fire is kindled and rising with the holy chant of mantras and oblations of fragrant homage of havi. Today in this our yajnic programme, O adorables, accept and enjoy our offer of homage and hospitality and let us rejoice with you.

Mandala 6/Sukta 53

Pusha Devata, Bharadvaja Barhaspatya Rshi

वयमु त्वा पथस्पते रथं न वाजसातये।
धिये पूषन्नयुज्महि॥ १॥

1. *Vayamu tvā pathspate rathaṁ na vājasātaye. Dhiye pūṣann-ayujmahi.*

O Pusha, lord giver of food and energy and guide and director over all our paths of life, for the sake of vision and wisdom and to reach the goal in our mission of life we take to you as one rides a chariot piloted by an all-wise driver.

अभि नो नर्य वसु वीरं प्रयतदक्षिणम्।
वामं गृहपतिं नय॥ २॥

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2. *Abhi no naryaṁ vasu vīraṁ prayatadakṣiṇam.*
Vāmaṁ gṛhapatiṁ naya.

Take us to a plentiful home and gracious master, a brave leader of men and generous giver of the gifts of life's wealth.

अदित्सन्तं चिदाघृणे पूषन्दानाय चोदय।
पणेश्चिद्वि म्रदा मनः ॥ ३ ॥

3. *Aditsantaṁ cidāghṛṇe pūṣan dānāya codaya.*
Paṇeścid vi mradā manaḥ.

Pusha, generous lord of light and grace, motivate the non-giver to give in charity and soften the heart of even the mean and miserly.

वि पथो वाजसातये चिनुहि वि मृधो जहि।
साधन्तामुग्र नो धियः ॥ ४ ॥

4. *Vi patho vājasātaye cinuhi vi mṛdho jahi.*
Sādhantāmugra no dhiyaḥ.

O resplendent leader and master of life force, select and secure for us the paths of advancement to energy and success, cast off the obstructions, and lead our plans and programmes of action to success.

परि तृन्धि पणीनामारया हृदया कवे।
अथेमस्मभ्यं रन्धय ॥ ५ ॥

5. *Pari tṛndhi paṇīnāmārayā hṛdayā kave.*
Athemasmabhyaṁ randhaya.

O lord of vision and creativity, smite the hearts of the callous niggards with a goad, and subdue them to correction and maturity for the sake of us all.

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वि पूषन्नारया तुद पणेरिच्छ हृदि प्रियम्।
अथेमस्मभ्यं रन्धय ॥ ६ ॥

6. *Vi pūṣannārayā tuda paṇericcha hṛdi priyam. Athemasmabhyaṁ randhaya.*

Pusha, lord giver of life, nourishment and inspiration, smite the callous, calculating and miserly in the heart with the pangs of affliction, wish him well for love and season him in the crucibles of remorse for our sake.

आ रिख किकिरा कृणु पणीनां हृदया कवे।
अथेमस्मभ्यं रन्धय ॥ ७ ॥

7. *Ā rikha kikirā kṛnu paṇīnāṁ hṛdayā kave. Athemasmabhyaṁ randhaya.*

O creative lord of vision and foresight, write out the balance sheet of life's hagglers and bargainers, touch their hearts, let them mature all round and let us be happy.

यां पूषन्ब्रह्मचोदनीमारां बिभर्ष्यघृणे।
तया समस्य हृदयमा रिख किकिरा कृणु ॥ ८ ॥

8. *Yāṁ pūṣan brahmacodanīmārāṁ bibharṣyāghṛṇe. Tayā samasya hṛdayamā rikha kikirā kṛṇu.*

Pusha, lord of light and grace, giver of food and growth for life, you command that analytical intellect which discriminates between truth and untruth and inspires the mind to have the vision of divinity. With that inspiring intelligence, imprint the settled mind with holiness and let it expand with ideas.

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या ते अष्ट्रा गोओपशार्घृणे पशुसार्धनी।
तस्यास्ते सुम्नमीमहे॥ ९॥

9. *Yā te aṣṭrā go-opaśā''ghṛṇe paśusādhanī.*
Tasyāste sumnamīmahe.

Lord of creative knowledge and development, that versatile vision and expertise of yours which develops cattle wealth and builds vast dairies and veterinary institutions, we love, and we pray for the gifts of that vision for comfort and well being.

उत नो गोषणिं धियमश्वसां वाजसामुत।
नृवत्कृणुहि वीतये॥ १०॥

10. *Uta no goṣaṇiṁ dhiyamaśvasāṁ vājasāmuta.*
Nṛvat kṛṇuhi vītaye.

Lord of light and life's development, give us the gift of that knowledge and intelligence which may develop the wealth of cows and horses and create modes and means of success and prosperity. Give us that intelligence inspired with love for people so that we may live in peace and joy.

Mandala 6/Sukta 54

Pusha Devata, Bharadvaja Barhaspatya Rshi

सं पूषन्विदुषा नय यो अञ्जसानुशासति।
य एवेदमिति ब्रवत्॥ १॥

1. *Saṁ pūṣan viduṣā naya yo añjasānuśāsati.*
Ya evedamiti bravat.

Pusha, giver of food and nourishment for body and mind, take us forward truly with that scholar who

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teaches us of truth with confidence and definiteness, saying: This is what it is, and it is not otherwise.

समु पूष्णा गमेमहि यो गृहाँ अभिशासति।
इम एवेति च ब्रवत्॥ २॥

2. *Samu pūṣṇā gamemahi yo gṛhāň abhiśāsati. Ima eveti ca bravat.*

Let us go forward in life with that teacher, giver of nourishment for body, mind and soul, that family physician, who rules the home and governs home life, saying with confidence and definiteness: This is it, this way and not otherwise.

पूष्णश्चक्रं न रिष्यति न कोशोऽ वं पद्यते।
नो अस्य व्यथते पविः॥ ३॥

3. *Pūṣṇaścakraṁ na risyati na koṣo'va padyate. No asya vyathate paviḥ.*

The wheel of Pusha, lord of life and provider of growth and sustenance, never slackens, nor does it violate anything. His treasury never depletes, and his knowledge and arms of defence never hurt anything positive.

यो अस्मै हविषाविधन्न तं पूषापि मृष्यते।
प्रथमो विन्दते वसु॥ ४॥

4. *Yo asmai haviṣāvidhanna taṁ pūṣāpi mṛṣyate. Prathamo vindate vasu.*

Pusha, lord ruler and giver of nourishment and growth, does not hurt or challenge him who offers homage with creative and constructive projects in

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honour of him. Indeed, the first and original inventor and maker of basic things wins rewards of wealth for the invention.

पूषा गा अन्वेतु नः पूषा रक्षत्ववर्तः ।
पूषा वाजं सनोतु नः ॥ ५ ॥

5. *Puṣā gā anvetu naḥ pūṣā rakṣatvarvataḥ.*
Pūṣā vājaṁ sanotu naḥ.

Let Pusha, patron sustainer and promoter of artists, approve and support the development of lands, cows and words of knowledge. Let Pusha protect and promote horses and other modes of transport. Let Pusha create and provide food, energy and wealth of all kinds for us.

पूषन्ननु प्र गा इहि यजमानस्य सुन्वतः ।
अस्माकं स्तुवतामुत ॥ ६ ॥

6. *Pūṣannanu pra gā ihi yajamānasya sunvataḥ.*
Asmākaṁ stuvatāmuta.

Pusha, giver of sustenance, acknowledge, protect and promote the developed lands, cows and words of knowledge of the yajamana and also of ours who are the celebrants of this yajna of development.

माकिर्नेशन्माकीं रिषन्माकीं सं शारि केवटे ।
अथारिष्टाभिरा गहि ॥ ७ ॥

7. *Mākirneśanmākīṁ riṣan-mākīṁ saṁ śāri kevaṭe.*
Athāriṣṭābhirā gahi.

Let none be frustrated. Let none frustrate anyone. Let none throw anyone into the pit of darkness

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and nothingness. O lord of nourishment and growth, come, bless us with everything whole and unhurt, with inviolable acts and unchallengeable policies.

शृण्वन्तं पूषणं वयमिर्यमनष्टवेदसम्।
ईशानं राय ईमहे॥ ८॥

8. *Śṛṇvantaṁ pūṣaṇaṁ vayam-iryam-anaṣṭav-edasam. Īśānaṁ rāya īmahe.*

Pusha, lord of nourishment and growth, is listening, inspiring and all round ruler and guardian of indestructible wealth and knowledge. We pray to the lord for wealth and honour of permanent nature.

पूषन्तव व्रते वयं न रिष्येम कदा चन।
स्तोतारस्त इह स्मसि॥ ९॥

9. *Pūṣan tava vrate vayaṁ na risyema kadā cana. Stotārasta iha smasi.*

Lord of life, we are your devotees, celebrants here in life. Let us never suffer in the observance of your laws and discipline.

परि पूषा परस्ताद्धस्तं दधातु दक्षिणम्।
पुनर्नो नष्टमाजतु॥ १०॥

10. *Pari pūṣā parastāddhastaṁ dadhātu dakṣiṇam. Punarno naṣṭamājatu.*

May Pusha grant us the perfect umbrella of his right hand all over and help us recover the losses and accelerate our gains.

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Mandala 6/Sukta 55

Pusha Devata, Bharadvaja Barhaspatya Rshi

एहि॒ वां॑ वि॑मुचो नपा॒दाघृ॑णे॒ सं स॑चावहै।
र॒थीर्ऋ॒तस्य॑ नो भव॥ १॥

1. *Ehi vāṁ vimuco napādāghṛṇe saṁ sacāvahai.*
Rathīr-ṛtasya no bhava.

Come resplendent spirit of freedom indestructible, be our guide and saviour as master and pilot of the chariot on the path of eternity and divine truth and we shall be ever together.

र॒थीत॑मं कप॒र्दिन॒मीशा॑नं॒ राध॑सो म॒हः।
रा॒यः सखा॑यमीमहे॥ २॥

2. *Rathītamaṁ kapardinam-īśānaṁ rādhaso mahaḥ.*
Rāyaḥ sakhāyam-īmahe.

We adore the highest chariot hero of flying hair, our friend and saviour, great ruler and ordainer of the wealth of existence and pray to him for wealth and power for advancement in life.

रा॒यो धारा॑स्याघृणे॒ वसो॑ रा॒शिर॑जाश्व।
धीव॑तोधीवत॒ः सखा॑॥ ३॥

3. *Rāyo dhārāsyāghṛṇe vaso rāśirajāśva.*
Dhīvatodhīvataḥ sakhā.

O resplendent lord unborn and eternal, riding the waves of light, you are the treasure house of wealth and happy settlement, and you are a ceaseless flow of honour and excellence, a happy friend for every person blest with intelligence and wisdom.

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पूषणं॒ न्व१॒॑जाश्व॒मुप॑ स्तोषाम वा॒जिन॑म्।
स्वसु॒र्यो जा॒र उ॒च्यते॑॥ ४॥

4. *Pūṣaṇaṁ nvajāśvamupa stoṣāma vājinam.*
Svasuryo jāra ucyate.

We honour and adore the sun, Pusha, giver of vitality and potency, rider of the eternal chariot flying like a courser in space which steals away the dawn, its own creation, they say.

मा॒तुर्दि॑धि॒षुमब्रवं॒ स्वस्रु॑र्जा॒रः शृ॑णोतु नः।
भ्रा॒तेन्द्र॑स्य॒ सखा॒ मम॑॥ ५॥

5. *Mātur-didhiṣum-abravaṁ svasurjāraḥ śṛṇotu naḥ. Bhrātendrasya sakhā mama.*

I speak of the sun, sustainer of the earth mother, lover of its own creation, the dawn, brother of electric energy of the cosmos, and my friend and companion for life. May the sun be close to us and respond to our prayer.

आजास॑ः पूषणं॒ रथे॑ निशृ॒म्भास्ते ज॑न॒श्रिय॑म्।
दे॒वं व॑हन्तु॒ बिभ्र॑तः॥ ६॥

6. *Ājāsaḥ pūṣaṇaṁ rathe niśṛmbhāste janaśriyam.*
Devaṁ vahantu bibhrataḥ.

May the radiations of the sun, waves of light energy firmly yoked in its chariot bearing life and lustre for humanity, bring the divine light and life into this world.

Mandala 6/Sukta 56

Pusha Devata, Bharadvaja Barhaspatya Rshi

य एन॑मा॒दिदे॑शति कर॒म्भादि॑ति॑ पूषण॑म्।
न तेन॑ दे॒व आ॒दिशे॑॥ १॥

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1. *Ya enamādideśāti karambhāditi pūṣaṇam.*
Na tena deva ādiṣe.

If one were to describe this Pusha, the sun or the universal chemistry of nourishment and vital energy, and say: It is from the solar suction of waters from earth and all space, or that, on the level of the individual human, it is from oat meal cooked with milk, then by this the divine process is neither to be defined nor to be determined nor, yet, to be exaggerated.

उ॒त घा॒ स र॒थीत॑मः॒ सख्या॒ सत्प॑तिर्यु॒जा।
इन्द्रो॑ वृ॒त्राणि॑ जिघ्नते ॥ २ ॥

2. *Uta ghā sa rathītamaḥ sakhyā satpatiryujā.*
Indro vṛtrāṇi jighnate.

In fact, that fastest energy, Indra, heroic ruler of the chariot, supportive of the positive forces of nature and humanity in combination with friendly powers such as electric energy, breaks the clouds of darkness and want and thus remains the protector, promoter and ruling controller of natural truth.

उ॒तादः॑ प॑रु॒षे गवि॒ सूर॑श्च॒क्रं हि॑र॒ण्यय॑म्।
न्यै॑रयद्र॒थीत॑मः ॥ ३ ॥

3. *Utādaḥ paruṣe gavi sūraścakraṁ hirṇyayam.*
Nyairayad rathītamaḥ.

And that mighty hero, solar energy in combination with electric energy, at the fastest chariot like velocity, sets in motion the golden circuit of developmental evolution in the fierce rays of the sun, in the battles of life and in the fiery communication of powerful speech.

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यद॒द्य त्वा॑ पुरुष्टु॒त ब्रवा॑म दस्र मन्तुमः ।
तत्सु नो॒ मन्म॑ साधय ॥ ४ ॥

4. *Yadadya tvā puruṣṭuta bravāma dasra mantumaḥ.*
Tat su no manma sādhaya.

O universal destroyer, preserver and promoter, most perceptive and conscientious, universally adored Pusha, lord giver of life, whatever we speak to you or wish to day, we pray, fructify and accomplish that thought and plan of ours.

इ॒मं च॑ नो ग॒वेष॑णं सा॒तये॑ सीषधो ग॒णम् ।
आ॒रात्पू॑षन्नसि श्रु॒तः ॥ ५ ॥

5. *Imaṁ ca no gaveṣaṇaṁ sātaye sīṣadho gaṇam.*
Ārāt pūṣannasi śrutaḥ.

And this body of thought and speech of our socio-economic plan, pray, lead to completion and success. O lord, you are renowned far and wide as giver of success and onward progress for the achievement of wealth and honour.

आ ते॑ स्व॒स्तिमी॑महे आ॒रेअ॑घा॒मुपा॑वसुम् ।
अ॒द्या च॑ स॒र्वता॑तये॒ श्वश्च॑ स॒र्वता॑तये ॥ ६ ॥

6. *Ā te svastimīmahe āre aghāmupāvasum.*
Adyā ca sarvatātaye śvaśca sarvatātaye.

We pray for your gifts of happiness and well being of the perfect order for all for today, for tomorrow and for all time for the elimination of sin and evil and for the attainment of wealth and excellence in a state of peace and harmony.

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Mandala 6/Sukta 57

Indra - Pushanau Devate, Bharadvaja Barhaspatya Rshi

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये।
हुवेम वाजसातये ॥ १ ॥

1. *Indrā nu pūṣaṇā vayaṁ sakhyāya svastaye.*
Huvema vājasātaye.

We always invoke and call upon Indra, lord commander of power, honour and excellence, and Pusha, giver of nourishment energy and intelligence, for the sake of friendship and all round joy and well being and for the achievement of success and victory in the battles of life.

सोममन्य उपासदत्पातवे चम्वोः सुतम्।
करम्भमन्य इच्छति ॥ २ ॥

2. *Somamanya upāsadat pātave camvoḥ sutam.*
Karambhamanya icchati.

One of them, Indra, abides in the middle region between earth and heaven and drinks the soma distilled there, i.e., it catalyses the vapours of the clouds into rain through electric charge, while the other, Pusha, loves karambha, i.e., the sun sucks up the vapours of water and herbal juices and turns them into soma clouds. Thus the two sit together and act.

अजा अन्यस्य वह्नयो हरी अन्यस्य संभृता।
ताभ्यां वृत्राणि जिघ्नते ॥ ३ ॥

3. *Ajā anyasya vahnayo harī anyasya saṁbhṛtā.*
Tābhyāṁ vṛtrāṇi jighnate.

The carriers of one, Pusha, are the sun beams

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while those of the other, Indra, are positive and negative currents of electricity, and thereby the duo, Indra and Pusha, work together and break the clouds, and humanity gets the boons of food, energy and wealth.

यदिन्द्रो॒ अन॑यद्रितो॒ म॒हीर॒पो वृष॑न्तमः ।
तत्र॑ पू॒षाभ॑वत्स॒चा ॥ ४ ॥

4. *Yadindro anayad rito mahīrapo vṛṣantamaḥ.*
Tatra pūṣābhavat sacā.

When most generous Indra moves and brings about heavy showers of rain, then Pusha too is the corporate power of natural energy. (Thus making and breaking, consumption and creation are simultaneous processes of natural metabolism in life.)

तां पू॒ष्णः सु॑म॒तिं व॒यं वृ॒क्षस्य॒ प्र व॒यामि॑व ।
इन्द्र॑स्य॒ चा र॑भामहे ॥ ५ ॥

5. *Tāṁ pūṣṇaḥ sumatiṁ vayaṁ vṛkṣasya pra vayāmiva. Indrasya cā rabhāmahe.*

That immanent will and wisdom of Pusha, divine nature's creative and promotive power, and that catalytic power of Indra, natural electric energy, we love, join and apply at our level to have results like extensive branches of the tree.

उत्पू॒षणं॑ युवामहे॒ऽभीशूँ॑रिव॒ सार॑थिः ।
म॒ह्या इन्द्रं॑ स्व॒स्तये॑ ॥ ६ ॥

6. *Ut pūṣaṇaṁ yuvāmahe'bhīśūṅriva sārathiḥ.*
Mahyā indraṁ svastaye.

Just as a charioteer joins, holds and controls the

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reins of his horses, and just as the supreme charioteer of the universe holds and controls the activity of natural forces such as radiations of the sun and exudations of the earth or the gaseous vapours and electric charge, so do we join Pusha and Indra, study and apply complementary forces and processes for the earth and for the great happiness and well being of her children.

Mandala 6/Sukta 58

Pusha Devata, Bharadvaja Barhaspatya Rshi

शुक्रं ते अन्यद्यजतं ते अन्यद्विषुरूपे अहनी द्यौरिवासि। विश्वा हि माया अवसि स्वधावो भद्रा ते पूषन्निह रातिरस्तु॥ १॥

1. *Śukraṁ te anyad yajataṁ te anyad viṣurūpe ahanī dyaurivāsi. Viśvā hi māyā avasi svadhāvo bhadrā te pūṣanniha rātirastu.*

O Pusha, giver of nourishment for body, mind and soul, you are the light of the world as the sun. Two are the forms of your beauty and glory, both different yet alike like the twin forms of the day: one is bright and inspiring, the other is soothing sweet adorable as the night. Lord of your own essential might, you animate, inspire, preserve and promote all intelligence, energy and powers of the world community. We pray, may your gifts of generosity be good for all in this world.

अजाश्वः पशुपा वाजपस्त्यो धियंजिन्वो भुवने विश्वे अर्पितः। अष्ट्रां पूषा शिथिरामुद्वरीवृजत्संचक्षाणो भुवना देव ईयते॥ २॥

2. *Ajāśvaḥ paśupā vājapastyo dhiyaṁjinvo bhuvane viśve arpitaḥ. Aṣṭrāṁ pūṣā śithirām-udvarīvṛjat saṁcakṣāṇo bhuvanā deva īyate.*

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Conducted by radiating beams for horses as motive power, protector of animal life, giver of plentiful homes, inspirer of intelligence and wisdom, the brilliant sun, generous light of life dedicated to the entire world, moves on and on watching the regions of the world and inspiring and elevating general intelligence and unambitious minds to initiative.

यास्ते॑ पूष॒न्नावो॑ अ॒न्तः स॑मु॒द्रे हि॑र॒ण्ययी॑र॒न्तरि॑क्षे॒ चर॑न्ति।
ताभि॑र्या॒सि दू॒त्यां सूर्य॑स्य॒ काम॑ेन कृत॒ श्रव॑ इ॒च्छमा॑नः ॥ ३ ॥

3. *Yāste pūṣannāvo antaḥ samudre hiraṇyayīrantarikṣe caranti. Tābhiryāsi dūtyāṁ sūryasya kāmena kṛta śrava icchamānaḥ.*

O sagely scholar and realised soul, Pusha, giver of nourishment for body, mind and soul, golden are your vessels moving over the sea and in the sky. By these vessels you go round the world with love and desire for further food for knowledge and acting as messenger of the sun for the world.

पूषा सु॒बन्धु॑र्दि॒व आ पृ॑थि॒व्या इ॒ळस्पति॑र्म॒घवा॑ द॒स्मव॑र्चाः।
यं दे॒वासो॒ अद॑दुः॒ सूर्या॑य॒ै काम॑ेन कृ॒तं त॒वस॑ं स्वञ्च॑म् ॥ ४ ॥

4. *Pūṣā subandhurdiva ā pṛthivyā iḷaspatirmaghavā dasmavarcāḥ. Yaṁ devāso adaduḥ sūryāyai kāmena kṛtaṁ tavasaṁ svañcam.*

Pusha, giver of nourishment, is a noble friend and brother of all from earth to heaven, master of holy speech and light, possessing power, honour and excellence, and commanding extraordinary brilliance. A realised soul inspired with love and desire, mighty strong and self-cultured, the divinities dedicate him to

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Surya, dawn of a new day.

Mandala 6/Sukta 59

Indragni Devate, Bharadvaja Barhaspatya Rshi

प्र नु वोचा सुतेषु वां वीर्या३ यानि चक्रथुः ।
हतासो वां पितरो देवशत्रव इन्द्राग्नी जीवथो युवम् ॥ १ ॥

1. *Pra nu vocā suteṣu vāṁ vīryā yāni cakrathuḥ. Hatāso vāṁ pitaro devaśatrava indrāgnī jīvatho yuvam.*

Indra and Agni, electric and heat energies of nature and their parent sources, I celebrate deeds of wondrous order you have performed in the yajnic creations of the world of nature. Gone are the opposite forces, and you two are alive and active.

बळित्था महिमा वामिन्द्राग्नी पनिष्ठ आ ।
समानो वां जनिता भ्रातरा युवं यमाविहेहमातरा ॥ २ ॥

2. *Baḷitthā mahimā vāmindrāgnī paniṣṭha ā. Samāno vāṁ janitā bhrātarā yuvaṁ yamāv-iheha-mātarā.*

Indra and Agni, great and true and most admirable is your might and majesty. Your father, source of generation, is one and the same, you are twins, and your mother is right here, Nature, Shakti of the Supreme sovereign Spirit.

ओकिवांसा सुते सचाँ अश्वा सप्तीइवादने ।
इन्द्रा न्वग्नी अवसेह वज्रिणा वयं देवा हवामहे ॥ ३ ॥

3. *Okivāṁsā sute sacāँ aśvā saptī ivādane. Indrā nvagnī avaseha vajriṇā vayaṁ devā havāmahe.*

Indra and Agni, wielders of the thunderbolt,

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homogeneous powers in this business of life and nature, voracious consumers, like stormy war horses and creators, we, enlightened yajakas in developmental yajna, invoke, invite and develop you with all your protective and promotive powers right here.

य इन्द्राग्नी सुतेषु वां स्तवत्तेष्वृतावृधा ।
जोषवाकं वदतः पज्रहोषिणा न देवा भसथश्चन ॥ ४ ॥

4. *Ya indrāgnī suteṣu vāṁ stavat teṣvṛtāvṛdhā. Joṣavākaṁ vadataḥ pajrahoṣiṇā na devā bhasathaścana.*

Indra, lord of power and energy, Agni, lord of light, bold speakers of truth, observers and promoters of the law of truth, whoever honours and adores you in creative yajnic acts of life, you respond to him in words of truth and favour loud and bold. The divines never speak words void of value.

इन्द्राग्नी को अस्य वां देवौ मर्तश्चिकेतति ।
विषूचो अश्वान्युयुजान ईयत एकः समान आ रथे ॥ ५ ॥

5. *Indrāgnī ko asya vāṁ devau martaściketati.*
Viṣūco aśvān yuyujāna īyata ekaḥ samāna ā rathe.

Indra and Agni, energy and power of heat and electricity, who is the mortal man in this world that knows both of you divines and who, using the all pervasive fire and electricity like horses moving in all directions, solely travels in a uniformly structured systemic chariot all by himself?

इन्द्राग्नी अपादियं पूर्वागात्पद्वतीभ्यः । हित्वी शिरो जिह्वया वावदच्चरत्त्रिंशत्पदा न्यक्रमीत् ॥ ६ ॥

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6. *Indrāgnī apādiyaṁ pūrvāgāt padvatībhyaḥ. Hitvī śiro jihvayā vāvadaccarat triṁśat padā nyakramīt.*

Lightning and fire divine, this light of the dawn, shaking up its locks of hair and proclaiming its rise with its flames, radiates before life on the earth is on wheels, and moves on thirty steps of time and space.

इन्द्राग्नी आ हि तन्वते नरो धन्वानि बाह्वोः ।
मा नो अस्मिन्महाधने परा वर्क्तं गविष्टिषु ॥ ७ ॥

7. *Indrāgnī ā hi tanvate naro dhanvāni bāhvoḥ.*
Mā no asmin mahādhane parā varktaṁ gavīṣṭiṣu.

Indra and Agni, cosmic energy and heat of life, leaders and best of humanity, stretch their bows between their arms. In this great battle business of life, pray do not forsake us in the heat of action in which light and fire must be integrated as life and inspiration.

इन्द्राग्नी तपन्ति माऽघा अर्यो अरातयः ।
अप द्वेषांस्या कृतं युयुतं सूर्यादधि ॥ ८ ॥

8. *Indrāgnī tapanti mā'ghā aryo arātayaḥ.*
Apa dveṣāṁsyā kṛtaṁ yuyutaṁ sūryādadhi.

Indra and Agni, lords of existence, enmities and sinful negativities of life heat up and consume me. Throw off all hate and enmities and keep them away from the light of the sun.

इन्द्राग्नी युवोरपि वसु दिव्यानि पार्थिवा ।
आ न इह प्र यच्छतं रयिं विश्वायुपोषसम् ॥ ९ ॥

9. *Indrāgnī yuvorapi vasu divyāni pārthivā.*
Ā na iha pra yacchataṁ rayiṁ viśvāyupoṣasam.

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Indragni, give us here not only your own gifts but also the wealths and honours of the earth and heaven and bless us with full life and health distilled from the world of nature.

इन्द्राग्नी उक्थवाहसा स्तोमेभिर्हवनश्रुता।
विश्वाभिर्गीर्भिरा गतमस्य सोमस्य पीतये ॥ १० ॥

10. *Indrāgnī ukthavāhasā stomebhir-havanaśrutā. Viśvābhir-gīrbhirā gatam-asya somasya pītaye.*

Indra and Agni, light and energy of the spirit of life, carriers and harbingers of songs of adoration, listening close by to the invocations and celebrations of the yajakas, come with all words of appreciation and praise and all voices of commendation and elevation to our yajnic performance and to taste the nectar sweet of its essence distilled.

Mandala 6/Sukta 60

Indragni Devate, Bharadvaja Barhaspatya Rshi

श्नथद् वृत्रमुत सनोति वाजमिन्द्रा यो अग्नी सहुरी सपर्यात्।
इरज्यन्ता वसव्यस्य भूरेः सहस्तमा सहसा वाजयन्ता ॥ १ ॥

1. *Śnathad vṛtramuta sanoti vājamindrā yo agnī sahurī saparyāt. Irajyantā vasavyasya bhūreḥ sahastamā sahasā vājayantā.*

One who honours and adores challenging and victorious Indra and Agni, vibrant, stormy and fiery electric forces of nature and humanity, conquers restraining opposition and wins food, energy and wealth of life. Both are most courageous and enduring commanders of power and victory, givers of honour and

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excellence, ample peace and settlement and harbingers of the glory of success and fulfilment.

ता योधिष्टमभि गा इन्द्र नूनमपः स्वरुषसो अग्न ऊळ्हाः ।
दिशः स्वरुषस इन्द्र चित्रा अपो गा अग्ने युवसे नियुत्वान् ॥ २ ॥

2. *Tā yodhiṣṭamabhi gā indra nūnamapaḥ svaruṣaso agna ūḷhāḥ. Diśaḥ svaruṣasa indra citrā apo gā agne yuvase niyutvān.*

Indra, lord of power and excellence, Agni, lord of light and vision, like lands and waters, sun and dawns joined together, defend and fight for lands and waters, words and wondrous actions to expand to the quarters of space, and shine and join the sun and the dawns. Indra, O controller, you join the sun and dawns, and Agni, O ruler, you control the lands and waters, words and actions.

आ वृत्रहणा वृत्रहभिः शुष्मैरिन्द्र यातं नमोभिरग्ने अर्वाक् ।
युवं राधोभिरकवेभिरिन्द्राऽग्ने अस्मे भवतमुत्तमेभिः ॥ ३ ॥

3. *Ā vṛtrahaṇā vṛtrahabhiḥ śuṣmairindra yātaṁ namobhiragne arvāk. Yuvaṁ rādhobhir-akavebhir-indrā'gne asme bhavatam-uttamebhiḥ.*

Indra, thunderous ruler, Agni, enlightened teacher and citizen, both destroyers of evil and darkness, come hither to us with defensive, positive and protective forces and with ample measures of food, energy and advancement. O Indra, O Agni, both of you, pray, be ours, wholly for us all, with the best of unlimited and commendable means of success and progress.

ता हुवे ययोरिदं पप्रे विश्वं पुरा कृतम् ।
इन्द्राग्नी न मर्धतः ॥ ४ ॥

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4. *Tā huve yayoridaṁ papne viśvaṁ purā kṛtam.*
Indrāgnī na mardhataḥ.

I invoke, admire and celebrate Indra, cosmic energy, and Agni, cosmic heat and light, both manifestations of divine vision, will and action, by whose power and operation this whole universe has evolved as of eternity. The two do not hurt, injure or destroy us.

उग्रा विघनिना मृधं इन्द्राग्नी हवामहे।
ता नो मृळात ईदृशे ॥ ५ ॥

5. *Ugrā vighaninā mṛdha indrāgnī havāmahe.*
Tā no mṛḷāta īdṛśe.

We invoke, invite and develop Indra and Agni, divine and blazing powers of nature's energy and light, both destroyers of adversaries and life's negativities. May they protect us and bless us with peace and prosperity in this world of our action and existence.

हतो वृत्राण्यार्या हतो दासानि सत्पती।
हतो विश्वा अप द्विषः ॥ ६ ॥

6. *Hato vṛtrānyāryā hato dāsāni satpatī.*
Hato viśvā apa dviṣaḥ.

Indra and Agni, divine powers of omnipotent will and vision, of holy nature, character and action, defenders of Truth and Law, destroy evil, darkness and want, destroy pain, suffering and slavery, destroy and eliminate all hate and enmity.

इन्द्राग्नी युवामिमे३ऽभि स्तोमा अनूषत।
पिबतं शंभुवा सुतम् ॥ ७ ॥

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7. *Indrāgnī yuvāmime'bhi stomā anūṣata.*
Pibataṁ śaṁbhuvā sutam.

Indra and Agni, powers of will and vision of action in nature and humanity, these songs of adoration celebrate you. O givers of peace, prosperity and well being, drink of the nectar of this joy and bliss distilled.

या वां सन्ति पुरुस्पृहो नियुतो दाशुषे नरा।
इन्द्राग्नी ताभिरा गतम्॥ ८॥

8. *Yā vāṁ santi puruspṛho niyuto dāśuṣe narā.*
Indrāgni tābhirā gatam.

Indra and Agni, leading powers of humanity, come to the generous giver and celebrant yajaka with all those gifts and powers of yours which are loved and cherished by all.

ताभिरा गच्छतं नरोपेदं सवनं सुतम्।
इन्द्राग्नी सोमपीतये॥ ९॥

9. *Tābhirā gacchataṁ naropedaṁ savanaṁ sutam.*
Indrāgnī somapītaye.

Indra and Agni, leading lights, with those cherished gifts and powers come and join this yajnic session to drink of the soma of joy distilled.

तमीळिष्व यो अर्चिषा वना विश्वा परिष्वजत्।
कृष्णा कृणोति जिह्वया॥ १०॥

10. *Tamīḷiṣva yo arciṣā vanā viśvā pariṣvajat.*
Kṛṣṇā kṛṇoti jihvayā.

O celebrant, love and adore that power of divinity which with its refulgence pervades all rays of

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the sun, moves all floods of water, and envelops all forests and makes them green with its radiations.

य इद्ध आविवासति सुम्नमिन्द्रस्य मर्त्यः।
द्युम्नाय सुतरा अपः ॥ ११ ॥

11. *Ya iddha āvivāsati sumnam-indrasya martyaḥ. Dyumnāya sutarā apaḥ.*

Whoever the mortal that honours and adores the favour and grace of Indra when the fire is burning for the sake of excellence, the waters of his life and the flow of his actions would be blest with fulfilment.

ता नो वाजवतीरिष आशून्पिपृतमर्वतः।
इन्द्रमग्निं च वोळ्हवे ॥ १२ ॥

12. *Tā no vājavatīriṣa āśūn pipṛtam-arvataḥ. Indram-agniṁ ca voḷhave.*

May the two, Indra and Agni, electricity and fire, give us food and sustenance full of energy and excellence and provide us with modes of travel and transport. Let us too develop the fire and electricity, energy for transport and communication.

उभा वामिन्द्राग्नी आहुवध्या उभा राधसः सह मादयध्यै।
उभा दातारा विषां रयीणामुभा वाजस्य सातये हुवे वाम् ॥ १३ ॥

13. *Ubhā vāmindrāgnī āhuvadhyā ubhā rādhasaḥ saha mādayadhyai. Ubhā dātārāviṣāṁ rayīṇā-mubhā vājasya sātaye huve vām.*

I invoke you both, Indra and Agni, lords of cosmic electricity and fire energy, to develop both heat

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and electricity in order to celebrate both with honours and wealth of success. And I honour and adore you both, beneficent givers of food, energy and wealth, for the winning of victory in life's battle for excellence and advancement.

आ नो॒ गव्यै॑भिरश्व्यै॑र्वस॒व्यै३॑रुप॑ गच्छतम् ।
सखा॑यौ दे॒वौ स॒ख्याय॑ शं॒भुवे॑न्द्रा॒ग्नी ता ह॑वामहे॥ १४॥

14. *Ā no gavebhir-aśvyair-vasvyairupa gacchatam. Sakhāyau devau sakhyāya śaṁbhuvendrāgnī tā havāmahe.*

Indra and Agni, come you both to us and bring us the wealth of cows, horses and homes, lands and graces of speech and knowledge, travel, transport and communications, peace and prosperity of settled homes. Come friends, brilliant divine givers of good and well being for friendship and bonhomy. Pray come, we invoke, invite and adore you both.

इन्द्रा॑ग्नी शृणु॒तं हव॒ं यज॑मानस्य सुन्व॒तः ।
वी॒तं ह॒व्यान्या ग॑त॒ं पिब॑तं सो॒म्यं मधु॑॥ १५॥

15. *Indrāgnī śṛṇutaṁ havaṁ yajamānasya sunvataḥ. Vītaṁ havyānyā gataṁ pibataṁ somyaṁ madhu.*

Indra and Agni, scholars of fire and electric energy, listen to the invitation and adoration of the yajamana and institutor of the yajnic programme of creative development. Accept the invitation and offers of homage, come, and taste the honey sweets of the pleasure of somaic achievement distilled from natural energy.

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Mandala 6/Sukta 61

Sarasvati Devata, Bharadvaja Barhaspatya Rshi

इयमददाद्रभसमृणच्युतं दिवोदासं वध्र्यश्वाय दाशुषे। या शश्वन्तमाचखादावसं पणिं ता ते दात्राणि तविषा सरस्वति॥ १॥

1. *Iyamadadād rabhasamṛṇacyutaṁ divodāsaṁ vadhryaśvāya dāśuṣe. Yā śaśvantamācakhādāvasaṁ paṇiṁ tā te dātrāṇi taviṣā sarasvati.*

Sarasvati, this perennial stream of divine awareness, which stabilizes a permanent, all protective and adorable perspective dedicated to the light of Divinity, gives to the generous man of yajna blest with expansive mind and senses the zeal for action dedicated to fulfilment of obligations, a dynamic spirit which leads the man to freedom from all debts of life. These are thy brilliant gifts, O mother, to humanity.

इयं शुष्मेभिर्बिसखा इवारुजत्सानुं गिरीणां तविषेभिरूर्मिभिः। पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः॥ २॥

2. *Iyaṁ śuṣmebhir-bisakhā ivārujat sānu girīṇāṁ taviṣebhir-ūrmibhiḥ. Pārāvataghnīm-avase suvṛktibhiḥ sarasvatīmā vivāsema dhītibhiḥ.*

This stream of divine awareness and knowledge, with fierce blows and powerful waves of light and inspiration, breaks through the height of mountains and depths of clouds covering darkness and concealing treasures and opens them out like one who digs up and out the roots of lotus flowers. Let us adore and serve this brilliant mother stream, Sarasvati, breaking over

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the banks of floods, with sincere thoughts and holy actions and let us root out darkness and ignorance from life.

सर॑स्वति देव॒निदो॒ नि ब॑र्हय प्र॒जां विश्व॑स्य बृस॑यस्य मा॒यिनः॑। उ॒त क्षि॒तिभ्यो॒ऽ वनी॑रविन्दो वि॒षमे॑भ्यो अस्रवो वाजिनीवति॥ ३॥

3. *Sarasvati devanido ni barhaya prajāṁ viśvasya bṛsayasya māyinaḥ. Uta kṣitibhyo'vanīravindo viṣamebhyo asravo vājinīvati.*

O Sarasvati, mighty stream of light and inspiration, uproot the maligners of divinity and divine knowledge, take over the children of the wise givers of enlightenment across the world, adopt lands and nations, and let the streams of knowledge and culture flow for all peoples of the earth.

प्र णो॑ दे॒वी सर॑स्वती॒ वाजे॑भिर्वा॒जिनी॑वती।
धी॒नाम॑वि॒त्र्य॑वतु॥ ४॥

4. *Pra ṇo devī sarasvatī vājebhir-vajinīvatī. Dhīnāmavitryavatu.*

May Sarasvati, bright mother of divine light and knowledge, overflowing with streams of wealth, honour and spirit, protector and promoter of intelligence, will and enlightened action, save us from darkness and evil and advance us into the light of life.

यस्त्वा॑ देवि सरस्वत्युपब्रू॒ते धने॑ हि॒ते। इन्द्रं॒ न वृ॑त्र॒तूर्ये॑॥ ५॥

5. *Yastvā devi sarasvatyupabrute dhane hite. Indraṁ na vṛtratūrye.*

O brilliant and generous Mother Sarasvati,

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whoever calls upon you like one who calls upon Indra, omnipotent ruler, for the destruction of the demon of evil at the time when the battle is raging at the door, you listen, come and save the supplicant.

त्वं दे॑वि सरस्व॒त्यव॒ा वाजे॑षु वाजिनि।
रदा॑ पू॒षेव॑ नः सु॒निम्॥ ६॥

6. *Tvaṁ devi sarasvatvavā vājeṣu vājini.*
Radā pūṣeva naḥ sanim.

O brilliant and generous mother of divine vision and wisdom, dynamic giver of knowledge, strength and energy in the struggle of life, remove the veil from our intelligence, give us nourishment like the earth and light of discrimination like the sun, and then draw out the plan of our destiny.

उ॒त स्या नः॒ सर॑स्वती घो॒रा हिर॑ण्यवर्तनिः।
वृ॒त्र॒घ्नी व॑ष्टि सुष्टु॒तिम्॥ ७॥

7. *Uta syā naḥ sarasvatī ghorā hiraṇyavartaniḥ.*
Vṛtraghnī vaṣṭi suṣṭutim.

And may that Sarasvati, awful breaker of the clouds of darkness, come by the golden paths of light, listen and, with love and grace, acknowledge our song of praise.

यस्या॑ अन॒न्तो अह्रु॑तस्त्वे॒षश्च॑रि॒ष्णुर॑र्ण॒वः।
अम॒श्चर॑ति॒ रोरु॑वत्॥ ८॥

8. *Yasyā ananto ahrutas-tveṣaś-cariṣnur-arṇavaḥ.*
Amaścarati roruvat.

Whose radiation of light and dynamic flow of

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speech moves on and on endless, straight and upright, roaring across the ocean of space, that is the Mother Sarasvati.

सा नो विश्वा अति द्विषः स्वसॄरन्या ऋतावरी।
अतन्नहेव सूर्यः॥ ९॥

9. *Sā no viśvā ati dviṣaḥ svasṝranyā ṛtāvarī.*
Atannaheva sūryaḥ.

And may that flow of speech, warding off all hate and enmity, bearing truth like the light of dawn, lead us to other, different, sister streams of knowledge like the sun moving to other successive days, the same yet new.

उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा।
सरस्वती स्तोम्या भूत्॥ १०॥

10. *Uta naḥ priyā priyāsu saptasvasā sujuṣṭā.*
Sarasvatī stomyā bhūt.

And may Sarasvati, dynamic stream of light, knowledge and speech, dearest among seven lovely sister streams of knowledge, word, and mind and senses, loving and blissful, be adorable and remain favourable.

आपप्रुषी पार्थिवान्युरु रजो अन्तरिक्षम्।
सरस्वती निदस्पातु॥ ११॥

11. *Āpapruṣī pārthivānyuru rajo antarikṣam .*
Sarasvatī nidaspātu.

Pervading the objects of earth, the vast skies, the middle regions and the particles of nature, may the divine awareness and enlightening speech protect us

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against hate and enmity.

त्रिषधस्था सप्तधातुः पञ्च जाता वर्धयन्ती।
वाजेवाजे हव्या भूत्॥ १२॥

12. *Triṣadhasthā saptadhātuḥ pañca jātā vardhayantī. Vājevāje havyā bhūt.*

Existent and all pervasive in three regions of the world, sustained in seven, five elements, ahankara and mahat tattva, produced by five pranic energies, rising and expanding, Sarasvati, fluent speech and awareness, may, we pray, arise at our invocation.

प्र या महिम्ना महिनासु चेकिते द्युम्नेभिरन्या अपसामपस्तमा। रथइव बृहती विभ्वने कृतोपस्तुत्या चिकितुषा सरस्वती॥ १३॥

13. *Pra yā mahimnā mahināsu cekite dyumnebhiranyā apasāmapastamā. Ratha iva bṛhatī vibhvane kṛtopastutyā cikituṣā sarasvatī.*

She that is distinguished as great by her grandeur in these things and regions, appears different and exceptional to different people by her light and lustre. She is most dynamic in the dynamics of existence, vast and expansive as space, created for the glory of Infinity by the lord creator, adorable by the celebrant: that is Sarasvati, dynamic spirit of omniscience.

सरस्वत्यभि नो नेषि वस्यो मापस्फरीः पयसा मा न आ धक्। जुषस्व नः सख्या वेश्या च मा त्वत्क्षेत्राण्यरणानि गन्म॥ १४॥

14. *Sarasvatyabhi no neṣi vasyo māpa spharīḥ payasā mā na ā dhak. Juṣasva naḥ sakhyā veṣyā ca mā tvat kṣetrāṇyaraṇāni ganma.*

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Sarasvati, perennial harbinger of divine gifts of enlightenment and prosperity, pray bring us all that is lovely and excellent more and ever more. Pray do not spurn us, don't cast us away, nor let us be consumed by excess of exuberance and power. Help us with love and friendship, and let us never fall off from you into lands forlorn and void of joy.

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Ashvins Devata, Bharadvaja Barhaspatya Rshi

स्तुषे नरा दिवो अस्य प्रसन्ताऽश्विना हुवे जरमाणो अर्कैः ।
या सद्य उस्रा व्युषि ज्मो अन्तान्युर्यूषतः पर्युरू वरांसि ॥ १ ॥

1. *Stuṣe narā divo asya prasantā'śvinā huve jaramāṇo arkaiḥ. Yā sadya usrā vyuṣi jmo antānyuyūṣataḥ paryurū varāṁsi.*

I praise and celebrate the Ashvins, leading lights of heaven pervasive in this world, and worshipfully invoke them with holy chant of mantras. Complementary powers of nature's circuitous energy and fertility, they always conduct the rays of the sun at dawn and fill the earth from end to end with choice things of excellence.

ता यज्ञमा शुचिभिश्चक्रमाणा रथस्य भानुं रुरुचू रजोभिः ।
पुरू वरांस्यमिता मिमानाऽपो धन्वान्यति याथो अज्रान् ॥ २ ॥

2. *Tā yajñamā śucibhiścakramāṇā rathasya bhānuṁ rurucū rajobhiḥ. Purū varāṁsyamitā mimānā'po dhanvānyati yātho ajrān.*

Continuously energising nature's sacred operations and augmenting the yajna with purest

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splendours, they light up the light of this beautiful world on the move with showers of mist and energies. Creating many gifts and waters of measureless value, they pass over and across regions of space yet untraversed.

ता ह॒ त्यद्व॒र्तिर्यदरा॑ध्रमु॒ग्रेत्था धिय॑ ऊहथु॒ः शश्व॒दश्वैः॑ ।
मनो॑जवेभिरिषि॒रैः श॒यध्यै॒ परि॒ व्यथि॑र्दा॒शुषो॒ मर्त्य॑स्य ॥ ३ ॥

3. *Tā ha tyad vartir-yadaradhram-ugretthā dhiya ūhathuḥ śaśvad-aśvaiḥ. Manojavebhir-iṣiraiḥ śayadhyai pari vyathir-dāśuṣo martyasya.*

They are the divinities vibrant and blazing as wind and lightning that reach the yajna by unfailing radiations of energy fast as mind and sensitive as thought. They inspire the mind and will of the mortal man otherwise groping in the pathless woods of action and raise the generous yajnic giver so that he may cross the hurdles and rest in peace with a perfect sense of fulfilment.

ता नव्य॑सो॒ जर॑माणस्य॒ मन्मोप॑ भूषतो युयुजा॒नस॑प्ती ।
शुभं॒ पृक्ष॒मिष॒मूर्जं॑ वहं॒ता॒ होता॑ यक्षत्प्र॒त्नो अ॒ध्रुग्युवा॑ना ॥ ४ ॥

4. *Tā navyaso jaramāṇasya manmopa bhūṣato yuyujānasaptī. Śubhaṁ pṛkṣam-iṣam-ūrjaṁ vahantā hotā yakṣat pratno adhṛugyuvānā.*

They bless the mind and fructify the intentions of the new celebrant in search of knowledge and power. Ever young and energetic as wind and lightning, using seven currents of nature's centrifugal and centripetal energy, they bear and bring excellent gifts of water, food, energy and psychic determination. Let the learned yajaka, then, free from hate, jealousy and pride, dedicate

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himself to the youthful powers with faith and persistence.

ता वल्गू दस्रा पुरुशाकतमा प्रत्ना नव्यसा वचसा विवासे ।
या शंसते स्तुवते शंभविष्ठा बभूवतुर्गृणते चित्ररातीं ॥ ५ ॥

5. *Tā valgū dasrā puruśākatamā pratnā navyasā vacasā vivāse. Yā śaṁsate stuvate śaṁbhaviṣṭhā babhūvatur-gṛṇate citrarātī.*

With the latest words of homage, I celebrate and glorify the twin Ashvin divinities: graceful, destroyers of want and suffering, most versatile of power, ancient and eternal powers of the divine, who may, we pray, be good and blissful to the devoted celebrant and bring an immense variety of wondrous gifts for the yajaka.

ता भुज्युं विभिरद्भ्यः समुद्रात्तुग्रस्य सूनुमूहथू रजोभिः ।
अरेणुभिर्योजनेभिर्भुजन्ता पतत्रिभिरर्णसो निरुपस्थात् ॥ ६ ॥

6. *Tā bhujyuṁ vibhiradbhyaḥ samudrāt tugrasya sūnum-ūhathū rajobhiḥ. Areṇūbhir-yojanebhir-bhujantā patatribhir-arṇaso nirupasthāt.*

I celebrate and glorify the twin Ashvins, protectors and sustainers of life, who raise by radiation usable products of nature's energy from the waters and the seas by the regions of light, and who by forces of gravitation bring down by dustless usable paths of space energy from the depths of spatial waters.

वि जयुषा रथ्या यातमद्रिं श्रुतं हवं वृषणा वध्रिमत्याः ।
दशस्यन्ता शयवे पिप्यथुर्गामिति च्यवाना सुमतिं भुरण्यू ॥ ७ ॥

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7. *Vi jayuṣā rathyā yātamadriṁ śrutaṁ havaṁ vṛṣaṇā vadhrimatyāḥ. Daśasyantā śayave pipyathurgāmiti cyavānā sumatiṁ bhuraṇyū.*

Ever anxious for all round victory and riding the chariot of waves of energy, you top the mountain and reach the cloud. Generous givers of showers, you perceive the invitation of the productive earth and the expansive skies. Mighty strong, you promote the earth and prompt the voice of her people so that they may be at peace, and, ever vibrant on the move, nourishing and sustaining, you inspire the mind with noble thoughts and will for holy actions.

यद्रोदसी प्रदिवो अस्ति भूमा हेळो देवानामुत मर्त्यत्रा ।
तदादित्या वसवो रुद्रियासो रक्षोयुजे तपुरघं दधात ॥ ८ ॥

8. *Yad rodasī pradivo asti bhūmā heḷo devānāmuta martyatrā. Tadādityā vasavo rudriyāso rakṣoyuje tapuraghaṁ dadhāta.*

O heaven and earth, O light of the world, howsoever great be the anger of the holy ones and of the average mortals, that same anger, O Adityas, seasons of time, Vasus, shelter homes of life and sustenance, Rudras, powers of natural justice and dispensation, all that sin and sufferance, bear on and reserve for correction of the negative forces of hate and enmity.

य ईं राजानावृतुथा विदधद्रजसो मित्रो वरुणश्चिकेतत् ।
गम्भीराय रक्षसे हेतिमस्य द्रोघाय चिद्वचस आनवाय ॥ ९ ॥

9. *Ya īṁ rājānāvṛtuthā vidadhad rajaso mitro varuṇaściketat. Gambhīrāya rakṣase hetimasya droghāya cid vacasa ānavāya.*

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Let Mitra, man of love, and Varuna, man of judgement and discrimination, who fully knows and serves the Ashvins, pervasive and dynamic lights and rulers of world regions, according to the seasons of time, wield and duly order their power and force in respect of the inscrutable, the demoniac, the malignant as also for the latest word of praise or calumny.

अन्तरैश्चक्रैस्तनयाय वर्तिर्द्युमता यातं नृवता रथेन। सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम्॥ १०॥

10. *Antaraiś-cakrais-tanayāya vartir-dyumatā yātaṁ nṛvatā rathena. Sanutyena tyajasā martyasya vanuṣyatāmapi śīrṣā vavṛktam.*

O brilliant lords of humanity and nature, come by the chariot of internal wheels of the social order with leading lights of the people, making new paths for the coming generation with inspiring message of selfless performance of duty and also take off the heads of the terrorist forces of destruction.

आ परमाभिरुत मध्यमाभिर्नियुद्भिर्यातमवमाभिरर्वाक्। दृळ्हस्य चिद्गोमतो वि व्रजस्य दुरो वर्तं गृणते चित्रराती॥ ११॥

11. *Ā paramābhiruta madhyamābhir-niyudbhir-yātamavamābhir-arvāk. Dṛḷhasya cid gomato vi vrajasya duro vartaṁ gṛṇate citrarātī.*

Ashvins, complementary ruling powers of love and judgement of the nation of humanity, creators and givers of wondrous gifts of plenty, come here by the highest, middling and lowest order of cooperative participants in the social order and open the doors of

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the fixed as well as of the movable treasures of the nation for the celebrant.

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क्वा᳡ त्या वल्गू पुरुहूताद्य दूतो न स्तोमो᳡ऽविदन्नमस्वान्।
आ यो अर्वाङ्नासत्या ववर्त प्रेष्ठा ह्यसथो अस्य मन्मन्॥ १॥

1. *Kva tyā valgū puruhūtādya dūto na stomo'-vidannamasvān. Ā yo arvāṅnāsatyā vavarta preṣṭhā hyasatho asya manman.*

Where are the handsome twin divines, universally adored, today? Let the song of adoration reach them like an humble messenger so that the divines ever true come here and abide as the dearest divinities celebrated in song.

अरं मे गन्तं हवनायास्मै गृणाना यथा पिबाथो अन्धः।
परि ह त्यद्वर्तिर्यीथो रिषो न यत्परो नान्तरस्तुतुर्यात्॥ २॥

2. *Araṁ me gantaṁ havanāyāsmai gṛṇānā yathā pibātho andhaḥ. Pari ha tyad vartiryātho riṣo na yat paro nāntarastuturyāt.*

Come well and happy in response to this invitation of mine and, revered and adored, drink the nectar sweets offered. Pray come by the path and to the home where no adversary far or near within may hurt us.

अकारि वामन्धसो वरीमन्नस्तारि बर्हिः सुप्रायणतमम्।
उत्तानहस्तो युवयुर्वन्दाऽऽ वां नक्षन्तो अद्रय आज्जन्॥ ३॥

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3. *Akāri vāmandhaso varīmannastāri barhiḥ suprāyaṇatamam. Uttānahasto yuvayurvavandā''vāṁ nakṣanto adraya āñjan.*

Most excellent foods and drinks have been prepared for you and the softest grass carpet has been spread for you. With raised hands the high priest welcomes and adores you with love and reverence, and the devotees wait to honour and anoint you like the clouds of rain approaching.

ऊ॒ध्वो वा॑म॒ग्निर॑ध्व॒रेष्वस्था॒त्प्र रा॒तिरे॑ति जू॒र्णिनी॑ घृ॒ताची॑।
प्र होता॑ गू॒र्तम॑ना उरा॒णोऽ यु॑क्त॒ यो नास॑त्या॒ हवी॑मन्॥ ४॥

4. *Ūdhrvo vāmagnir-adhvareṣvasthāt pra rātireti jūrṇinī ghṛtācī. Pra hotā gurtamanā urāṇo 'yukta yo nāsatyā havīman.*

Brilliant leaders ever true, in honour of you both, up goes the fire in flames in the creative acts of love and non-violence. The abundant overflowing ladle of powerful ghrta moves forward with the oblation. And the zealous dedicated priest with faithful mind calls upon you to come and bless the yajna.

अधि॑ श्रि॒ये दु॑हि॒ता सूर्य॑स्य॒ रथं॑ तस्थौ पुरुभुजा श॒तोति॑म्।
प्र मा॒याभि॑र्मा॒यिना भू॒तम॒त्र नरा॑ नृ॒तू जनि॑मन्य॒ज्ञिया॑-
नाम्॥ ५॥

5. *Adhi śriye duhitā sūryasya rathaṁ tasthau purubhujā śatotim. Pra māyābhir-māyinā bhūtamatra narā nṛtū janiman yajñiyānām.*

Just as the dawn, off spring of the sun, rides the radiant chariot of light with a hundred gifts of beauty and grace, similarly, O twin divines of nature, leaders

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of humanity, sustainers of many, lords of vision and power, come hither with all your gifts of light and graces and be inspirers of humanity in the life of revered performers of sacred acts of yajnic creation.

युवं श्रीभिर्दꣳशताभिरभिः शुभे पुष्टिमूहथुः सूर्यायाः।
प्र वां वयो वपुषेऽनु पप्तन्नक्षद्वाणी सुष्टुता धिष्ण्या वाम्॥ ६॥

6. *Yuvaṁ śrībhir-darśatābhirābhiḥ śubhe puṣṭimū-hathuḥ sūryāyāḥ. Pra vāṁ vayo vapuṣe'nu paptan nakṣad vāṇī suṣṭutā dhiṣṇyā vām.*

Ashvins, twin divines of nature's dynamics, generous, devout and bold, with these open and gracious radiations of the light of dawn, you bring inspiring rejuvenation for the good of humanity, and then, like birds on the wing, excellent hymns of thanks and praise rise and reach you to do honour to your grace.

आ वां वयोऽश्वासो वहिष्ठा अभि प्रयो नासत्या वहन्तु।
प्र वां रथो मनोजवा असर्जीषः पृक्ष इषिधो अनु पूर्वीः॥ ७॥

7. *Ā vāṁ vayo'śvāso vahiṣṭhā abhi prayo nāsatyā vahantu. Pra vāṁ ratho manojavā asarjīṣaḥ pṛkṣa iṣidho anu purvīḥ.*

Ashvins, twin divines ever real beyond destruction, may your strong carriers flying as birds, bring you to the food and fragrance of our yajna, and may your chariot of nature's energy radiations faster than mind create food, energy and delicacies to our heart's desire as of all time for our yajnic libations for further development.

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पुरु हि वां पुरुभुजा देष्णं धेनुं न इषं पिन्वतमसक्राम्।
स्तुतश्च वां माध्वी सुष्टुतिश्च रसाश्च ये वामनु रातिमग्मन्॥ ८॥

8. *Puru hi vāṁ purubhujā deṣṇaṁ dhenuṁ na iṣaṁ pinvatamasakrām. Stutaśca vāṁ mādhvī suṣṭutiśca rasāśca ye vāmanu rātimagman.*

O sustainers of all, great are your gifts. Pray give us and increase the food and gifts of the cow, the earth, the knowledge and the language of knowledge beyond challenge and deterioration. Celebrated are the songs of adoration in your honour, and honey sweet the flavours of your gifts which are all appropriate and enjoyable in respect of your generosity.

उत मं ऋज्रे पुरयस्य रघ्वी सुमीळ्हे शतं पेरुके च पक्वा।
शाण्डो दाद्धिरणिनः स्मद्दिष्टीन्दश वशासो अभिषाचं ऋष्वान्॥ ९॥

9. *Uta ma ṛjre purayasya raghvī sumīḷhe śataṁ peruke ca pakvā. Śāṇḍo dāddhiraṇinaḥ smaddiṣṭīn daśa vaśāso abhiṣāca ṛṣvān.*

In the simple, straight and bountiful social order of the pioneer ruler, let all the small and sophisticated rights and duties toward all simple and sophisticated projects be mine in a hundred ways, and let the giver of peace, freedom and refinement give me great, focussed, obedient and efficient assistants and co-workers directly responsible to me, in tens and hundreds of strength.

सं वां शता नासत्या सहस्राऽश्वानां पुरुपन्था गिरे दात्।
भरद्वाजाय वीर् नू गिरे दाद्धता रक्षांसि पुरुदंससा स्युः॥ १०॥

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10. *Saṁ vāṁ śatā nāsatyā sahasrā'śvānāṁ puru-panthā gire dāt. Bharadvājāya vīra nū gire dāddhatā rakṣāṁsi purudaṁsasā syuḥ.*

Ashvins, ever true and indestructible powers of divinity, let the brave pioneer of your manifold path give hundreds and thousands of your motive forces to the celebrant and the man of science and energy with directions for noble policy and communication in correct language and then, O givers of a thousand gifts, the wicked and the destroyers shall be eliminated of their own destiny.

आ वां सुम्ने वरिमन्त्सूरिभिः ष्याम् ॥ ११ ॥

11. *Ā vāṁ sumne varimant-sūribhiḥ ṣyām.*

Ashvins, pioneer lights of Divinity, let us ever abide in the peace and well being of the highest order under your protection along with the wise and the brave.

Mandala 6/Sukta 64

Usha Devata, Bharadvaja Barhaspatya Rshi

उदु श्रिय उषसो रोचमाना अस्थुरपां नोर्मयो रुशन्तः। कृणोति विश्वा सुपथा सुगान्यभूदु वस्वी दक्षिणा मघोनी ॥ १ ॥

1. *Udu śriya uṣaso rocamānā asthurapāṁ normayo ruśantaḥ. Kṛṇoti viśvā supathā sugānyabhūdu vasvī dakṣiṇā maghonī.*

Bright and blazing, the lights of the dawn arise like waves of the sea for the beauty and glory of the earth. It brightens all noble paths of the world and makes them easy for us to follow. Bearing treasures of wealth

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and energy, let it be generous for the people of the world, we pray.

भद्रा ददृक्ष उर्विया वि भास्युत्ते शोचिर्भानवो द्यामपप्तन्।
आविर्वक्षः कृणुषे शुम्भमानोषो देवि रोचमाना महोभिः ॥ २ ॥

2. *Bhadrā dadṛkṣa urviyā vi bhāsyut te śocirbhānavo dyāmapaptan. Āvirvakṣaḥ kṛṇuṣe śumbhamānoṣo devi rocamānā mahobhiḥ.*

Excellent and blissful you look and shine along the wide earth, the pure bright rays of light rising to heaven. O refulgent lady of morning divinity, graceful with the beauty and dignity of holiness, you reveal the heart and love of your bosom by the light apparel you wear.

वहन्ति सीमरुणासो रुशन्तो गावः सुभगामुर्विया प्रथानाम्।
अपेजते शूरो अस्तेव शत्रून्बाधते तमो अजिरो न वोळ्हा ॥ ३ ॥

3. *Vahanti sīmaruṇāso ruṣanto gāvaḥ subhagā-murviyā prathānām. Apejate śūro asteva śatrūn bādhate tamo ajiro na voḷhā.*

Bright red and crimson rays of light conduct the glorious dawn expanding over the earth, the sun takes her over as a smart bride-groom leads away the bride, and, as a brave warrior shoots away the enemies like an archer, it dispels the darkness of the night.

सुगोत ते सुपथा पर्वतेष्ववाते अपस्तरसि स्वभानो।
सा न आ वह पृथुयामन्नृष्वे रयिं दिवो दुहितरिषयध्यै ॥ ४ ॥

4. *Sugota te supathā parvateṣvavāte apastarasi svabhāno. Sā na ā vaha pṛthuyāmannṛṣve rayiṁ divo duhitariṣayadhyai.*

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O self-refulgent dawn, holy and easy are your paths over the clouds and mountains over which you radiate across the calm oceans of space without a stir of the wind. O glorious child of the light of heaven, commanding wide expanses of the universe, bring us the wealth, honour and excellence of the world for complete fulfilment of our heart's desire.

सा व॑ह॒ योक्ष॒भिर॑वा॒तोषो॒ वर॒ं वह॑सि॒ जोष॒मनु॑।
त्वं दि॑वो दुहि॒तर्या ह॑ दे॒वी पू॒र्वहू॑तौ मं॒हना॑ दर्श॒ता भूः॥ ५॥

5. *Sā vaha yokṣabhiravātoṣo varaṁ vahasi joṣamanu. Tvaṁ divo duhitaryā ha devī pūrva-hūtau maṁhanā darśatā bhūḥ.*

O dawn, you who rise with the love and excellence of your heart's desire freely without the obstruction of even a whiff of air, come and bless us with the virilities and fertilities of the world. You, O child of heavenly light, brilliant and generous, be comely and gracious with all your glory at the first invocation of the day's opening yajna.

उत्ते॒ वय॑श्चिद्वस॒तेर॑पप्तन्नर॑श्च॒ ये पि॑तु॒भाजो॒ व्यु॑ष्टौ।
अ॒मा स॒ते व॑हसि॒ भूरि॑ वा॒ममुषो॑ देवि दा॒शुषे॒ मर्त्या॑य॥ ६॥

6. *Ut te vayaścid vasaterapaptan naraśca ye pitubhājo vyuṣṭau. Amā sate vahasi bhūri vāmamuṣo devi dāśuṣe martyāya.*

O brilliant dawn, at the rise of the day, birds and men leave their dwelling to work for the day and enjoy their family dinner in the evening. O generous and brilliant lady of the morning light, you bring ample gifts of a happy home and delicious dinner for the mortal

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man of yajnic generosity abiding with you in love and faith.

Note: Swami Dayananda interprets the dawn as the bride and the sun as the groom coming together in marriage by choice and beginning a new day of their life.

Mandala 6/Sukta 65

Usha Devata, Bharadvaja Barhaspatya Rshi

एषा स्या नो दुहिता दिवोजाः क्षितीरुच्छन्ती मानुषीरजीगः ।
या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदक्तून् ॥ १ ॥

1. *Eṣā syā no duhitā divojāḥ kṣitīrucchantī mānuṣīrajīgaḥ. Yā bhānunā ruśatā rāmyāsvajñāyi tiras-tamasaś-cidaktūn.*

Lo! there is the dawn, born daughter of heavenly light awakening and shining up our human habitations. Shining by the light of the sun, it is perceived shooting her rays of light across the darkness of the nights.

वि तद्ययुररुणयुग्भिरश्वैश्चित्रं भान्त्युषसश्चन्द्ररथाः । अग्रं
यज्ञस्य बृहतो नयन्तीर्वि ता बाधन्ते तम ऊर्म्यायाः ॥ २ ॥

2. *Vi tad yayur-aruṇayugbhir-aśvaiścitraṁ bhāntyuṣasaś-candrarathāḥ. Agraṁ yajñasya bṛhato nayantīrvi tā bādhante tama ūrmyāyāḥ.*

The dawns proceed by the golden chariot of bright crimson rays of the sun and wonderfully illuminate the world of humanity. Leading the yajnic business of the wide world, they dispel and stem away the darkness of the night.

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श्रवो॒ वाज॒मिष॒मूर्जं॑ वह॑न्तीर्नि दा॒शुषे॑ उषसो॒ मर्त्या॑य।
म॒घोनी॑र्वी॒रव॒त्पत्य॑मानाॅ॒ अवो॑ धात विध॒ते रत्न॑म॒द्य॥ ३॥

3. *Śravo vājam-iṣamūrjaṁ vahantīrni dāśuṣe uṣaso martyāya. Maghonīr-vīravat patyamānā avo dhāta vidhate ratnamadya.*

O glorious dawns, bearing food, energy, knowledge and the message of divinity for the generous mortals, your lights descending like brave powers of heaven, bear and bring protection, advancement and the jewel wealth of life for the celebrant devotee.

इ॒दा हि वो॑ विध॒ते रत्न॑मस्ती॒दा वी॒राय॑ दा॒शुषे॑ उषासः। इ॒दा विप्रा॑य॒ जर॑ते॒ यदु॒क्था नि ष्म॒ माव॑ते वहथा पु॒रा चि॑त्॥ ४॥

4. *Idā hi vo vidhate tatnamastīdā vīrāya dāśuṣe uṣāsaḥ. Idā viprāya jarate yadukthā ni ṣma māvate vahathā purā cit.*

O dawns, here and now is the jewel wealth for the servant, for the brave, and for the generous giver. Here it is for the wise sage and for the worshipper. Here is the word of worship as before, pray bring the wealth of life as before for the celebrant like me.

इ॒दा हि त॑ उषो अद्रिसानो गो॒त्रा गवा॒मङ्गि॑रसो गृ॒णन्ति॑।
व्य१॒॑र्केण॑ बिभिदु॒र्ब्रह्म॑णा च स॒त्या नृ॒णाम॑भवद्दे॒वहू॑तिः॥ ५॥

5. *Idā hi ta uṣo adrisāno gotrā gavām-aṅgiraso gṛṇanti. Vyarkeṇa bibhidur-brahmaṇā ca satyā nṝṇāmabhavad devahūtiḥ.*

Here and now itself, O dawn of the light of heaven riding the heights of clouds, the sages of science and wisdom sing and celebrate in praise of you with

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chant of the Veda and offer of yajna and worship and break open the treasures of knowledge divine and secular. May the people's yajna and worship be true and fruitful at the call of the divinities.

उच्छा दिवो दुहितः प्रत्नवन्नो भरद्वाजवद्विधते मघोनि।
सुवीरं रयिं गृणते रिरीह्युरुगायमधि धेहि श्रवो नः ॥ ६ ॥

6. *Ucchā divo duhitaḥ pratnavanno bhara-dvājavad vidhate maghoni. Suvīraṁ rayiṁ gṛṇate rirīhyu-rugāyamadhi dhehi śravo naḥ.*

O dawn, child of the light of heaven, harbinger of light and glory, shine as ever before and let us shine too like the celebrated sage of knowledge and power and servant and celebrant of the dawn of divinity. Bestow love and care upon the worshipful admirer, bless the supplicant with wealth and noble progeny, and favour us with honour, fame and excellence of universal order.

Note: Swami Dayananda interprets this hymn as a metaphor of the virtues of women. He says that the birth of a girl child and the bride's coming to her new home is like the dawn of a new day which brings light, grace and prosperity to the family.

Mandala 6/Sukta 66

Maruts Devatah, Bharadvaja Barhaspatya Rshi

वपुर्नु तच्चिकितुषे चिदस्तु समानं नाम धेनु पत्यमानम्।
मर्तेष्वन्यद्दोहसे पीपाय सकृच्छुक्रं दुदुहे पृश्निरूधः ॥ १ ॥

1. *Vapurnu taccikituṣe cidastu samānaṁ nāma dhenu patyamānam. Marteṣvanyad dohase pīpāya sakṛcchukraṁ duduhe pṛśnirūdhaḥ.*

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For the man of vision and wisdom, the motherly form of nature is equal and similar by one name, Dhenu, mother cow. One on earth abounds with milk among the mortals to nurse her children, the other is Prshni, the middle region, mother of Maruts, winds or pranic energies, which simultaneously feeds the cloud with the purest soma of life energy.

ये अग्नयो न शोशुचन्निधाना द्विर्यत्त्रिर्मरुतो वावृधन्त। अरेणवो हिरण्ययास एषां साकं नृम्णैः पौंस्येभिश्च भूवन्॥ २॥

2. *Ye agnayo na śośucannidhānā dviryat trirmaruto vāvṛdhanta. Areṇavo hirṇyayāsa eṣāṁ sākaṁ nṛmṇaiḥ pauṁsyebhiśca bhūvan.*

They, the Maruts, vital pranic energies, pure and shining like fires, grow double and triple. Non-particle and golden are their forms and conductors carrying simultaneously both bio-energy and intelligence for life on earth.

रुद्रस्य ये मीळ्हुषः सन्ति पुत्रा यांश्चो नु दाधृविर्भरध्यै। विदे हि माता महो मही षा सेत्पृश्निः सुभ्वे गर्भमाधात्॥ ३॥

3. *Rudrasya ye mīḷhuṣaḥ santi putrā yāṁśco nu dādhṛvir-bharadhyai. Vide hi mātā maho mahī ṣā set pṛśniḥ subhve garbhamādhāt.*

These Maruts are children of Rudra, virile spiritual energy, and the mother is there to receive, hold and nourish them in her womb. For the reason of conceiving and bearing 'the great ones, the mother is known as the great', the Mother, the mother cow, the

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mother earth, the holy and the noble, the one who bears and gives birth to life.

न य ईषन्ते जनुषोऽ या न्व१ऽन्तः सन्तोऽवद्यानि पुनानाः ।
निर्यद्दुह्रे शुचयोऽ नु जोषमनु श्रिया तन्वमुक्षमाणाः ॥ ४ ॥

4. *Na ya īṣante januṣo'yā nva'ntaḥ santo'vadyāni punānāḥ. Niryad duhre śucayo'nu joṣamanu śriyā tanvam-ukṣamāṇāḥ.*

The Maruts neither hurt nor forsake their nativity, nor do they neglect any creature by their ethics and policy, but being noble, pure and shining in the midst of life, purging away weaknesses and perfecting virtues, vitalising and refining their body and personality with beauty, virility and splendour according to their love and ambition, they absorb the essences of nature, distil the soma and give showers of joy.

मक्षू न येषु दोहसे चिदया आ नाम धृष्णु मारुतं दधानाः ।
न ये स्तौना अयासो मह्ना नू चित्सुदानुरव यासदुग्रान् ॥ ५ ॥

5. *Makṣū na yeṣu dohase cidayā ā nāma dhṛṣṇu mārutaṁ dadhānāḥ. Na ye staunā ayāso mahnā nū cit sudānurava yāsadugrān.*

There is none among them but instantly moves forward with showers of generosity. Bold and vibrant, they bear the name of children of the winds. They move not like thieves and sluggards by virtue of their might and grandeur, and only the generous man of holiness can approach and pacify these blazing heroes.

त इदुग्राः शवसा धृष्णुषेणा उभे युजन्त रोदसी सुमेके ।
अध स्मैषु रोदसी स्वशोचिरामवत्सु तस्थौ न रोकः ॥ ६ ॥

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6. *Ta idugrāḥ śavasā ghṛṣṇuṣeṇā ubhe yujanta rodasī sumeke. Adha smaiṣu rodasī svaśoci-rāmavatsu tasthau na rokaḥ.*

Shining and blazing by strength and superior power, commanding mighty forces of nature, they join the beautiful heaven and earth by their presence. And when these forceful presences pervade heaven and earth, therein abides the self-refulgent electric energy like light and splendour itself.

अ॒ने॒नो वो॑ मरुतो॒ यामो॑ अस्त्वन॒श्वश्चि॒द्यमज॒त्यर॑थीः ।
अ॒न॒व॒सो अ॑नभी॒शू र॑ज॒स्तूर्वि रोद॑सी प॒थ्या॑ याति॒ साध॑न् ॥ ७ ॥

7. *Aneno vo maruto yāmo astvanaśvaścid yamajatyarathīḥ. Anavaso anabhīśū rajastūrvi rodasī pathyā yāti sādhan.*

O Maruts, vibrant powers of nature and humanity, let your course and chariot be free from sin and error. Let it be powered without horses and let it be driven without the driver. Let it be protected without external forces, moving without food and fuel, without reins, dispelling waves, clouds and the dust of earth and space, and let it go by paths of heaven and earth, fulfilling the ambitions of humanity.

नास्य॑ व॒र्ता न त॑रु॒ता न्व॑स्ति॒ मरु॑तो॒ यमव॑थ॒ वाज॑सातौ ।
तो॒के वा॒ गोषु॒ तन॑ये॒ यम॒प्सु स व्र॒जं दर्ता॒ पार्ये॒ अध॒ द्योः ॥ ८ ॥

8. *Nāsya vartā na tarutā nvasti-maruto yamavatha vājasātau. Toke vā goṣu tanaye yamapsu sa vrajaṁ dartā pārye adha dyoḥ.*

O Maruts, in the serious warlike business of life, whoever you protect and promote for the sake of

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children, grand children, or lands and cows or waters, no one can overwhelm or circumvent, no one can cross, defeat and destroy. Indeed he will be the breaker of new paths and open new treasures and then cross through the skies to the bounds of the regions of light.

प्र चित्रमर्कं गृणते तुराय मारुताय स्वतवसे भरध्वम्।
ये सहांसि सहसा सहन्ते रेजते अग्ने पृथिवी मखेभ्यः ॥ ९ ॥

9. *Pra citramarkaṁ gṛṇate turāya mārutāya svatavase bharadhvam. Ye sahāṁsi sahasā sahante rejate agne pṛthivī makhebhyaḥ.*

O men of learning, bear and offer unique and wonderful songs and presentations of reverence for the adorable, vibrant, prompt and forceful band of heroes of their own essential power and excellence, those who meet the challenges of life and confrontations by their own strength and courage. O brilliant sage, Agni, the earth itself vibrates and shines by the holy and mighty exploits of the Maruts, heroes of the winds.

त्विषीमन्तो अध्वरस्येव दिद्युत्तृषुच्यवसो जुह्वो३ नाग्नेः।
अर्चत्रयो धुनयो न वीरा भ्राजज्जन्मानो मरुतो अधृष्टाः ॥ १० ॥

10. *Tviṣīmanto adhvarasyeva didyut tṛṣucyavaso juhvo nāgneḥ. Arcatrayo dhunayo na vīrā bhrājajjanmāno maruto adhṛṣṭāḥ.*

Bright and blazing, flames of a great yajna of love and non-violence, instantly moving to action and adorable, brave warriors born of light and fire, intrepidable heroes of the winds are shakers of the earth like the heroes of heaven. Such are the Maruts.

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तं वृधन्तं मारुतं भ्राजदृष्टिं रुद्रस्य सूनुं हवसा विवासे।
दिवः शर्धाय शुचयो मनीषा गिरयो नाप उग्रा अस्पृधन्॥ ११॥

11. *Taṁ vṛdhantaṁ mārutaṁ bhrājadṛṣṭiṁ rudrasya sūnuṁ havasā vivāse. Divaḥ śardhāya śucayo manīṣā girayo nāpa ugrā aspṛdhran.*

With homage and reverence I adore and serve that rising and exalting hero of the winds and the blazing lance of action who is a very child of Rudra awful divine power of force and justice, whom, for the sake of celestial power, the pure, immaculate heroes of fire and conscientious intelligence envy and emulate.

Mandala 6/Sukta 67

Mita-Varunara Devate, Bharadvaja Barhaspatya Rshi

विश्वेषां वः सतां ज्येष्ठतमा गीर्भिर्मित्रावरुणा वावृधध्यै।
सं या रश्मेव यमतुर्यतमिष्ठा द्वा जनाँ असमा बाहुभिः स्वैः॥ १॥

1. *Viśveṣāṁ vaḥ satāṁ jyeṣṭhatamā gīrbhirmitrāvaruṇā vāvṛdhadhyai. Saṁ yā raśmeva yamaturyatamiṣṭhā dvā janāň asamā bāhubhiḥ svaiḥ.*

Mitra and Varuna, complementary pranic energies, holy powers of love and justice, I adore and exalt you both, highest of the divinities of the world, with the best of my voice and words, you both, unique and incomparable, most self-controlled controllers of humanity who guide and lead the people on the right path with your own hands, holding them by the reins and the light rays of their own inner mind.

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इ॒यं मद्वां॑ प्र स्तृ॑णीते मनी॒षोप॑ प्रि॒या नम॑सा ब॒र्हिरच्छ॑।
य॒न्तं नो॑ मित्रावरुणा॒वधृ॑ष्टं छ॒र्दिर्यद्वां॑ वरू॒थ्यं॑ सुदानू॥ २॥

2. *Iyaṁ mad vāṁ pra stṛṇīte manīṣopa priyā namasā barhiraccha. Yantaṁ no mitrāvaruṇāv-adhṛṣṭaṁ chardiryad vāṁ varūthyaṁ sudānū.*

Mitra and Varuna, dear, loving and just teachers and preachers, the holy grass is well spread for you on the vedi, and this sincere address and invitation from the core of my heart reaches out to you with homage and humility. O generous masters of holiness and knowledge, come and bless us with your gifts of the peace and happiness of a comfortable home free from fear.

आ या॑तं मित्रावरुणा सुश॒स्त्युप॑ प्रि॒या नम॑सा हू॒यमा॑ना। सं
याव॑प्र॒ःस्थो अ॒पसे॑व॒ जना॑ञ्छ्रु॒धी॒यत॒श्चिद्यतथो मह॒ित्वा॥ ३॥

3. *Ā yātaṁ mitrāvaruṇā suśastyupa priyā namasā hūyamānā. Saṁ yāvapnaḥstho apaseva janāñchrudhīyataścid yatatho mahitvā.*

Mitra and Varuna, holiest loving and just powers of nature and humanity, dear as our own, invoked and invited with homage and humility, come and receive our prayer and adoration, you who, like parents of children, inspire obedient people keen for nourishment by your own action and greatness to rise together.

अश्वा॒ न या वा॒जिना॑ पूतब॑न्धू ऋ॒ता यद्गर्भ॒मदि॑ति॒र्भर॑ध्यै।
प्र या महि॑ म॒हान्ता॒ जाय॑माना घो॒रा मर्ता॑य रि॒पवे॒ नि
दी॑धः॥ ४॥

4. *Aśvā na yā vājinā pūtabandhū ṛtā yad garbham-aditirbharadhyai. Pra yā mahi mahāntā jāyamānā ghorā martāya ripave ni dīdhaḥ.*

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Fast, strong and bright as heat and light all pervasive, akin to the purity of brotherly relationship, embodiments of truth and law of the universe, mother nature bears you for eternity, O Mitra and Varuna, who ever move forward as greater than the great ones, emerging, rising and blazing as terrible to the enemies of mankind from birth itself.

विश्वे यद्वां मंहना मन्दमानाः क्षत्रं देवासो अदधुः सजोषाः ।
परि यद्भूथो रोदसी चिदुर्वी सन्ति स्पशो अदब्धासो अमूराः ॥ ५ ॥

5. *Viśve yad vāṁ maṁhanā mandamānāḥ kṣatraṁ devāso adadhuḥ sajoṣāḥ. Pari yad bhūtho rodasī cidurvī santi spaśo adabdhāso amūrāḥ.*

Since you pervade over and across the wide earth and heaven by your presence, the brilliant and generous great powers of the world, rejoicing by virtue of your grandeur and majesty, loving and cooperative together, hold sway over the social order of the earth and rule, intelligent and enlightened, undaunted and perceptive all over like watchful eyes and ears of the nation.

ता हि क्षत्रं धारयेथे अनु द्यून्दृंहेथे सानुमुपमादिव द्योः ।
दृळ्हो नक्षत्र उत विश्वदेवो भूमिमातान्द्यां धासिनायोः ॥ ६ ॥

6. *Tā hi kṣatraṁ dhārayethe anu dyūn dṛṁhethe sānumupamādiva dyoḥ. Dṛḷho nakṣatra uta viśvadevo bhūmimātān dyāṁ dhāsināyoḥ.*

Indeed, you hold the wealth of the nation, and you sustain and expand the bounds of world order day by day like the sun, for example, expanding the bounds

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of light over the world. It is through you that the refulgent lord of the universe expands and lights the world of heaven and earth in existence by the food and energy of life.

ता विग्रं धैथे जठरं पृणध्या आ यत्सद्म सभृतयः पृणन्ति।
न मृष्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्वा भरन्ते ॥ ७ ॥

7. *Tā vigraṁ dhaithe jaṭharaṁ pṛṇadhyā ā yat sadma sabhṛtayaḥ pṛṇanti. Na mṛsyante yuvatayo'vātā vi yat payo viśvajinvā bharante.*

They bring the heave of passion and they bring the food too to quench the fire of that passion, and thus they sustain the wise with the food they aspire for, they who also lead the bearers of holy materials to fill the house of yajna and to feed the fire. And just as the sparkling sacred streams bear the waters of life, and unmarried maidens bear life-giving vitality, but they are never neglected and never injured in any way, so the wise and the sustainers of the wise must never be neglected, never injured.

ता जिह्वया सदमेदं सुमेधा आ यद्वां सत्यो अरतिर्ऋते भूत्।
तद्वां महित्वं घृतान्नावस्तु युवं दाशुषे वि चयिष्टमंहः ॥ ८ ॥

8. *Tā jihvayā sadamedaṁ sumedhā ā yad vāṁ satyo aratirṛte bhūt. Tad vāṁ mahitvaṁ ghṛtānnāvastu yuvaṁ dāśuṣe vi cayiṣṭamaṁhaḥ.*

Mitra and Varuna, givers of ghrta and food for the fire, whoever the disciple, intelligent, faithful and true, established in truth and the law of truth by virtue of your voice of truth in this house of yajna, let that be

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your gracious gift of achievement. And we pray throw out all sin and crime for the sake of the giver in this holy programme of moral culture.

प्र यद्वां मित्रावरुणा स्पूर्धन्प्रिया धाम युवधिता मिनन्ति।
न ये देवास ओहसा न मर्ता अर्यज्ञसाचो अप्यो न पुत्राः ॥ ९ ॥

9. *Pra yad vāṁ mitrāvaruṇā spūrdhan priyā dhāma yuvadhitā minanti. Na ye devāsa ohasā na martā ayajñasāco apyo na putrāḥ.*

O Mitra and Varuna, divinities of love and justice, those holy persons, who emulate and follow the rules and injunctions loved and ordained by you, and never violate them by their power and potential, are like your children by their karmas. On the other hand, those, who envy and are jealous, who violate the principles and institutions dear to you, who are not good and generous people, and in spite of their power and potential are mortals of inferior calibre without the love and performance of noble acts, deserve to be neither you, friends nor your children.

वि यद्वाचं कीस्तासो भरन्ते शंसन्ति के चिन्निविदो मनानाः।
आद्वां ब्रवाम सत्यान्युक्था नकिर्देवेभिर्यतथो महित्वा ॥ १० ॥

10. *Vi yad vācaṁ kīstāso bharante śaṁsanti kecinnividho manānāḥ. Ād vāṁ bravāma styānyukthā nakir-devebhir-yatatho mahitvā.*

The wise ones bear and offer words of praise in honour of you. Some others, thoughtful and faithful, offer songs of celebration. Then we too chant and address hymns of adoration to you. Joining with all holy

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ones by your grace and grandeur, there is none you hurt or injure.

अवोरित्था वां छर्दिषो अभिष्टौ युवोर्मित्रावरुणावस्कृधोयु ।
अनु यद्गावः स्फुरान्ॄज्रिप्यं धृष्णुं यद्रणे वृषणं युनजन् ॥ ११ ॥

11. *Avoritthā vāṁ chardiṣo abhiṣṭau yuvormitrāvaruṇāvaskṛdhoyu. Anu yad gāvaḥ sphurān-ṝjipyaṁ dhṛṣaṇuṁ yad raṇe vṛṣṇaṁ yunajan.*

Mitra and Varuna, thus under your care and protection and in matters of family peace and prosperity of the home gifted by you, the beneficiary feels great and grateful. And in the battle business of life which is exciting and delightful, you engage the brave, generous, simple and straight man of truth and honesty celebrated in words of praise and adoration all round.

Mandala 6/Sukta 68

Indra-Varuna Devate, Bharadvaja Barhaspatya Rshi

श्रुष्टी वां यज्ञ उद्यतः सजोषा मनुष्वद् वृक्तबर्हिषो यजध्यै ।
आ य इन्द्रावरुणाविषे अद्य महे सुम्नाय मह आववर्तत् ॥ १ ॥

1. *Śruṣṭī vāṁ yajña udyataḥ sajoṣā manuṣvad vṛktabarhiṣo yajadhyai. Ā ya indrāvaruṇāviṣe adya mahe sumnāya maha āvavartat.*

Indra, glorious lord of power, and Varuna, lord of justice, peace and excellence, this yajna of evolution and advancement, kindled, conducted and jointly sustained by people in your honour, is for the union and cooperation of men dedicated to yajnic development and progress of the world community. Let it go on today and for ever onward for the growth of abundant food,

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energy and sustenance and for a high order of peace and excellent well being of life as a whole.

ता हि श्रेष्ठा देवताता तुजा शूराणां शविष्ठा ता हि भूतम्।
मघोनां मंहिष्ठा तुविशुष्म ऋतेन वृत्रतुरा सर्वसेना ॥ २ ॥

2. *Tā hi śreṣṭhā devatātā tujā śūrāṇāṁ śaviṣṭhā tā hi bhūtam. Maghonāṁ maṁhiṣṭhā tuviśuṣma ṛtena vṛtraturā sarvasenā.*

You are the best and holiest, dedicated to the divine scheme of evolution, development and progress, being most vigorous, bravest of the brave, commanding highest power and excellence among the excellent and powerful, most high spirited by dedication to truth and the law of truth, breakers of the darkest clouds for showers of vitality. Indeed you are the leaders and commanders of the total forces of nature and humanity on the paths of universal progress.

ता गृणीहि नमस्येभिः शूषैः सुम्नेभिरिन्द्रावरुणा चकाना।
वज्रेणान्यः शवसा हन्ति वृत्रं सिषक्त्यन्यो वृजनेषु विप्रः ॥ ३ ॥

3. *Tā gṛṇīhi namasyebhiḥ śūṣaiḥ sumnebhirindrāvarūṇā cakānā. Vajreṇānyaḥ śavasā hanti vṛtraṁ siṣaktyanyo vṛjaneṣu vipraḥ.*

Honour and celebrate the two, Indra and Varuna, lords of peace, power and justice, with reverence and homage. Brilliant with strength and power, over-flowing with vitality and generosity, they are loving and kind. One of them, Indra, like the sun, breaks the clouds and destroys the enemies with the force of thunder, and the other, Varuna, cool as water and vibrant as the winds,

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follows to bless humanity with strength and energy on the paths of life.

ग्नाश्च॒ यन्नर॑श्च वावृ॒धन्त॒ विश्वे॑ दे॒वासो॑ न॒रां स्वगू॑र्ताः ।
प्रैभ्य॑ इन्द्रावरुणा म॒हि॒त्वा द्यौश्च॑ पृथिवि भूतमु॒र्वी ॥ ४ ॥

4. *Gnāśca yannaraśca vāvṛdhanta viśve devāso narāṁ svagūrtāḥ. Praibhya indrāvaruṇā mahitvā dyauśca pṛthivi bhūtamurvī.*

All the holy voices, men and women, leading lights of humanity and the holiest of the holy for the world, grow on by their own vision and performance in the course of nature. For all these who grow thus, O lords of power and peace, vision and wisdom, be good, kind and generous by your own grace and grandeur like the light of heaven and the wide expanse of mother earth.

स इत्सु॒दानु॒: स्ववाँ॑ ऋ॒तावेन्द्रा यो वां॑ वरु॒ण॒ दाश॑ति॒ त्मन् ।
इ॒षा स द्वि॒षस्त॑रेद॒स्वा॒न्वंस॑द्र॒यिं र॑यि॒वत॑श्च॒ जना॑न् ॥ ५ ॥

5. *Sa it sudānuḥ svavāṅ ṛtāvendrā yo vāṁ varuṇa dāśati tman. Iṣā sa dviṣastared dāsvān vaṁsad rayiṁ rayivataśca janān.*

He that is liberal, self confident and upright in matters of truth and divine law, and in his very soul does honour to you, shall, with his resources, conquer his opponents and enemies and, with his generosity, achieve wealth and power and win over men of wealth and power to his side for support and cooperation to give and share.

यं युवं दा॒श्वंध्वराय देवा र॒यिं ध॒त्थो वसु॑मन्तं पुरु॒क्षुम् ।
अ॒स्मे स इ॑न्द्रावरुणा॒वपि॑ ष्या॒त्प्र यो भ॒नक्ति॑ व॒नुषा॒म-
र्शस्ती॑: ॥ ६ ॥

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6. *Yaṁ yuvaṁ dāśvadhvarāya devā rayiṁ dhattho vasumantaṁ purukṣam. Asme sa indrāvaruṇāv-api ṣyāt pra yo bhanakti vanuṣāmaśastīḥ.*

Indra and Varuna, lords of brilliance, power and wisdom of justice, that wealth and power which you bear and bestow upon the liberal yajaka of love and non-violence may, we pray, be for us too so that we share the honour and excellence which silences and shatters the calumny and criticism advanced by the selfish opposition.

उत नः सुत्रात्रो देवगोपाः सूरिभ्यं इन्द्रावरुणा रयिः ष्यात्।
येषां शुष्मः पृतनासु साह्वान्प्र सद्यो द्युम्ना तिरते ततुरिः ॥ ७ ॥

7. *Uta naḥ sutrātro devagopāḥ sūribhya indrā-varuṇā rayiḥ ṣyāt. Yeṣāṁ śuṣmaḥ pṛtanāsu sāhvān pra sadyo dyumnā tirate taturiḥ.*

And for us, O lords of power and justice, for the wise and brave whose force of arms and intelligence challenges the enemy and wins the victory in battles of life, let there be that common wealth of nations and that ruler who protects the protectors, defends and supports the wise and brilliant, and, as a superleader, wins wealth, honour and excellence for humanity always in the struggles for progress.

नू नं इन्द्रावरुणा गृणाना पृङ्क्तं रयिं सौश्रवसाय देवा।
इत्था गृणन्तो महिनस्य शर्धोऽपो न नावा दुरिता तरेम ॥ ८ ॥

8. *Nū na indrāvaruṇā gṛṇānā pṛṅktaṁ rayiṁ sauśravasāya devā. Itthā gṛṇanto mahinasya śardho 'po na nāvā duritā tarema.*

Indra and Varuna, brilliant and generous lords

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of nature and humanity praised and adored by all, bless us with abundant wealth for honour and excellence of life so that grateful and worshipful, celebrating the power and glory of your grace and grandeur, we may cross over the difficult problems, evils and negativities of the world as we cross the seas by boat.

प्र स॒म्राजे॑ बृ॒हते मन्म॒ नु प्रि॒यमर्चे॑ दे॒वाय॒ वरु॑णाय स॒प्रथः॑। अ॒यं य उ॒र्वी म॑हि॒ना महि॑व्रतः क्रत्वा॑ वि॒भात्य॒जरो॒ न शो॒चिषा॑॥ ९॥

9. *Pra samrāje bṛhate manma nu priyamarca devāya varuṇāya saprathaḥ. Ayaṁ ya urvī mahinā mahivrataḥ kratvā vibhātyajaro na śociṣā.*

Offer the dearest homage and sincere adoration in full self-knowledge and awareness to the refulgent, generous and mighty benevolent ruler of the world, this lord Varuna who is vast as earth and shines by his glory and universal law, and illuminates the world by his holy action and light of glory blazing as refulgence beyond the rule and order of time and age.

इन्द्रा॑वरुणा सुतपावि॒मं सु॒तं सोमं॑ पिबत॒ं मद्यं॑ धृतव्रता। यु॒वो रथो॑ अध्व॒रं दे॒ववी॑तये॒ प्रति॒ स्वस॑र॒मुप॑ याति पी॒तये॑॥ १०॥

10. *Indrāvaruṇā sutapāvimaṁ sutaṁ somaṁ pibatam madyaṁ dhṛtavratā. Yuvo ratho adhvaraṁ devavītaye prati svasaramupa yāti pītaye.*

Indra and Varuna, rulers of power and justice, dedicated to your own law and discipline, protectors and sustainers of your own creation, come and drink of this exhilarating nectar of joyous celebration distilled

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for you. Your chariot moves to the constant self-sustaining yajna of love and non-violence every day so that you may drink of the soma in the company of divines.

इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम्।
इदं वामन्धः परिषिक्तमस्मे आसद्यास्मिन्बर्हिषि मादयेथाम्॥ ११॥

11. *Indrāvaruṇā madhumattamasya vṛṣṇaḥ somas-ya vṛṣaṇā vṛṣethām. Idaṁ vāmandhaḥ pariṣiktamasme āsadyāsmin barhiṣi mādayethām.*

Generous Indra and Varuna, give us abundant showers of the most exhilarating honey sweets of soma. This nectar of devotion is distilled and seasoned for you. Come, sit on the holy grass and rejoice with us and for us.

Mandala 6/Sukta 69

Indra-Vishnu Devate, Bharadvaja Barhaspatya Rshi

सं वां कर्मणा समिषा हिनोमीन्द्राविष्णू अपसस्पारे अस्य।
जुषेथां यज्ञं द्रविणं च धत्तमरिष्टैर्नः पथिभिः पारयन्ता॥ १॥

1. *Saṁ vāṁ karmaṇā samiṣā hinomīndrāviṣṇū apasaspāre asya. Juṣethāṁ yajñaṁ draviṇaṁ ca dhattam-ariṣṭairnaḥ pathibhiḥ pārayantā.*

Indra, lord commander of energy and power, Vishnu, lord provider of sustenance, whole heartedly I call upon you with food and energy and with action to take us successfully to the end of this programme of work and development. Join and enjoy the yajnic programme, create and bring wealth and honour. Indeed,

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you are pilots of the nation to lead us on by paths of freedom without fear and danger.

या॒ विश्वा॑सां जनि॒तारा॑ मती॒नामिन्द्रा॑विष्णू॒ क॒लशा॑ सोम॒धाना॑। प्र वां॑ गिर॑: श॒स्यमा॑ना अवन्तु॒ प्र स्तोमा॑सो गी॒यमा॑नासो अ॒र्कैः॥ २॥

2. *Yā viśvāsāṁ janitārā matīnāmindrāviṣṇū kalaśā somadhānā. Pra vāṁ giraḥ śasyamānā avantu pra stomāso gīyamānāso arkaiḥ.*

Indra and Vishnu, you are creators and producers of all things of the world. You are inspirers of the mind and intelligence of all people. You are the treasure caskets of wealth, honour and joyous excellence of the world. May our voices of invocation and invitation and our songs of adoration full of appreciation, praise and homage reach you with our reverence and holy presentations.

इन्द्रा॑विष्णू मदपती मदाना॒मा सोमं॑ यात॒ं द्रवि॑णो॒ दधा॑ना। सं वा॑मञ्जन्त्व॒क्तुभि॑र्मती॒नां सं स्तोमा॑सः श॒स्यमा॑नास उ॒क्थैः॥ ३॥

3. *Indrāviṣṇū madapatī madānāmā somaṁ yātaṁ draviṇo dadhānā. Saṁ vāmañjantvaktubhirmatīnāṁ saṁ stomāsaḥ śasyamānāsa ukthaiḥ.*

Indra and Vishnu, ruler of power and sustainer of life, you are creators and protectors of the joy of life. Come and join the joyous celebrants over a drink of life's soma of excellence and ecstasy, and bring the wealth and honour of human values for us. And may the songs of our leading intelligent people full of homage and service exalt you by day and by night with

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a chant of Vedic mantras.

आ वामश्वासो अभिमातिषाह इन्द्राविष्णू सधमादो वहन्तु।
जुषेथां विश्वा हवना मतीनामुप ब्रह्माणि शृणुतं गिरो मे ॥ ४ ॥

4. *Ā vāmaśvāso abhimātiṣāha indrāviṣṇū sadhamādo vahantu. Juṣethāṁ viśvā havanā matīnāmupa brahmāṇi śṛṇutaṁ giro me.*

Indra and Vishnu, leaders of the world vibrant as wind and brilliant as light of the sun, may the greatest and fastest challengers of want and enmity escort you to the joyous fellowship of the world. There share the offers, invitations and common wealths of the peoples of the world, and then listen to my voices of exhortation too.

इन्द्राविष्णू तत्पनयाय्यं वां सोमस्य मद उरु चक्रमाथे।
अकृणुतमन्तरिक्षं वरीयोऽ प्रथतं जीवसे नो रजांसि ॥ ५ ॥

5. *Indrāviṣṇū tat panayāyyaṁ vāṁ somasya mada uru cakramāthe. Akṛṇutam-antarikṣaṁ varīyo-'prathataṁ jīvase no rajāṁsi.*

Indra and Vishnu, lord omnipotent and lord omnipresent of generosity, admirable is that act of yours by which, in the ecstasy of creation, you conceive, create and expand the excellent middle region of the universe between heaven and earth, and then for the sustenance of our life you create and expand other regions of earth and space.

इन्द्राविष्णू हविषा वावृधानाऽग्राद्वाना नमसा रातहव्या।
घृतासुती द्रविणं धत्तमस्मे समुद्रः स्थः कलशः सोम-
धानः ॥ ६ ॥

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6. *Indrāviṣṇū haviṣā vāvṛdhānā'grādvānā namasā rātahavyā. Ghṛtāsutī draviṇaṁ dhattamasme samudraḥ sthaḥ kalaśaḥ somadhānaḥ.*

Indra and Vishnu, you are exalted by the oblations of sacrificial havi and thereby you exalt all others. First receivers and consumers of food and homage, you give back every thing finer in return for others. O lords, receiving oblations of ghrta and blessing others with the best of things, bear and bring the wealth and honour of life for us. Be like the sea full of jewels, be like a cask of soma and the ecstasy of life.

इन्द्राविष्णू पिबतं मध्वो अस्य सोमस्य दस्रा जठरं पृणेथाम्। आ वामन्धांसि मदिराण्यग्मन्नुप ब्रह्माणि शृणुतं हवं मे॥ ७॥

7. *Indrāviṣṇū pibataṁ madhvo asya somasya dasrā jaṭharaṁ pṛṇethām. Ā vāmandhāṁsi madirāṇyagmannupa brahmāṇi śṛṇutaṁ havaṁ me.*

Indra and Vishnu, destroyers of want and suffering, drink of the honey sweets of this soma and quench the hunger and thirst of body, mind and soul. Both of you together, receive the exhilarating food and drinks of life, acknowledge our offers of homage, and listen to my voice of invocation and celebration.

उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनोः। इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम्॥ ८॥

8. *Ubhā jigyathurna parā jayethe na parā jigye kataraścanainoḥ. Indraśca viṣṇo yadapaspṛdhethāṁ tredhā sahasraṁ vi tadairayethām.*

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Both Indra and Vishnu are ever victorious. They are never defeated. Neither of them is ever vanquished or deprived. Indra and Vishnu, when you act together and contend with others, you stabilise your thousand forces, threefold raise their power and potency, and reduce the adversary to the lowest degree of efficiency.

Mandala 6/Sukta 70

Dyava - prthivi Devata, Bharadvaja Barhaspatya Rshi

घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा॥ १॥

1. *Ghṛtavatī bhuvanānāmabhiśriyorvī prthvī madhudughe supeśasā. Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite ajare bhūriretasā.*

Radiant and fertile, beauties of the worlds, vast and abundant, extensive, replete with honey sweets, the sun and the earth are sustained by the laws of nature with the immanent will of Varuna, centre-hold of the universe. Undecaying they are, immensely creative and exuberant with the waters of life, beautiful, blissful.

असश्चन्ती भूरिधारे पयस्वती घृतं दुहाते सुकृते शुचिव्रते।
राजन्ती अस्य भुवनस्य रोदसी अस्मे रेतः सिञ्चतं यन्मनुर्हितम्॥ २॥

2. *Asaścantī bhūridhāre payasvatī ghṛtaṁ duhāte sukṛte śucivrate. Rājantī asya bhuvanasya rodasī asme retaḥ siñcataṁ yanmanurhitam.*

Both separate yet releasing together abundant streams of liquid vitality, they are holy in action and

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pure of purpose and discipline of the divine law, and they give us ceaseless showers of milk and water. Shining over and illuminating this world, O sun and earth, let streams of vitality, virility and fertility flow down to us for the good of humanity.

यो वामृजवे क्रमणाय रोदसी मर्तो ददाश धिषणे स साधति।
प्र प्रजाभिर्जायते धर्मणस्परि युवोः सिक्ता विषुरूपाणि सव्रता ॥ ३ ॥

3. *Yo vāmṛjave kramaṇāya rodasī marto dadāśa dhiṣaṇe sa sādhati. Pra prajābhirjāyate dharmaṇaspari yuvoḥ siktā viṣurūpāṇi savratā.*

O heaven and earth, sustainers of life and illuminators of mind and intelligence, whoever the mortal that dedicates himself to you and abides by the laws you manifest for the sake of simple, straight guidance in the natural course of his life, wins success and honour and advances in life with his progeny higher and higher in the observance of Dharma, since it is from you that the diverse forms of life proceed alongwith the laws and manners of their species.

घृतेन द्यावापृथिवी अभीवृते घृतश्रिया घृतपृचा घृतावृधा।
उर्वी पृथ्वी होतृवूर्ये पुरोहिते ते इद्विप्रा ईळते सुम्नमिष्टये ॥ ४ ॥

4. *Ghṛtena dyāvāpṛthivī abhīvṛte ghṛtaśriyā ghṛtapṛcā ghṛtāvṛdhā. Urvī pṛthvī hotṛvūrye purohite te id viprā īḷate sumnamiṣṭaye.*

Heaven and earth are surrounded by cosmic waters, they are brilliant in beauty by waters, they are joined and grow in and by waters. O vast earth and heaven, wise sages serve and pray to you for the

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fulfilment of their desire and attainment of happiness, you being foremost in their selection of the highpriest who would lead them to honour and success.

मधु नो द्यावापृथिवी मिमिक्षतां मधुश्चुता मधुदुघे मधुव्रते। दधाने यज्ञं द्रविणं च देवता महि श्रवो वाजमस्मे सुवीर्यम्॥ ५॥

5. *Madhū no dyāvāpṛthivī mimikṣatāṁ madhuś-cutā madhudughe madhuvrate. Dadhāne yajñaṁ draviṇaṁ ca devatā mahi śravo vājamasme suvīryam.*

May heaven and earth create and provide for us the honey sweets of life. They shower the sweets of honey and honeyed pleasures of life and they are dedicated to the holy laws and purposes of nature for us. Divine they are, great and generous, they conduct nature's yajnic cycle of life, they hold the treasures of the world for us, wealth and honour, knowledge and progress, and the virility and fertility of life's continuity for us.

ऊर्जं नो द्यौश्च पृथिवी च पिन्वतां पिता माता विश्वविदा सुदंससा। संरराणे रोदसी विश्वशम्भुवा सनिं वाजं रयिमस्मे समिन्वताम्॥ ६॥

6. *Ūrjaṁ no dyauśca pṛthivī ca pinvatāṁ pitā mātā viśvavidā sudaṁsasā. Saṁrarāṇe rodasī viśvaśambhuvā saniṁ vājaṁ rayimasme saminvatām.*

Let the light of heaven and fertility of the earth, divine source givers of all achievement and performance of good works like father and mother, create, radiate and increase food and energy, knowledge and science.

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May they, abundant earth and heaven together, brilliant and joyous givers of comfort and happiness, both sources of bliss, bring us wealth and honour and fulfilment in togetherness.

Mandala 6/Sukta 71

Savita Devata, Bharadvaja Barhaspatya Rshi

उदु ष्य देवः सविता हिरण्ययाँ बाहूँ अयंस्त सवनाय सुक्रतुः।
घृतेन पाणी अभि प्रुष्णुते मखो युवा सुदक्षो रजसो विधर्मणि॥ १॥

1. *Udu ṣya devaḥ savitā hirṇyayā bāhū ayaṁsta savanāya sukratuḥ. Ghṛtena pāṇī abhi prusṇute makho yuvā sudakṣo rajaso vidharmaṇi.*

That refulgent and generous Savita, creator, generator and inspirer, ruler of the world, lord of holy action may, we pray, raise his golden hands and bless us with will and wisdom to perform creative and productive actions for common good. With showers of waters and grace, the lord of generous and adorable hands blesses the world regions and their people, as he is holy, creative, youthful, generous and perfect in various specific fields of action.

देवस्य वयं सवितुः सवीमनि श्रेष्ठे स्याम वसुनश्च दावने।
यो विश्वस्य द्विपदो यश्चतुष्पदो निवेशने प्रसवे चासि भूमनः॥ २॥

2. *Devasya vayaṁ savituḥ savīmani śreṣṭhe syāma vasunaśca dāvane. Yo viśvasya dvipado yaścatuṣpado niveśane prasave cāsi bhūmanaḥ.*

Let us be established with dedication in the

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highest generosity, prosperity and abundance of the refulgent and gracious lord Savita's dynamic creation. You, O lord, are absolute and omnipresent in the creation, generation, evolution and sustained development of the multitude of humans and animals of the wide world of peace and settlement for all.

अदब्धेभिः सवितः पायुभिष्ट्वं शिवेभिरद्य परि पाहि नो गयम्। हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशंस ईशत ॥ ३ ॥

3. *Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam. Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno aghaśaṁsa īśata.*

Savita, ruling lord of inspiration, protect and promote our home, our people and our wealth and honour by benevolent and inviolable modes of defence, peace and development. O lord of golden word and voice, bless us with the latest forms of protection, progress and well being. Let no thief or sinner dare rule or boss over us.

उदु ष्य देवः सविता दमूना हिरण्यपाणिः प्रतिदोषमस्थात्। अयोहनुर्यजतो मन्द्रजिह्व आ दाशुषे सुवति भूरि वामम् ॥ ४ ॥

4. *Udu ṣya devaḥ savitā damūnā hiraṇyapāṇiḥ pratidoṣamasthāt. Ayohanuryajato madrajihva ā dāśuṣe suvati bhūri vāmam.*

That brilliant and generous lord Savita of yajnic action, inspiration and advancement, golden generous of hands and honeyed sweet of animating voice, wearing a steel helmet, rises like the sun every day after night and abides by us, and blesses the generous giver and

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yajaka with abundant wealth, honour and graces of life. A friend and protector of the home and family, no one dare oppress, suppress or terrorize him.

उदू॑ अयाँ उपव॒क्तेव॑ बा॒हू हिर॑ण्यया॑ सवि॒ता सु॒प्रती॑का ।
दि॒वो रोहां॑स्यरुहत्पृथि॒व्या अरी॑रमत्पतय॒त्कच्चि॒दभ्व॑म् ॥ ५ ॥

5. *Udū ayāň upavakteva bāhū hiraṇyayā savitā supratīkā. Divo rohāṁsyaruhat pṛthivyā arīramat patayat kaccidabhvam.*

Savita, refulgent illuminator and ruler of the world, glorious in form, raises his golden gracious arms like a rousing orator, ascends the heights of heaven, and sets in motion, conducts, directs and enjoys the great systemic business of the earth over day and night.

वा॒मम॒द्य स॑वितर्वा॒ममु॒ श्वो दि॒वेदि॑वे वा॒मम॒स्मभ्यं सावीः ।
वा॒मस्य॒ हि क्षय॑स्य देव॒ भूरे॑र॒या धि॒या वा॑म॒भाजः॑ स्याम ॥ ६ ॥

6. *Vāmamadya savitar-vāmamu śvo divedive vāmamasmabhyaṁ sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājaḥ syāma.*

O Savita, lord of illumination and inspiration, great creator and ruler of the world, create the best and most beautiful, the most satisfying and blissful, intentions, actions and results today and tomorrow in endless succession. O lord generous and refulgent, bless us with bright intelligence and spirit of holy action so that by virtue of that intelligence and action we may abide in and enjoy the peace and well-being of a home of great comfort, peace and grace divine.

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Mandala 6/Sukta 72

Indra - Soma Devate, Bharadvaja Barhaspatya Rshi

इन्द्रासोमा॒ महि॒ तद्वां महि॒त्वं युवं म॒हानि॑ प्रथ॒मानि॑ चक्रथुः ।
युवं सूर्यं॑ विविदथु॒र्युवं स्व१॑र्विश्वा॒ तमांस्यहतं नि॒दश्च॑ ॥ १ ॥

1. *Indrāsomā mahi tad vāṁ mahitvaṁ yuvaṁ mahāni prathamāni cakrathuḥ. Yuvaṁ sūryaṁ vividathur-yuvaṁ svarviśvā tamāṁsyahataṁ nidaśca.*

Indra, lord of cosmic energy, and Soma, spirit of cosmic vitality, the greatness of your lustrous grandeur is this that you have done the first elemental grand acts of creation: you fashion forth the sun, you create the regions of light and the peace and paradisal bliss of existence, you dispel the darkness and ignorance of life, and you ward off the malice and negativities of the earthly community.

इन्द्रासोमा वा॒सयथ उ॒षास॒मुत्सूर्यं॑ नयथो॒ ज्योति॑षा स॒ह ।
उप॒ द्यां स्क॒म्भथुः स्कम्भ॑ने॒नाप्रथतं पृथि॒वीं मा॒तर॑ं॒ वि ॥ २ ॥

2. *Indrāsomā vāsayatha uṣāsamut sūryaṁ nayatho jyotiṣā saha. Upa dyāṁ skambhathuḥ skambhanenāprathataṁ pṛthivīṁ mātaraṁ vi.*

Lords of cosmic energy and universal bliss of life, you light up the dawns and lead the sun on course with its light. By the balance of forces you hold up and sustain the regions of light, and you unfold and sustain the earth in her motherly expense and variety of life.

इन्द्रासोमा॒वहि॑म॒पः प॑रि॒ष्ठां हृथो वृ॒त्रमनु॑ वां॒ द्यौर॑मन्यत ।
प्राणं॑स्यैरयतं न॒दीना॒मा स॑मु॒द्राणि॑ पप्रथुः पु॒रूणि॑ ॥ ३ ॥

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3. *Indrāsomāvahimapaḥ pariṣṭhāṁ hatho vṛtram-anu vāṁ dyauramanyata. Prārṇāṁ-syairayataṁ nadīnāmā samudrāṇi paprathuḥ purūṇi.*

Lords of cosmic lightning energy and vibrating winds, you break the dark clouds of vapour up on the high skies and release the closed up waters, and as the skies are clear, the heavens acknowledge your grandeur with cheer and thankfulness. You set the floods of rivers aflow and fill the wide expanses of boundless seas in abundance.

इन्द्रासोमा पक्वमामास्वन्तर्नि गवामिद्दधथुर्वक्षणासु।
जगृभथुरनपिनद्धमासु रुशच्चित्रासु जगतीष्वन्तः ॥ ४ ॥

4. *Indrāsomā pakvamā-māsvantarni gavāmid dadhathur-vakṣaṇāsu. Jaghṛbhathur-anapina-ddhamāsu ruṣaccitrāsu jagatīṣvantaḥ.*

Lords of sun light and vital energy, you infuse the unripe forms of vegetation with ripe herbal juice, the udders of cows with delicious milk, the flowing streams with energising waters, and you concentrate the unbound energy of sun rays and put this shining vitality into these various and wonderful forms of existence.

इन्द्रासोमा युवमङ्ग तरुत्रमपत्यसाचं श्रुत्यं रराथे ।
युवं शुष्मं नर्यं चर्षणिभ्यः सं विव्यथुः पृतनाषाळमुग्रा ॥ ५ ॥

5. *Indrāsomā yuvamaṅga tarutramapatyasācaṁ śrutyaṁ rarāthe. Yuvaṁ śuṣmaṁ naryaṁ carṣaṇibhyaḥ saṁ vivyathuḥ pṛtanāṣāḥamugrā.*

Indra and Soma, lords of energy and life's vitality, both dear as breath of life and bright as sun and moon, give us the light of knowledge worthy of

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remembrance that may save us from want and suffering across the present and future generations of our children. Interweave for all people strength and power worthy of leading heroes with which we may face and win all our battles of life against the adversaries of life and human society.

Mandala 6/Sukta 73

Brhaspati Devata, Bharadvaja Barhaspatya Rshi

यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान्।
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥ १ ॥

1. *Yo adribhit-prathamajā ṛtāvā bṛhaspatir-āṅgiraso haviṣmān. Dvibarhajmā prāgharmasat-pitā na ā rodasī vṛṣabho roravīti.*

Breaking the clouds and shattering mountains, first self-manifested among things born, the very embodiment of universal law and the truth of existence, Brhaspati, lord creator, ruler, protector and promoter of the expansive universe is the very essence of the life and breath of existence who wields and governs all matters and materials of the world. Lord and master of the earth by virtue of knowledge and power of action, illustrious with the light and fire of life, he is our father generator who, like the mighty thunder, proclaims his power and presence across heaven and earth.

जनाय चिद्य ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार।
घ्नन्वृत्राणि वि पुरो दर्दरीति जयञ्छत्रूँरमित्रान्पृत्सु साहन् ॥ २ ॥

2. *Janāya cidya īvata u lokaṁ bṛhaspatir-devahūtau cakāra. Ghnan-vṛtrāṇi vi puro dardarīti jayañ-chatrūṅramitrānpṛtsu sāhan.*

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Brhaspati, lord ruler of all, is he who, for the people in need, creates and gives a world of beauty and plenty when they approach him in the mood and spirit of supplication and prayer. When people invoke the divine lord, he breaks the thickest clouds of darkness and suffering, shatters the strongholds of exploitation and slavery, and challenges and wins over enemies and adversaries standing up in arms against humanity.

बृहस्पतिः समजयद्वसूनि महो व्रजान् गोमतो देव एषः ।
अपः सिषासन्त्स्वरप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैः ॥ ३ ॥

3. *Bṛhaspatiḥ samajayad-vasūni maho vrajān gomato deva eṣaḥ. Apaḥ siṣāsant-svar-apratīto bṛhaspatir-hantyamitram-arkaiḥ.*

This divine and illustrious lord of the universe, Brhaspati, overcomes the enemies, wins wealth and happiness, and reveals mighty treasures of lands and light of knowledge. Ruling over the dynamics of waters, energies and the karmic flow of nature's law and light of heaven and bliss of life, himself unseen and undefeated, Brhaspati destroys all unfriendly forces confronting humanity by the strikes of his thunderbolt of justice and punishment by law.

Mandala 6/Sukta 74

Soma - Rudra Devate, Bharadvaja Barhaspatya Rshi

सोमारुद्रा धारयेथामसुर्यं प्र वामिष्टयोऽरमश्नुवन्तु ।
दमेदमे सप्त रत्ना दधाना शं नो भूतं द्विपदे शं चतुष्पदे ॥ १ ॥

1. *Somārudrā dhārayethām-asuryaṁ pra vāmi-ṣṭayo'ram-aśnuvantu. Damedame sapta ratnā dadhānā śaṁ no bhūtaṁ dvipade ṣaṁ catuṣpade.*

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O Soma and Rudra, lords of health and well being and of the health and vitality of life, ruler of the land and powers of health services, you maintain the balance of nature and environment and the health and vitality of the community so that the desired results of social welfare be achieved to your satisfaction. Bearing seven-fold jewels of health and prosperity, bless the inmates of every home so that our people may be happy and healthy in peace and joy, and our bipeds and quadrupeds too may be healthy and happy.

सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश।
आरे बाधेथां निर्ऋतिं पराचैरस्मे भद्रा सौश्रवसानि सन्तु॥ २॥

2. *Somārudrā vi vṛhataṁ viṣūcīm-amīvā yā no gayam-āviveśa. Āre bādhethāṁ nirṛtiṁ parācair-asme bhadrā sauśravasāni santu.*

O Soma and Rudra, lords of peace and vitality, uproot sickness, ill health, disease and epidemics such as cholera and others which spread to our homes and affect our children and institutions. Ward off want and adversity and keep it far away so that they never recur and we enjoy good health, well being and abounding graces.

सोमारुद्रा युवमेतान्यस्मे विश्वा तनूषु भेषजानि धत्तम्।
अव स्यतं मुञ्चतं यन्नो अस्ति तनूषु बद्धं कृतमेनो अस्मत्॥ ३॥

3. *Somārudrā yuvametānyasme viśvā tanūṣu bheṣajāni dhattam. Ava syataṁ muñcataṁ yanno asti tanūṣu baddhaṁ kṛtameno asmat.*

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Soma and Rudra, lord of health and vitality, ruler and physician, bear and bring all those herbs and medicaments for our body's health and mental and spiritual strength by which you may throw off and eliminate from us whatever pollutes our body system and whatever sin or trespass or indiscretion has been committed by us.

तिग्मायुधौ तिग्महेती सुशेवौ सोमारुद्राविह सु मृळतं नः ।
प्र नो मुञ्चतं वरुणस्य पाशाद्गोपायतं नः सुमनस्यमाना ॥ ४ ॥

4. *Tigmāyudhau tigmahetī suṣevau somārudrāv-iha su mṛḷataṁ naḥ. Pra no muñcataṁ varuṇa-sya pāśād gopāyataṁ naḥ sumanasyamānā.*

Soma and Rudra, lords of health and total well being, bearing weapons of blazing efficacy and shattering blows of thundering strength, givers of peace and joy, bless us with health of body, mind and soul and lasting well being. Release us from the snares of Varuna, bondage of sin and disease by the laws of nature. Happy, kind and gracious, protect and promote us in life against sin, disease and indiscretion.

Mandala 6/Sukta 75

Varma, Dhanu, Jya, Artni, Ishudhi, Sarathi, Rashmayah, Ashvah, Ratha, Rathagopa, Ishavah, Pratoda, Hastaghna, Sangramashishah (yuddhabhumi-Brahmanaspati-Aditi, Kavacha Soma-Varuna, Deva-Brahma) Devatah, Payu Bharadvaja Rshi

जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
अनाविद्धया तन्वा जय त्वं स त्वा वर्मणो महिमा पिपर्तु ॥ १ ॥

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1. *Jīmūtasyeva bhavati pratīkaṁ yad varmī yāti samadām-upasthe. Anāviddhayā tanvā jaya tvaṁ sa tvā varmaṇo mahimā pipartu.*

When a warrior in armour advances to the battle front of war he looks like a mighty rain cloud. Go forward with your body unhurt, win the battle, and may the grandeur of your armour protect and defend you in war and peace.

धन्वना गा धन्वनाजिं जयेम धन्वना तीव्राः समदो जयेम।
धनुः शत्रोरपकामं कृणोति धन्वना सर्वाः प्रदिशो जयेम ॥ २ ॥

2. *Dhanvanā gā dhanvanājiṁ jayema dhanvanā tīvrāḥ samado jayema. Dhanuḥ śatrorapakā-maṁ kṛṇoti dhanvanā sarvāḥ pradiśo jayema.*

Let us preserve and win lands and cows by the bow and reach our targets by the bow. Let us fight out the fiery passions by the bow and arrow of concentrated meditation. The bow and arrow thwarts the evil designs of enemy forces within and without both. Let us advance in all directions by the bow.

वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियं सखायं परिषस्वजाना।
योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयं समने पारयन्ती ॥ ३ ॥

3. *Vakṣyantīvedā ganīganti karṇaṁ priyaṁ sakhāyaṁ pariṣasvajānā. Yoṣeva śiṅkte vitatādhi dhanvañ-jyā iyaṁ samane pārayantī.*

Like a maiden embracing her dear lover and whispering into his ear as if saying something sweet, this string of the bow, its ends like loving hands clasping the ends of the bow, is stretched to the archer's ear, rings

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and seems to say: Shoot, advance and make way through the opposite ranks.

ते आचरन्ती समनेव योषा मातेव पुत्रं बिभृतामुपस्थे। अप शत्रून्विध्यतां संविदाने आर्त्नी इमे विष्फुरन्ती अमित्रान्॥ ४॥

4. *Te ācarantī samaneva yoṣā māteva putraṁ bibhṛtāmupasthe. Apa śatrūn vidhyatāṁ saṁvidāne ārtnī ime viṣphurantī amitrān.*

Just as a young mother holds the baby in her lap with both hands, so may the two ends of the bow operative together in balance hold the string at both ends and shoot the arrow upon the enemies and thus scatter the unfriendly forces out of gear.

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य। इषुधिः सङ्काः पृतनाश्च सर्वीः पृष्ठे निनद्धो जयति प्रसूतः॥ ५॥

5. *Bahvīnāṁ pitā bahurasya putraściścā kṛṇoti samanāvagatya. Iṣudhiḥ saṅkāḥ pṛtanaśca sarvāḥ pṛṣṭhe ninaddho jayati prasūtaḥ.*

Like a guardian having many children under his care, the quiver borne on the warrior's back holds many arrows and rattles as the warrior enters upon the battle. The warrior with the bow and arrows in the quiver emerging on the battle field scatters all the enemy forces and wins all the battles of life.

रथे तिष्ठन्नयति वाजिनः पुरो यत्रयत्र कामयते सुषारथिः। अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः॥ ६॥

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6. *Rathe tiṣṭhan nayati vājinaḥ puro yatrayatra kāmayate suṣārathiḥ. Abhīśūnāṁ mahimānaṁ panāyata manaḥ paścādanu yacchanti raśmayaḥ.*

An expert driver on the steer of the chariot directs and leads the horses forward wherever he wants. Know this and admire the great importance of the bridle strings. As the driver controls the horses so does the mind control the senses. Control the strings of the mind and the senses would follow in your conduct of the chariot of life.

तीव्रान्घोषान्कृण्वते वृषपाण्योऽश्वा रथेभिः सह वाजयन्तः । अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूँरनपव्ययन्तः ॥ ७ ॥

7. *Tīvrān ghoṣān kṛṇvate vṛṣapāṇayo'śvā rathebhiḥ saha vājayantaḥ. Avakrāmantaḥ prapadairamitrān kṣiṇanti śatrūṅr-anapav-yayantaḥ.*

Rushing on with the chariots, the warriors of mighty arm and war horses roar with awful war cries and, crushing the unfriendly forces with their advances without ever retreating, they eliminate the enemies.

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म । तत्रा रथमुप शग्मं सदेम विश्वाहा वयं सुमनस्यमानाः ॥ ८ ॥

8. *Rathavāhanaṁ havirasya nāma yatrāyudhaṁ nihitamasya varma. Tatrā rathamupa śagmaṁ sadema viśvāhā vayaṁ sumanasyamānāḥ.*

Where the chariot war materials of this warrior are collected and deposited, and where his arms and armour which routed the enemy are secured and guarded, there let us find our chariot of peace and well

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being for all time, planning and designing as we are always for the peace and joy of the mind.

स्वादुष्संसदः पितरो वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो गभीराः। चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः ॥ ९ ॥

9. *Svaduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreṣritaḥ śaktīvanto gabhīrāḥ. Citrasenā iṣubalā amṛdhrāḥ satovīrā uravo vṛātasāhāḥ.*

Those who abide in the home or sit in the assembly with peace and joy at heart, who are senior parental people, advanced and experienced in age, observing Dharma without fluctuating from peace and rectitude even in crises, commanding strength and depth of wisdom, leading wonderful armies, having full forces of arms and armaments but never violent and destructive, brave heroes of truth and honesty, many, mighty and magnanimous, observers of self-chosen discipline and law of conduct, let such be our friends, ideals and leader guardians for a life of peace and happiness.

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा। पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अघशंस ईशत ॥ १० ॥

10. *Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvā-pṛthivī anehasā. Pūṣā naḥ pātu duritād-ṛtāvṛdho rakṣā mākirno aghaśaṁsa īśata.*

Sagely scholars, parental seniors, men of peace and good will, holy and blissful sun and earth which hurt no one, protective and promotive powers of nature

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and humanity, all observers and protectors of truth and law, may, we pray, protect us from sin and evil and defend us against violence. May no evil and violent power, no thief, rule over us.

सुप॒र्णं व॑स्ते मृ॒गो अ॑स्या॒ दन्तो॒ गोभि॒: संन॑द्धा पतति॒ प्रसू॑ता।
यत्रा॒ नर॒: सं च॒ वि च॒ द्रव॑न्ति॒ तत्रा॒स्मभ्य॒मिष॑व॒: शर्म॑ यंसन्॥ ११॥

11. *Suparṇaṁ vaste mṛgo asyā danto gobhiḥ sannaddhā patati prasūtā. Yatrā naraḥ saṁ ca vi ca dravanti tatrāsmabhyam-iṣavaḥ śarma yaṁsan.*

The sun wears the beauty of a divine bird and flies. The earth, its mountain tops illuminated by sun rays, moves on, urged and energised by the sun. On this earth where men run around together yet scattered, may the arrows of defence and protection and the light of the sun provide us a home of peace and stability.

ऋजी॑ते॒ परि॑ वृङ्धि नोऽश्मा॑ भवतु नस्त॒नू:।
सोमो॒ अधि॑ ब्रवीतु॒ नोऽदि॑ति॒: शर्म॑ यच्छतु॥ १२॥

12. *Ṛjīte pari vṛṅdhi no'śmā bhavatu nastanūḥ. Somo adhi bravītu no'ditiḥ śarma yacchatu.*

O ruler, let natural honesty and rectitude protect and promote us. Let our bodies be adamantine strong. Let soma, nectar juice of herbs, inspire us with its message of good health and rejuvenation. Let mother earth bless us with peace and comfort in a happy home.

आ ज॑ङ्घन्ति सान्वे॑षां ज॒घना॑ँ उप॑ जिघ्नते।
अश्वा॑जनि॒ प्रचे॑तसोऽश्वान्त्स॒मत्सु॑ चोदय॥ १३॥

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13. *Ā jaṅghanti sānveṣāṁ jaghanāṅ upa jighnate.*
Aśvājani pracetaso'śvānt-samatsu codaya.

O inspirer of the brave like a goad, inspire the wise and brave warriors of the earth who break down the forces of these enemies of humanity and strike down the saboteurs and terrorists in the battles of life.

अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः।
हस्तघ्नो विश्वा वयुनानि विद्वान्पुमान्पुमांसं परि पातु विश्वतः॥ १४॥

14. *Ahiriva bhogaiḥ paryeti bāhuṁ jyāyā hetiṁ paribādhamānaḥ. Hastaghno viśvā vayunāni vidvān pumān pumānsaṁ pari pātu viśvataḥ.*

Wrapped round the arm of a warring man of action like the coils of a snake, like an arm guard protecting the shooting arm against the strike back of the bow string after the shot of an arrow, or against the recoil of a gun, the man of knowledge well versed in all the ways of life and the world should protect the man of bold action all round.

आलाक्ता या रुरुशीष्ण्यथो यस्या अयो मुखम्।
इदं पर्जन्यरेतस इष्वै देव्यै बृहन्नमः॥ १५॥

15. *Ālāktā yā ruruśīrṣṇyatho yasyā ayo mukham.*
Idaṁ parjanyaretasa iṣvai devyai bṛhannamaḥ.

Poison-tempered with head like a doe's and a mouth of steel, generous and abundant like a rain cloud is the brave ruling queen of arrows. For the lady of divine velocity, unbounded praise and homage of a thousand salutations!

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अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते। गच्छामित्रान्प्र पद्यस्व मामीषां कं चनोच्छिषः॥ १६॥

16. *Avasṛṣṭā parā pata śaravye brahmasaṁśite. Gacchāmitrān pra padyasva māmīṣāṁ kaṁ canocchiṣaḥ.*

O sharpest and fastest of missiles, tempered and tested by the best of defence scientists, shot and released, fly far, reach the target and fall upon the enemies. Spare none of them whatsoever even at the farthest distance.

यत्र बाणाः संपतन्ति कुमारा विशिखाइव। तत्रा नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु॥ १७॥

17. *Yatra bāṇāḥ saṁpatanti kumārā viśikhā iva. Tatrā no brahmaṇaspatir-aditiḥ śarma yacchatu viśvāhā śarma yacchatu.*

O ruler, where the young soldiers with shorn hair fall upon the enemy and showers of missiles rain down upon the targets, there let the controller of nation's wealth provide us total security and let the mother earth provide us a safe and comfortable shelter, a shelter of all round security.

मर्मणि ते वर्मणा छादयामि सोमस्त्वा राजामृतेनानु वस्ताम्। उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु॥ १८॥

18. *Marmāṇi te varmaṇā chādayāmi somastvā rājāmṛtenānu vastām. Urorvarīyo varuṇaste kṛṇotu jayantaṁ tvānu devā madantu.*

O warrior of the bow, I cover the vital limbs of your body with armour for protection. Let the ruler Soma, immortal spirit of life's vitality, give you close

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cover against death and mortality. Let the wise and judicious commander of the forces provide you the best and most abundant food and maintenance, and let the excellencies of the nation rejoice with you when you win the battle.

यो नः स्वो अरणो यश्च निष्ट्यो जिघांसति।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम्॥ १९॥

19. *Yo naḥ svo araṇo yaśca niṣṭyo jighāṁsati. Devāstaṁ sarve dhūrvantu brahma varma mamāntaram.*

Any one, whether our own or a stranger far away non-fighting, or far off and low, that hurts and violates us deserves that the best and enlightened of the nation punish him to nullity. For me, the Lord Almighty and the divine knowledge and awareness within me is my best armour for protection.

॥ इति षष्ठं मण्डलम्॥

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